

Institute of Social Ministry

Tangaza College

**Catholic University of Eastern
Africa.**

**Title: Participation of Women in Primary Education: A Case
Study Amongst Maasai in Pastoralist Community Kenya.**

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Date; March 31/ 2000

Place: Nairobi- Kenya.

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**FULL SCALE PROJECT; SUBMITTED IN PARTIAL FULFILLMENT OF THE
AWARD FOR BACHELOR OF ARTS DEGREE IN SCIENCES AND PRAXIS OF
HUMAN DEVELOPMENT (FACULTY OF SOCIAL SCIENCES- CUEA)**

Date; March 31/ 2000

Place: Nairobi- Kenya.

DECLARATION

TITLES OF ESSAY

Participation of Girls in Primary Education. A Case study Among Marsabit Pastoralist Community Kenya .

I hereby declare that the degree dissertation is my original work, achieved through my personal wide reading and class notes, research and critical reflection. It has not been submitted to any other college or university for academic credit. All information from sources has been duly acknowledged.

Moderator: Sister Margaret Arungi

Date. 3rd April 2020

Student: Br. Desu Gwasha

DEDICATION

I dedicate this essay as a thanksgiving souvenir of my eleven years of being in Comboni institute, my family, friends and relatives Comboni brothers, and our benefactor as well the mission where I spent my long holidays, Marsabit Technical School.

ACKNOWLEDGMENT

This Full-Scale project on participation of girls education among Marsabit pastoralist community would never be finished with out the help and support of some individuals and groups who have assisted me in this work.

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LIST OF ABBREVIATIONS.

ACORD	Agency for Cooperation on Research in Development
ADRA	Adventist Development and Relief Agency
BG	Board of Governor
BS	Basic Assumptions
CT	Culture and Tradition
CM	Catholic Mission
CARE	Cooperative for Relief and Assistance Everywhere
D C	District Commission
Etc	extra
Eg	Example
Eds	Editors
EM	Early Marriages.
FAWE	Forum for Africa Women Education.
IE	Influence of Environment
MGTC	Marsabit Girls Training Centre
MBT	Marsabit
NGO's	Non Governmental Organization
No	Number
P	Page
St,	Saint
Vol	Volume

General introduction.

At the moment of history of Kenya experiences a continental struggle for liberation of the poor by all. We know that many individuals, church groups with Episcopal conferences and NGOs are living, somehow Christian faith in a way that makes the liberation of the poor for example in Marsabit and other neighbouring districts a driving force. The purpose of this essay is to study the theme of girl education particularly in rural area of Marsabit. I will critically examine this theme and draw some practical conclusions of the role of young girls and women in our society. I would like to share the experience that I have lived. I personally was struck by the high rate of illiteracy and poverty pastoralist women experience. So this is in harmony with my own future ministry as a member of the Comboni missionary congregation. The charism is to serve those who have not heard Christ and the poorest of the poor. The present situation of the poor in Marsabit is illiteracy. This is a major problem facing in rural area and the country at large today. This question should be reflected upon by all seriously.

The study is divided in to five chapters. Chapter one analyses the background of the problem and studies the location of the study area. Chapter Two re-examine the Literature part. Chapter Three gives the out line of the methodologies applied for the research and analysis for the data, whereas Chapter Four carries out the analysis, and discusses the research findings. Chapter Five is the practical part that concludes the researchers study with a project proposal.

The researcher is expected to draw a lot of data or information from the parishioner's women and schoolgirls who know and understand the concept of poverty and illiteracy in their own reality better than any body else.

CHAPTER ONE

1.0 Introduction

Chapter one deals with the background of the study and the statement of the problem. It will also give a realistic picture of Marsabit.

1.1 Background of the problem

The problem of having poor enrolment of girls in school is not unique to any particular community. It is a world wide but more so, in the developing countries whose women have to grapple with other immediate problems of gender discrimination, and therefore have little time to think of education of women which appears less urgent. This reality is more aggravated among the Pastoralist communities of Kenya, specifically in Marsabit and elsewhere. Some factors are culturally inherent while others are attributed to the historical background of the family education which was first introduced in the area by Christian missionaries. Among the pastoralists a girl child is seen as a future cattle provider when taken in marriage and a source of wealth and power.

The background of this problem in this part of the country can be attributed to variety of factors among them which are Social -Economic conditions inherent with the above community, the influence of colonial education, and the impact of current tribal clashes.

The Marsabit pastoralist communities are changing their mode of existence. They have a system of mixed culture production and mode of pastoralism. *This system follows a regular pattern which is a sophisticated ecological adaptation to regional environment phenomena!*

¹ Burton, J. W. A Nilotic world: The Atuat-speaking People of Pastoralists Community (New York: Green wood Press 1987).Pp 45

1.2 Preliminary information about Marsabit.

Marsabit is one of the ten districts in Eastern province. It borders Ethiopia to the North, Turkana district to the West, Samburu district to the south and Wajir and Isiolo districts to the East. With an area of 78,078 square kilometres Marsabit is the largest district in the country. This area includes 4,125 square kilometre covered by lake Turkana. The district covers about 13-14% of the total area of the country. In comparative terms the district is slightly larger. It is twice the total area of central Nyanza and Western Provinces of Kenya. ✓

The pastoralist community divide the ecological year into twelve months or moons and further distinguishes between the rains seasons of when the life- promising rains commence and the time of dry months when the earth surface is literally and figuratively burned. Rainfall actually occurs in two intervals: the early one is in May and the heavier rains from June to July which nourishes their staple crops of sorghum , millet and beans.

Horticulture is an activity that consumes human energy in the rainy season, because only primitive tools and methods are applied while cattle are moved seasonally between dry season and wet season. Therefore, it can be observed here that economic pursuits change from season to season. Such mode of existence requires active family. Some tend crops and others rear cattle, thus undermining the idea of taking children to school.

The most conspicuous growth of dropouts has been observed in this area in the number of schools. Before independence there had been only one primary school in Marsabit district and not a single secondary school. Then after independence the newly established Catholic missions opened primary schools three secondary schools and a post primary technical school. A considerable of the pastoralist girls and boys ✓

have gone on to university. And so considerable number of the women and men from Marsabit are now teachers themselves, others have become doctors and nurses.

The great expansion of local education has far-reaching effects, for education in Kenya is based on the English language and includes the study of Kiswahili. Thus, for an ever-increasing number of pastoralist this impact of schooling is tremendous and the process is irreversible. The cultural isolation of Marsabit pastoralist is now a thing of the past. It is only a question of time. When the children who are in school today become adults they will even if they do not all return to live permanently in their villages they will have inevitable influence on the lives of their people.

Another significant side effect of the opening of so many mission and schools has been the growth of settled communities around them while those trading centres that had been established in the colonial era continue growing around the schools and dispensaries. Each has a core of settled residents try to make their living as traders. Only a few pastoralist actually settle in the towns, but a considerable number live in peripheral villages which no longer follow the traditional nomadic life but shift within a much more circumscribed orbit staying within easy work distance from shops and school. As far as this research project is concerned, the education of girls and other factors will be analysed to establish which one is the major contributor in this situation of poor enrolment of girls in schools among the pastoralist community.

1.3 Education in current situation.

The provision education to the scattered community is sparsely distributed and nomadic population of Marsabit is a real challenge. High levels of illiteracy, low rates of school enrolment, low school attendance and high drop out rates, characterize education in the district.

In 1988 there were approximately 13,000 pupil and about 400 teachers in the primary schools while in 1993 the number went up to 15,906 pupils and 512 teachers enrolment in the secondary schools registered is on the increase and has created quite favourable environment in some schools which had no enrolment in 1983. However the enrolment of female students is still low as there are only 2 secondary schools for girls in the whole district.

1.4 Distribution of Education Facilities.

Division	Pre-primary	Primary	Secondary	Sponsory
Central	24	10	2	2-Public 12 Catholic 3ALC 2BEB
Laisamis	9	7	-	1Public 4 Catholic 2AIC
Moyale	8	9	2	4 Catholic 2 NCKK 3 BED
Sololo	12	9	1boys	5 Catholic 1 NCKK 2 BED
Loiyangalani	7	4	-	3 Catholic 1 AIC
Maikona	4	-	1	3 Catholic 1 CPK
North- Horr	7	6	1	-

Source : District education office Marsabit 1993-1996²

² District Development Plan 1993-1996.

From the table it is so clear that in all the divisions there are more boys than girls attending schools. This could be attributed to several factors; major among them is that most parents in the district prefer to send boys and not girls to school. Other factors are a high dropout rate among the girls due to early marriages and single motherhood.

Looking at the number of girls who attend schools it is quite low and it could be attributed to the fact that most of the people in the district are nomadic pastoralists and therefore when they move with their children, these children are unable to attend school since they are never in one place for a long time. This eventually means that the district does not produce its own women teachers as few people go through the sequence of education.

Just note boys girls

1.5 Enrolment in Primary schools.

Division	Boys	Girls	Total
Central	3,190	2,589	5,779
Laisamis	2,711	1,523	4,239
Moyale	1,144	613	1,757
Sololo	1,244	572	1,816
Loiyangalani	979	508	1,487
North- Horr	515	317	833
Total	9,783	6,117	15,906

Source : District education office ,Marsabit 1993-1996.³

³ Ibid

1.6 Statement of the problem.

The study was promoted by the fact that the statistics of girls in schools within these parts of the country were very low, compared to those of boys as shown above. Similarly the drop out of girls was alarming particularly at the upper grade level due to early marriages. Although it could be understood that life for pastoralist community is now not that stable due to long drought and other circumstances, one would wonder why low figures are not reflected in the boys statistics. As a matter of fact, boys' enrolment in the sampled schools was relatively and constantly progressive. Besides the drop out rate of boys at any level was found to be almost negligible. This was a reflection of a community that was not sensitive about girl education. Even the fact that more girls drop out of school due to early marriages could not explain the discrepancy between the environment of boys and girls in the school, which is forced from being proportional.

Hence a survey has to be done to ascertain exactly what the problem was that caused the discrepancy in the registration of boys and girls in schools in the district.

From historical and political point of view the colonial administration did much harm to keep northern frontier district backward whilst the missionaries were introducing some amenities, which included health centres, schools, churches along with evangelisation.

The district of northern region operated under military men who were more eager to protect the area's acquisition by other colonial powers than to develop it. Due to this reason Marsabit district is behind many districts in Kenya in as far as the girls education is concerned. The majority of the community has yet to realise the value of education and they are not fully prepared to send their daughters to School.

*In the school majority of teachers were foreigners, that is, not local people in the past. As a result they could not relate the culture of Marsabit pastoral people to their teaching, hence affected learning process adversely.*⁴

This study attempted to find out the reasons that hinder girls from attending schools in Marsabit district as well as establishing the extent to which the girls' education programme has been hampered by these problem and what activities / projects need to be adopted in the programme of girls' education in the near future.

1.7 The objective of the study.

The purpose of this paper is to examine the problems facing primary education in central division of Marsabit district.

A/ To find out the problems that girls experience which prevent them from enrolling in school or cause them drop out of school.

B/ To find out the extent to which the community and other parties concerned have been able to address the challenges of girls education and what strategies should be adopted in this particular area to improve women/ girls education in general.

C/ To determine~~d~~ the usefulness of participation of girls in education programme and how these findings can be used to increase girl enrolment and improve as a whole.

D/ To establish how cultural factors affect education in the district.

E/ To suggest possible solution to the problems facing education.-

Goal: To empower women /girls holistically for socio-economic and self-reliance through their training.

⁴ Gatheru ,Wamuyu and Robert show, Our Problems our Solution Economic and Public Policy Agenda for Kenya.(Nairobi : Institute of economic Affairs, 1998)

1.8 Limitation of the study.

This study will investigate the participation of girls in primary education in central division of Marsabit district.

The district is too vast and the researcher cannot move freely through the district from one end to the other. He will use information based on sample made from few schools he visited. The mode of transport is expensive because of the tribal clashes and there is insecurity both on the routes and where one has to stay. The ethnic animosity prevented data collection. Lack of resource centres like Library, Documentation centre was another problem. Time for the research is limited. The research went on at the same time, classes continued. This makes the field research almost impossible during school days.

Girls Education. It is the kind of education, which emphasizes and advocates women/girls to have access to formal education. The idea belongs to feminist movement, which believes the principle that women should have the same rights and opportunities as men. It is worth mentioning here that feminists, or those who support feminism are not necessarily to be women. They are those men and women who believe in equality between men and women. In other words those who advocate the rights of women in relation to their male counterparts.

Education: According to Farran (1994) *Education is described as the process of human learning by which knowledge is imparted, faculties trained and skills developed. Viewed in this context, education is one of the most cherished social institutions in any society.*⁵

⁵ Farran, J.S., Principles and Practice of Education, (Essex : Longman 1980)

It is a vehicle for shaping men and women, moulding their characters, their abilities as members of the society. In the process of moulding the individuals in to a personality, which benefits the ever-changing needs, education also helps to fashion a society in to newer stages or refinement and development. As a system education can be divided in to three types, namely informal education, formal education and non- formal education.

Informal education: *"Informal education or traditional education can be described as The life long process by which every person acquires and assimilates knowledge skill attitudes and values from daily experiences".⁶* So informal education is different from formal and non-formal education is that the latter are purposely organized with specific learning objectives in view, but it is the traditional system of education, which African societies south of Sahara practiced before colonial domination by Europeans or Arab powers. It is still being practiced in many African societies though on small scale in some cases.

Formal education: Formal education is highly institutional, chronological and hierarchically structured educational system running from primary school to university and including general academic studies a variety of professional training. Unlike informal or traditional education formal education has the following distinctive features **a/** literacy basis **b/** a school system → **c/** money found.

Non- formal education: Non-formal education is an organization educational activity outside the established formal system. Non-formal education is an offshoot from formal education in the sense that those who benefit from it are mainly school leavers and drop outs. Like the formal school system non-formal education is

⁶ Mbiti, D.M., An Introduction to Education, Its meaning and significant to Society. Nairobi ,Kenya : Oxford University Press, 1981

systematic in its approach except its main intention is skill provision for immediate job placement.⁷

Development: The use of resources in this case women (human and material) improves the standard of living of any nation. In this respect economic material conditions of people through diffusion of knowledge and technology.⁸

Education Empowerment: Education empowerment generally refers to a process through which people or communities improve their own lives. Empowerment implies enabling not domination or upsetting the established order in case of girl's education. Empowerment makes girls aware of their potential and allows them to realize their abilities to the full. It equally changes boys, their attitudes and values, making them socially, economically and culturally responsible.

⁷ Situna, D.N., Development of Education in Africa (Nairobi : Initiatives Publishers,1990)

⁸ Mayhew, S, and Ann Penny . Concise Oxford Dictionary of Geography .(New York Oxford University Press, 1992.)

CHAPTER TWO.

LITERATURE REVIEW.

2.0 Introduction.

This section examines and reviews literature on the participation of girls in primary education. The perpetuation of the prevailing socio- economic situation of women/ Girls in Marsabit area has been the result of the interacting factors of poverty and illiteracy. The projection that the majority of the world's poor and illiterate women/ girls is an evident global factor, the same is found among the women/ girls of Marsabit pastoralist community. The host of combined constraints is expounded in this chapter.

2.1 Literature Review.

It is evident that the poor people often lack capital skills and other resources necessary to break out the cycle of poverty. Since they lack money, their children are unlikely to benefit from education and other services necessary to significantly change their lives. *Gatheru Wamuyu and Robert Show.*⁹

One of the studies which was carried out on general pattern of Arid and semi arid land (ASAL) education by T. Katambo (Economist / statistic on ministry of education)* revealed that children in the arid areas of Kenya lie far behind their counter parts in the rest of the country in access to and acquisition of modern education. He further said, that most schools in the arid areas are characterized by low enrolment participation rates, of dropout rates (or low retention rates). And generally poor performance that consistently lead predominately pastoral district to lie at the tail end of the ranking of performance at national examinations. Pastoral

⁹ Gatheru Wamuyu and Robert show, Our Problems our Solution an Economic and Public Policy, Agenda for Kenya (Nairobi : Institute of Economic Affair, 1998)

districts suffer from additional problem. Namely Nomadic Pastoralism poses the fundamental problem of access to stationary schools by a people whose economy necessities are in constant and unpredictable movement.

According to the pastoralists the young children are expected to participate during different seasons .On one hand, there is a strong internal pastoralist tradition of cultural resistance to fundamental change by external or state authority dating back to the confrontations of the pastoral people and the colonial administration. On the other hand, the girls in the pastoral area are denied their equal access to the modern education while the non pastoralist of Kenya have achieved near parity in school enrolment.

He goes on to argue that thirty years after independence when the school enrolment in most of Kenya approaches 100% nearly two thirds of the children particularly girls in the pastoralist areas of Marsabit Wajer , Samburu and Mandera are not familiar with the inside of a class room.

Banda 1997 conducted a study of "Girls and Education in Nairobi, Kenya". She found out that man has instituted laws and customs that evidently create and index statues of discrepancy between men and women. To this effect sex itself is seen as a natural difference which law and other social institutions respect but Gender is not seen as being natural in this sense because gender is created by the society. Therefore according to Banda, evidence from Anthropological and knowledge of history show that laws and customs always create and enforce some set of social distinctions between girl - child and boy child in varied societies. These social differences however, do not reflect the universal nature of differences rather they interpret its significance in a variety of ways. The sex difference alone can therefore not

necessitate all the many and varied social and political norms, which are used to justify gender basis.

In their explanation of the concept of "gender" Some modern feminists draw a distinction between. "sex" on one hand and gender on the other have two distinct meanings. Sex is different because it is natural and it is concerned with reproduction and sexual love, while Gender is not, laws, customs, psychologically theories methods of bringing up etc, but it is society based.¹⁰

What should be expressed here is that gender is not natural. Rather it is nurtured. Modern feminists accept roles such as insemination and pregnancy as natural because they are based on psychologically, but reject gender roles as natural because they are artificial. Their argument fitted into his or her society male or female role by assuming that the notion of difference in gender roles are just as natural as physiological differences.

However, to the purists and pedants "Gender" Is the grammatical classification of the nouns into masculine, feminine and neuter. In this context, grammatical meaning of gender must be viewed as an artificial similarity of natural sex a sort of imaginary sexuality invited by the human race.

This sort of analogue can be noticed in the feminist's conceptualisation of Gender in which the concept is treated as a social and artificial distinction that minimise a natural one. However, the feminist ought to accept the fact that it is difficult to speak of gender without making reference to at least two different entities. With this comes the controversial issue of nature of gender roles in society, which affects girls so much in participation of girl education in one-way or another.

¹⁰ C. Banda , Gender and Education, A justification of Gender Sensitivity in Education ,(Nairobi: CUEA 1997)

From the analysis of the concept of gender one can easily detect its connection with girl education.

According to a forum for African women educationists (FAWE 1998) in a booklet titled "Girls Education an agenda for change " Girls education in Africa and elsewhere have long been plagued by packaging of difference that is by way of education that stresses the difference between boys and girls, between men and women rather than the similarities. Such pedagogy of difference starts at home and in community, the Parent's view of the education of girls as different from that of boys because they perceive girls to be radically different from boys. Most parents and the community at large wrongly believe that boys are more intelligent, more capable, more responsible more important than girls.

However FAWE argues that this pedagogy of differences undermines the education of girls and will continue to do so as long as gender bias prevails. Girls and women are characterized up to today as weaker sex and controlled by the male population. To perpetuate such domination and pedagogy of difference is to be continually maintained. As result, numbers of girls in school are always disturbingly small. Despite this poor enrolment many of them drop out at an early stage due to early marriages most of the times imposed against their will by the parents and relatives. Among the girls only the fortunate few continue to study up to secondary schools and universities.

The problem is that girls are forced to grow differently at home and in the community. They have never been given the same opportunities and the same facilities as boys.

According to FAWE the above arrangement above is all a matter of socialization. It seeks to fit individuals into society established values, ideas, practices, etc.

Traditionally in Africa and elsewhere socialization has always been a means of social control whereby the community society exercise power over other people that is, one group dominates another. Such domination has traditionally favoured adults over children, men over women and boys over girls.

Therefore, the present state of girls' education points to domination by parents, teachers, and community over girls.

FAWE argues that *"if we are to change girls education we must change the pattern of domination through empowering education"*¹ FAWE also warns that empowerment is a dangerous word if misunderstood. It generally refers to the process through which people or community increase their power and control over their own lives. So empowerment in this sense embodied in the images of manhood, fatherhood, etc. To speak therefore, of empowerment in this case of girls and women seems unacceptable and it upsets the established order.

Empowerment implies enablement. Domination of something in its original meaning is power as derived from Latin word meaning in posse points to the ability or capacity it enables girls to advance their own development.

Empowerment in education makes girls aware of their potential and allows them to realize their abilities to the full. It equally changes the boy's attitudes and values, making them socially responsible. Ultimately, empowering education prepares girls and boys for mutually supportive roles and for nation building.

Therefore the question to be asked is, who stands to benefit from any positive change in girls education in Marsabit pastoralist community? Obviously the girls themselves will be the first beneficiaries of an empowering education. They stand to gain in many ways both as individuals and as members of the society. Empowering

¹ Ibid

education will enable them to occupy their rightful place first in school and at home and later in the community. But ultimately society at large will benefit from any improvement in the education of girls and women.

According to FAWE: *Empowering education : the participation of girls and women will directly lead to the following improvement.*¹²

- 1/ It will improve family health and nutrition.
- 2/ It will improve opportunities of income by women there by enhancing their role in social -economic development
- 3/ It will tend to lower infants as well as maternal mortality.
- 4/ It will lower fertility rates and increase life expectancy for both women and men.

In short, better education for girls will prove to be beneficiary to all. There is a great need for the participation of gender in education. It has a need to promote their education and empower them.

On some issues Gould who wrote about " *people and education in the third world, 1993*"¹³ Says that more boys than girls have been enrolled in primary school handle in the third world countries. This is a function of both income and cultural preferences. The poorer the country the lower the proportion of girls in the enrolments at all levels.

The same author says that cultural dimension in the male, female ratio was strong in 1960's than it did in 1980's. It is still clear as countries grow richer they can afford to have more places for girls in school. Then the demand for girl's education may also rise as opportunities for employment in non- domination and non-subsistence activities also raise and some education may be required for these reasons. The opportunity casts of girls education falls.

¹² Ibid

¹³ W.T.S Gould People and Education . in Third world . (Malaysis Longman 1993)

The increase in enrolments and consequence narrowing of the accessibility gap between boys and girls at all levels in education have not been matched by equivalent increases in women access to jobs. The formal labour force in most third world countries is still very much dominated by men. The impact of women has been small in absolute terms though much more in some countries than in others. It is also one thing to provide school places and it is quite another to ensure that the theoretically similar education for boys and girls has similar outcomes for these outcomes are highly constrained by social attitudes namely:

- Achieving equality in society takes more than opening school to women.
- Gould says more boys than girls have been enrolled at primary school level in third world Countries.¹⁴

2.2 Girls education in Marsabit.

There are high illiteracy rates among women / girls in Marsabit district. This problem starts right from the early stages of life, as most parents prefer to take boys to school rather than girls. Thus the ratio of boys to girls in school is highly uneven. Worse still there is high dropout rate among the few girls who are forced to marry. However, if we look at adult education more women than men attend classes in all the divisions of the district. But the seasonality of the adult education classes compounded by still many other problems has meant that still there is no major impact on female life in the district.

2.3 Primary education in Marsabit.

The provision of education to the scattered sparsely distributed and Nomadic population of Marsabit is a real challenge. Therefore, high levels of illiteracy characterize the district. In addition, also there are a number of other unique

¹⁴ Ibid

problems affecting equality of education in the area though little has been done to remedy this situation.

This study is out to investigate primary education in central division of Marsabit district, which is composed, of 19 primary schools below.

- | | |
|---------------------------------|-----------------|
| 1. S, K.M Primary school | 10. Dirib Gombo |
| | 11. Goro rukes |
| 2. St, Teresa's girls school | 12. Garr qarsa |
| 3. St, John primary | 13. Hekima |
| 4. Saku primary | 14. Mwangaz |
| 5. Fr, John Asteggiano- private | 15. Kituruni |
| 6. St, Peter | 16. Songa |
| 7. Manyatta Jillo | 17. Leyai |
| 8. Dub Gabba | 18. Hulahula |
| 9. Karare | 19. Kamboi |

On one hand, education has been a valued avenue for rapid upward mobility by Kenya families and community specially for white collar job within Government civil service which has reinforced the role of education as a path to powerful and significant post. Government being the major wage employer in Kenya, I would say that hand literacy is requirement for most modern job positions reinforcing the national image that the powerful are the educated and wealth is not to be sought successful integration in to the international economy through regular attendance in modern western systems of education.¹⁵

¹⁵ Abdi .Omor., Education and Medium of Cultural Development in Society, (New York Oxford University Press, 1995)

2.4 Factors which influence education.

The northern part of Kenya which include Marsabit, Moyale, Mandera , Garissa , Wajer Isiolo, and Samburu rank among the bottom 20 in national examination performance and there seem to be little hope of redressing the situation.

However, there are various factors contributing to this problem of education, this includes inadequate learning facilities and equipments in school and ineffective head teachers, cultural practices among others. Interview *

2.4.1 Culture and Tradition.

In culture students tend to transfer some elements of their custom into school and therefore come into longer heads with the teachers for example, after circumcision of boys, they become "Moraines". They are considered adults and protectors of their society

(Warriors).They expect the teachers to treat them as adults "moraines" Who are superior in the clan . They will decide to study or to go out and join their peer groups. Therefore, cultural beliefs and practices among the people in the district is responsible for the poor examination performance. It is responsible for the high drop out rates and low retention levels more so for girls who often fall victim of forced early marriages as their culture dictates. This is because these people do not have utilitarian values for education.

According to Abdi 1993. *The nomadic mother wanted the girl to stay at home and help her with heavy workload that was due to the migration of the males to towns or distance places where they go to look after the animals.*¹⁶ There is also a cultural clash where by there is fear of promiscuity if a girl goes to school leading to teenage pregnancies. For the sake of good performance in examination there is need to

¹⁶ Ibid

improve or change the attitudes of the people who still maintain that educating a girl is of no use since she leaves and goes for marriage.

Holsteem Edwar 1992. Wrote on continuity and change in Samburu education. He expressed that the nomadic lifestyle is itself a barrier to formal education. He further observed that the pastoralists have a negative attitude towards the modern education. Thus, the cultural differentiation of the northern pastoralist has led to their marginalisation and alienation from the rapid development of the rest of Kenya.

2.4.2 Influence of the environment.

The northern part of Kenya which include Marsabit, Moyale, Mandera, Garissa, Wajir, Isiolo, and Sabburu rank among the bottom 20 in national examination performance and there seem to be little hope of redressing the situation. However, various factors have contributed to this problem, these include inadequate learning facilities and equipments in schools and ineffective head teachers cultural practices among others.

Environmental factors such as climate and poor resource gift were found to adversely affect development of education in central division of Marsabit district. A majority of respondents either frequent drought as leading to seasonal movement of population, which are basically pastoralists. As a result continuous movement by families made it difficult for pupils to attend schools regularly. Absence caused by such movement lead to poor performance by students in national examination.

Similarly it was found that drought greatly diminished herds of animals on which the people of central division solely depend for all their needs including educating their children. Consequently, they could hardly equip their children with books, pens, uniforms and shoes among others. Building of school (classes offices and workshop)

was equally difficult. This entire situation leads girls and boys to perform poorly as it is illustrated below.

2.4.3 KCPE mean score for selected districts of ASAL (1990-94)¹⁷

District	1990	1991	1993	1994
Marsabit	349.50	335.75	314.62	323.09
Wajir	332.41	332.06	300.37	217.30
Garissa	319.46	338.39	293.28	273.42
Mandera	322.76	324.15	325.50	271.14
Samburu	27.70	321.93	347.50	357.89

A/ The role of girls / women in Marsabit

Women / girls in Marsabit district just like other women / girls are economically active but the problem lies in the failure to reflect their economic contribution in development statistics. Women/ girls are more settled than men / boys and in spite of their immense labour output in such tasks as food production, child rearing, health for family members and other general home management tasks, these essential tasks are seen as having no monetary value.

The tasks of Girls / women in Marsabit area include livestock rearing, fencing animal sheds milking of goats and sheep, and water to animals. All these are done in addition to the daily chores, which include among others fetching water and collecting firewood for domestic purpose. These two chores are particularly hazardous given the hostile environment in which they live. They build the Manyattas, which include looking for suitable trees, cutting and transporting them to the building sites and putting up the structures. They own the huts and they control

¹⁷ District Development Plan, 1994-1996.

the activities inside them. Traditionally they do not make decisions on the sale of livestock as this is men's reserve, pervasive socio - cultural attitudes and beliefs about women/ girl's patriarchal social relations still relegate the women 's economic contribution to subordinate levels.

The above reasons actually for the high illiteracy rates among women and young girls in Marsabit district. This problem starts right from the early stages of life, as most parents prefer to take boys to school rather than girls because the job opportunities are limited and girls are forced into marriage at very early ages.

B/ Role of NGO's in the education of girls in Marsabit

The ministry of education and other agencies such as CARE, ACORD, HDI, FSAU and Catholic church will continue to play a significant role in the provision of education in the district while the Country Council will continue to support education programme by providing land for development purposes as well as providing nursery school teachers including other necessary materials.

The mother's levels of education can affect child welfare namely feeding, rearing and hygienic practices. Parents will therefore be open-minded on the benefits of education, particularly for girls. So the current efforts by many NGO's are to sponsor girls to schools. ¹⁸

¹⁸ Republic of Kenya 1993 Marsabit District Development plan ,(Nairobi , 1994-96)

C/ The role of the Church towards girls education.

The most conspicuous growth has been however, in the number of schools. Before independence there had been only one primary school in Marsabit District and not a single secondary school. But after independence, all the newly established Catholic missions opened primary schools and other developmental projects such as Water project; various health centres. There are also primary schools in almost all district and secondary schools in Nort-Horr, Lisamis and Isiolo. So the building of new schools has been one of the main activities of the Christian missions, particularly of the catholic missions. Within three years the catholic missionary had opened a boarding primary school for girls in Marsabit and boarding primary school for boys in 1966. Over the years at least twenty five other primary schools have been built by the catholic church in Marsabit district. So it is very easy to observe the current activity of the church.

When the education act of 1968 was implemented nearly in all the schools built by the missionaries and sponsored by the same missionaries since that time taken by the government. This means that the Government saw to their running and management, while the mission still took care of the boarding side. Nearly the numerous nursery schools that haven been built by the missions are still under their management. However till now the catholic mission is highly motivated to support the qualified girl students to go to down Country follow accomplish their study.

At the beginning all the teachers in catholic mission school: nursery, primary and secondary schools were either expatriates or people from outside Marsabit district. But now education is being done by the teachers who are local people, among them are a good number of women teachers.

Conclusion

Our literature review has cast beyond doubts that socio-economic empowerment of women /girls have been severely constrained by numerous human made institutionalised barriers. We have also highlighted the essence of equity, adult literacy and education as anti-dotes for empowering the women towards a holistic participation in socio-economic development .The situation women / girls among the pastoralist community ought to be viewed as a prototype of the situation of women in Kenya and the developing world.

✓
C. K. Mwangi

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction.

This chapter deals with the methodology and data analysis as vital to the study since it determines its feasibility considering the different elements mentioned in the previous chapter. It discusses the limitation experienced by the writer. The other subtopics covered are:

- ❑ Description of study area.
- ❑ Research design
- ❑ Research instrument for data collection
- ❑ Population
- ❑ Sampling
- ❑ Data collection
- ❑ Data collection procedures

3.1 Description of study area.

Marsabit is one of the twelve districts in eastern province. It has an international boundary with Ethiopia and bordering Turkana district to the west, Samburu district to the South and wajer and Isiolo districts to the east.

It lies between latitude 02^o45' East. With an area of 78,078 square kilometres. Marsabit is the largest district in the country, which covers about 13-14% of the total area of the republic of Kenya. This includes 4,125 square kilometres covered by lake Turkana. The population is estimated to be 149, 135 persons.

The majority of the ethnic community living in this area are pastoralists. They include Gabra, Rendille, Borana , Samburu, Turkana , Burji and Konso , who are small scale farmers and businessmen.

The provision of education to the scattered sparely distributed and nomadic population of Marsabit is a real challenge. Therefore, the district is characterised by high levels of illiteracy Low rates of school enrolment, Low school attendance and high drop out rates. In addition, there are a number of other unique problems affecting quality of education in the area though little has been done to remedy this situation.

The district lies within the district region in East Africa. The primary vegetation types in the district correlate with climate but are modified to some extent by geology and geomorphology. Marsabit district is probably the driest in the country. With an exception of high potential areas around Marsabit such as Kulal, Hurri- Hills and Moyale- Sololo escarpment where the majority of the population and school are found the rest of the district is desolate. As a result of low, unreliable rainfall and with high rates of evaporation the soils are shallow and poor. The vegetation is too scanty to support life. Hence grazing and

agricultural potential is limited safe for the brief moment soon after the long rains.¹⁹

3.2 Research design.

The study was to find out the factors, which prevent young girls to participate in the school and those, which cause them to dropout of school. Other issues the researcher looked into are the impact, the historical background of formal education has had on girls education in the community at large as well as those improvement and activities the community wished to be done to improve the enrolment of girls in school.

3.3 Population.

The target population consisted of all primary schools, secondary schools, parishioners and pupils in Marsabit. A total of 20 primary school around Marsabit 3 secondary schools and 10 parishes were involved that is, the researcher for the investigation used 33 in total.

3.4 Sampling

Although sampling was random it was restricted by in accessibility of some schools because the period the researcher was carrying out the research was examination time in the area. Here also a purposive method of sampling was used. This is the case where the researcher chooses an individual or individuals who had particular information intended for this study. Stratified random sampling was used for pupils to ensure that boys and girls participated in data collection.

¹⁹ District Development Plan 1994-1996.

3.5 Research instrument for data collection.

The questionnaire method was used in the survey. The questionnaire was divided into four parts namely.

A/ Section for community leader / members

B/ section for Parents and women group

C/ Section for primary and secondary teachers

D/ Section for school girls / drop -out girls

The following were the steps, which were undertaken in the survey for data collection.

1/ The Researcher formulated questionnaires with four sections as stated above and identified relevant questions to the factors, which influenced the participation of girls education in the given areas.

2/ Identified the people to answer questionnaires through random sampling and to a small extent cluster sampling.

3/ Met the group that were to answer the questionnaires

4/ Collect the questionnaires from the interviewers and analysed the answers by categorizing the findings accordingly depending on the section in which question fell.

5/ Gave recommendations on the future and plans for girl education based on the finding revealed in the survey.

3.6 Data collection procedures.

The community members had questionnaires administered to them by the researcher. However, some of the community members/ leaders were chosen purposely. Some of the community leaders were very aware of the problem and they showed their concern about the problems connected with girl education among the pastoralist community of Marsabit.

The administration to schoolgirls included illustrated sampling. In this case girls were picked from each of the school 2 girls and interviewed collectively.

It was found out that so many girls dropped out from schools and only very few enrolled. The reason given was mostly cultural.

The fieldwork was conducted shortly before mid term break in July 1999. The researcher visited 13-sample school in Marsabit district. Interviews were also conducted in Nairobi to explore as to what should be done to curb this distributing discrepancy between the number of boys and girls being enrolled in school in the area.

Much of the work was done through correspondence with some education official in the field. Due to distance involved between the universities, here in Nairobi and the research site, some questionnaires were mailed to the interviewees and their responses were sent back to the researcher although not all of them were able to send back their response.

Conclusion

The writer approach of using historical facts is vital in determining the different points and elements that will be mentioned in the next chapter. ie data analysis.

CHAPTER FOUR.

DATA ANALYSIS

4.0 Introduction.

In the following section an examination is made of the reasons presented by some of the parents both in Marsabit Town and Marsabit rural areas who have not educated their daughters to see if some conclusions could be made about their decisions not to become involved in the education system. This section looks not much on what parents do but on what they think about education and their children involvement in the educational structure of the district.

Data were analysed by means of frequencies and percentages in the four categories of the questionnaires as mentioned earlier.

4.1 Findings of the study.

This part presents the findings of the study by addressing the objectives of the research

Which is to find out the problems that prevent girls from either enrolling or participating in school or, which cause them to drop out. The main factors are their involvement in the household chores, early marriages, and lack of clothing among others.

Frequency table No I

Problem for participation	Frequencies	Percentages.
House hold chores	65	34.6%
Early marriages	63	33.5%
Lack of clothing	40	21.3%
Other problems	20	10.6%
Total	188	100%

4.2 Problems hindering Girls from participating in primary education.

The majority of my respondents said that the following problems hinder the girls from being sent to school. Culturally to give girls the formal education is worth nothing.

A number of parents opposed girls' education which was rather surprising given the wider exposure of how far the ideology of education and development has spread during the centuries.

To get some idea of the spread of their view and attitudes towards this important aspect of education the range of response are presented below.

A/ One of the most recurrent topic raised as the reason for not educating the girls and the fact that once the young women get educated they will forget their parents and their traditions and will have less respect for the decision of the elders. Therefore, according to them, there is no value in educating the girls because it is obvious that once they receive education they forget their parents and go to unknown places. Hence, they will have lost a lot of money on their education. They will be married without bride-price dowry.

B/ It is not good to educate girls because they are educated and they will make their own choice of whom they would wish to marry Hence, they will ignore there traditional wedding.

C/ Girls would bring problems to their families claiming many things in the course of their education. Yet they might not compensate their parents but rather will be instilled with a lot of benefits for their husband's families.

Hence to educate girls was a complete waste of time they observed. However, there was a more serious complaint about the education young girls. They observed that many young girls dropout of school and become pregnant outside matrimony. The complaint was made by some of the parents that education led the girls to adopt immoral behaviours such as fornication and even prostitution. But the girls themselves face many difficulties:

A/ Too much work at home

B/ Forced into early marriages

C/ Lack of good clothing, which makes them comfortable among boys while in school.

D/ Other problems, which were mentioned, include

Lack of food: in some instances girls have to collect or gather wild food for the whole family, especially, during the period known as "Hunger gap" from May to July every year.

Lack of motivation because education is not a priority for girls as local culture is concerned, etc.

In this list of factors, which hinder girls from attending and participating in school activities, household chores seemed to be the highest impediment. This is related to the socialization and cultural practices of the people. The impact of tribal clashes, insecurity has been a benefactor in food shortages; break down of general infrastructure and lack of essential commodities such as clothing, food shelter.

In the light of the above data other the factors, which led to poor enrolment in school, are culturally inherent, some are connected with the early history of the formal education in the area, and some are caused by tribal clashes. However, the

cultural and economic importance attached to cattle is the reason for not considering education as priority for girls, and early drop out because of early marriages. Bride wealth in form of cattle is the main source of income among the pastoralist community of Marsabit.

However, the girls themselves observed that the early marriages were major problem followed by overwhelming household chores and lack of clothing. Almost all girls interviewed said that the major worry for the drop out was the early marriages. Other members of the community expressed the long raging conflict among the different tribes as the cause for drop out of their girls and the cause of all other problems, such as insecurity and food shortage.

Gould 1993 has observed that the poorer the country the lower the population of girls in the enrolments at all levels. He continued that there is a strong relationship between income level and the proportion of the girls' enrolment at primary and secondary levels. However cultural beliefs are very strong factors towards hindering girls participation in the school as had been observed in many counties which still have very low proportions of girls enrolled in schools. This is the same with the pastoralist people. Marsabit pastoralist community is not badly off economically, compared with others African pastoralist communities who have better enrolment of girls in schools. The problem with pastoralist people seems to be more cultural than economical.

Cattle, which are the main means of livelihood, are given prestigious value rather than economic value. Quantity is what matters rather than quality or economic benefits, which can be accrued from them.

4.3 Reasons for not Educating Girls.

It is worth noting at the outset that the number of parents opposed to the education of girls was far higher in rural Marsabit than Marsabit Town, which was rather surprising given the wider exposure of Marsabit area to the national ideology of education and development.

To get some idea of the spread of views and attitudes towards this important aspect of education the range of responses solicited are presented below.

4.3.1 Few evident from the filed.

Specific areas	M.R	%	M.T	%
Girls will get married and you will get nothing back	26	35.6	20	53
I have not seen any girls employed they just drop out and get married	6	8.2	4	10.5
Girls will run away and get married elsewhere, many drop out and event if they finish often forget their parents.	4	5	2	5
Once educated they will forget their parents and we get no bride - price because they marry with out our consent.	16	5.5	2	5
Girls get pregnant before finishing education.	7	30	1	2.6
Most educated girls will not be married by pastoralist men and many of them become prostitutes.	5	9.6	3	7.9
It is bad to educate girls. I t is bad training and leads to misbehaviour and fornication.	2	6.8	5	13
Girls are not equal to men and will later just go away. I have not seen their deeds.	3	2.7	-	-
Girls will only help their own new families not mine	4	4	1	2.6
Total	73	107.9	38	99.6

4.3.2 The above reason summarized under four main headings.

Specific areas	M.T	M.T
Thy will run away and get married	35	22
They will fornicate and get pregnant	12	7
They will forget their parents	18	5
Other reasons	8	4
Total	73	38

One of the most repeated topic raised as the reasons for not educating pastoralist girls was the fact that once educated the young women forgets their parents and their traditions and loses respect for the decision of the elders.

60: Years old four out of seven respondent said that.

To educate girls is the last thing they would do it would be just throwing their money away for nothing because they cannot benefit from them, in fact, there would be no benefit from education either boys or girls.

48: Years one out of eight respondents said that:

There is no value in educating girls because it is obvious that once they receive an education they will forget their parents and go to unknown places. Hence they will have lost a lot of money on them.

45. Years Tow out of seven respondents observed that.

It is not good to educate girls. They will just forget the parent and they will not get any bride price from an educated girl they will make their own choice of husband and run away ignoring our own way of traditional weddings.

57: Years two out of fourteen respondent stated that.

It is a waste of money to educate girls. Parent would not benefit from their education and eventually they forget them. These parents see disrespect for elders particularly the educated girls making their own choice of a marriage partner, which is regarded as a taboo by these parents.

The fact that the educated young women would use up a lot of money in their education and then go off to marry some men from another area and only use their education to support and assist their new families was another major reason offered for not wishing to educate daughters.

4.4 Some of the widow's views.

Some of the widows interviewed indicated that they were not in favor of educating girls. This was rather surprising since three of them were young women still in their forties and one would have expected them to feel differently. ✓

One or two widows had strong views and gave a variety of reasons not the least of which was the tendency to become pregnant while still at school.

Summary.

The major problem appears to be the fact that investing in the education of girls holds not promise of future returns for the parents because the girls will be taken out of school, circumcised, married, and leave the parental home. Any value gained from her education will go to the benefit of here new home and family.

These are the voiced attitudes of the parents, who have obviously sustained the low school involvement rates of pastoralist female.

Conclusion

In this respect girls are seen as cattle providers. Thus, relegating the importance of educating them since they can bring more cattle as dowry even if they are not formally educated

Generally speaking, boys were seen as potential helpers to their parents but not so the girls. Ninety-nine percent of the respondent's response related the boy's education to the betterment of their families.

CHAPTER FIVE

PROJECT PROPOSAL.

5.0 Introduction

This chapter deals with the project proposal, which is intended to meet the needs of the structure under study; namely Marsabit Girls training centre. It is a new project that will attempt to consider all the elements mentioned and discussed in the previous chapters.

5.1 Project Name.

Project name: Marsabit Girls /women Training Centre.

Utility Name: M.G.T.C.

Duration: Five Years

Marsabit women/ girls training centre is meant to take the following five years, that is, from 2001-2006.



5.2 Project Background / Project overview.

Marsabit is one of the twelve districts in Eastern province. It has an international borders, Turkana district to the west, Samburu district to the South and Wajir and Isiolo district to the east. It lies between latitude 02 45' East. With an area of 78,078 square kilometre. Marsabit is the largest district in the country, which covers about 13-14% of the total area of the republic of Kenya. This includes 4,125 square kilometres covered by Lake Turkana. The population is estimated to be 149,135 persons.

The majority of the ethnic community living in this area are pastoralist. They include Gabra, Rendill, Borana, Samburu, Turkana , Burji and Konso who are small scale farmers and businessmen.

The provision of education to the scattered, sparsely distributed and nomadic population of Marsabit is a real challenge. Therefore the district is characterised by high levels of illiteracy, low rates of school enrolment low school attendance and high rate of dropout girls. In addition also there are a number of other unique problems affecting quality of education in the area though little has been done to remedy this situation.

The researcher together with Marsabit diocesan developmental coordinator carried out research and came up with this project proposal in order to give more possibility for women and drop out girls to contribute in the Economic development role through their skills.

Thus, through this project there will be a great possibility to reduce the social evils that are making an exponential increase each day. By training women/ girls toward a specific training, they will be empowered and enabled morally in view of what education will do for them. However, by the end of five years the project should be able to achieve its goal.

5.2.1 Project Goal: To empower women / girls in pastoralist area holistically socially, economically and to become self- reliant through their training.



5.2: Statement of the problem.

As already stated, women/girls compose majority of the population in Marsabit diocese, it thus implies that they contribute a great proportion of human resource for the socio- economic development of the area. However, they are constrained by poverty and illiteracy and unskilled. Today in Marsabit there are a number of governmental and non-governmental organizations operating in different fields. Therefore, each organization has a maximum of 40 and 50 personnel. However, most of the Employees are coming from other advanced towns such as Nairobi city, Nakuru and Mombasa etc. But the rest of local people are just ignored, they are not given job opportunities. They are just receivers. The researcher's major aim is to break this discrimination, which affects the poor people in one way or another. To do this we came up with this idea of training local young woman /girls in specific skills such as being a secretary, teacher accountant and administrator etc.

It is in this way that, girls who dropout of school will be empowered. The researcher in this case has come up with this project proposal as an attempt to address this problem effectively.

5.3: Project Main objectives.

A/ To equips women with technical skill and expertise for self-reliance and self-employment.

B/ To provides women/girls with skills in order to work in the respective areas or within the diocese of Marsabit where the organizations are operating. And to stop the necessary urban -rural movement of labourers from other advanced towns.

5.4: Basic Assumption.

- ❖ The area is very hot and dry; probably some of my expertise will not be conferrable to be in such place.
- ❖ After the completion of the project set up, few people may not be satisfied.
- ❖ To get construction materials from Nairobi or elsewhere will be so difficult due to the distance and other problems.

5.4.1 Risks

- There will be a high competition with Muslim community because they are the majority.
- The changes of Government policy in views of education.
- The economy of the country is depreciating and the exchange rate of the Kenyan shilling against U.S dollar is very high. Thus after starting the project the currency devaluation may increase so the project may face financial problems and shortcomings.

5.4.2 Strengths.

The project has a lot of backing from the local community, since they have been contacted and involved in the initial planning stage. The availability of local contribution in terms of land and other building material has given the project a confidential start off.

5.4.3 Weaknesses of the project.

Due to the beneficiaries pressing pre-occupation with domestic chores and as the family's sole breadwinners their full participation risks to be hampered. The local

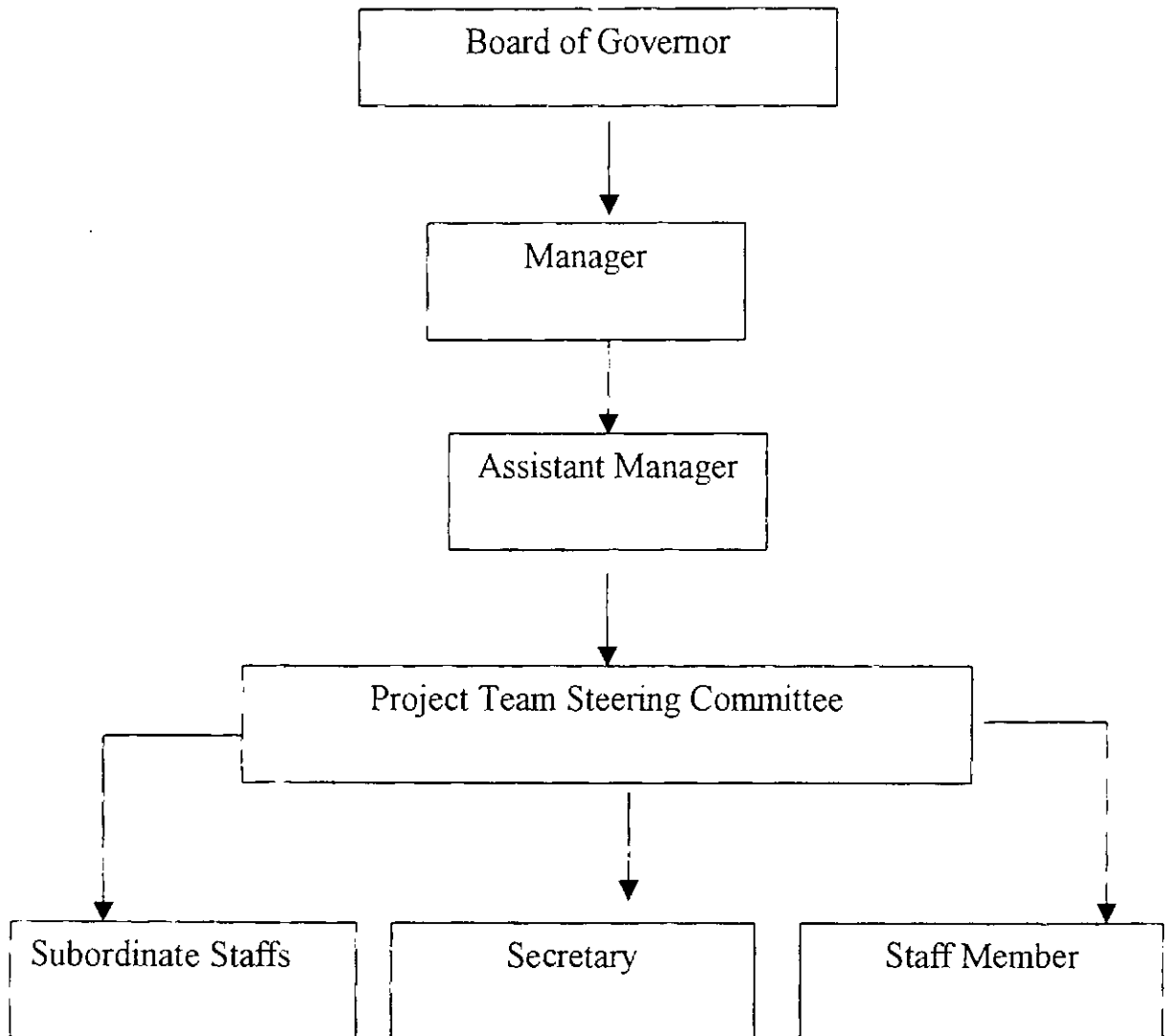
contribution indicated might not be fully catered due to lack of finance by some of the beneficiaries.

5.4.4. Opportunities.

Despite the risks, which are mentioned above the project, a stand to succeed owing to the fact that it is an outcome of the felt need of the beneficiaries. On completion of the project is expected to provide successful young girls/women graduated from this training centre, which in turn will train more women and empower them with the required skills.

*Centre
"Home big life"*

6. Project Management Structure.



1/ The board of governor: will be the Bishop of Marsabit and his councillors. They will receive, discuss and approve the reports on the progress of the project, together with the project manager and the chairperson of the project and steering committee. These will be the project account's signatories, which will compose the project's core team.

2/ The project manager: will be the researcher who will co-ordinate and facilitate the day-to-day running of the project.

3/ The project 's steering committee: shall be composed of nine members drawn from the local church councils and 2/3 will be women. They will advise the project core team through its various work phases.

4/ Project staff members: The project shall hire the services of education such as teachers.

Three skills instructors to manage and run secretariat course, computer programme, dressmaking, and knitting in this centre.

The programme executor / Board of governor will be responsible for completing the project on time, within the budget and according to specifications.

6.1 Work brake down structure .

Phase One					
Objective	Activity	Work Packages	Time	Cost	
Mobilizing people	To meet the board of governor during annual meeting.	Reservation of a place in Marsabit Lodge for the members of board of governor	1 Week	25.000	
		Hire Video projector and other material to present.	1 Week	15.000	
		Presentation of the aim of the project to the Board of governor	1 Week		
Communication	Fund raising for the initial expenses of the project.	Make and send letter of appeal to the different people both local and for those in abroad.	2 Months	13.000	
		To send a letter of appeal to the different major benefactors of the diocese.	1 Months	12.000	
		Organize" harambe" in different parishes run by the diocese of Marsabit and among friends.	2 Months	30.000	
Preparing Personnel	Selection Processes	Orientation and job description.	1 Week	25.000	
		Training of secretary and project manager	3 Months	135.000	
		Sending back to the community.	6 Months	144.000	
Total			15 Month	Ksh 399.000	U S \$ 546.565



6.2 Work Brake down structure .

Phase Two					
Objective	Activities	Activity design	Work/ brake down	Time	Cost
Construction T/C	Acquiring Land	Area 50,000m	Carry out survey	1 M	17.000
			Selection of location	2 M	10.000
			To buy Land	2 M	200.000
	Construction	<input type="checkbox"/> 20 Rooms <input type="checkbox"/> A Hall <input type="checkbox"/> 50 Dormitory	✓ To find Constructer	2 M	10.000
			✓ To collect Material	3 M	1.667.777.57
			✓ To sign for contract	1 M	
	Equip the center	<input type="checkbox"/> 100 Desks <input type="checkbox"/> 100 Chairs <input type="checkbox"/> 40 Beds	To buy Timber		250.000
			Install Telephone	1M	101.444.66
			Install Electricity	2M	125.155.26
				1M	

To follow Graduate	To hold seminar	Young girls	Interview them		
			To create job		
			To motivate them		
	Visiting student home	Investigation Process	To collect their view	2M	
		To divide them in to groups according to their skill	1M 3 M		
		To find out working place			
Total				17	KSH
				Months	39.836.767/-
					US \$
					545.709.13

6.3 Cooptation of time according to Murphys Law. $E_T = \frac{O+4M+P}{6}$.

6

Expected Time Phase ₁ and Phase ₂		Expected Cost Phase ₁ and Phase ₂	
$1W+4(1W)+1W$	1 Week	$25,000+4(0)15,000 = 40,000 = 6,666,66Ksh$	
	2 Months		2.416.666
	9 Months		1.226.666
	2 Months		13.783.333
	2Months		2.781.296
	1 Months		100760,95
	3 Months		2000
	2 Months		
Total time	= 21 Months		26,642,724Ksh
	1 Year and 9 Months		\$ 364,968,82 U.S Dollar

6.4 PROJECT BUDGET .

A project Budget of Girls Training Center in Marsabit for Five Years 2001-2006 at the cost of **238.975.00 Ksh.** Current exchange rate **1 U.S.D @ 73 Ksh**

Items/Particulars	Year I	Year II	Year III	Year IV	Year V	Total
Work shops						
□ Machineries.	Ksh 955.000	X	X	X	X	955.000
□ Spare parts	45.000	50.000	45.000	40.000	35.000	215.000
□ Row material	225.000	300.000	35.000	40.000	45.000	645.000
□ Generator.	160.0000	X	X	X	X	1600.000
□ Petrol	168.000	169.000	179.000	159.000	169.000	844.000
Transport						
□ One Car	600.000	X	X	X	X	600.000
□ Petrol	158.000	158.000	158.000	158.000	158.000	790.000
□ Service	750.000	750.000	750.000	750.000	750.000	375.000
Staff members.						
□ 4 Teachers.	192.000	192.000	192.000	192.000	192.000	960.000
□ 2 Watch men	48.000	48.000	48.000	48.000	48.000	240.000
□ 2 Cooks	48.000	48.000	48.000	48.000	48.000	240.000
□ 1 Cleaner	18.000	18.000	18.000			90.000

Food							
Beans	Ksh25.000	25.000	25.000	25.000	25.000	25.000	125.000
Rice	20.000	20.000	20.000	20.000	20.000	20.000	100.000
Meat	200.000	200.000	200.000	200.000	200.000	200.000	1000.000
Others	144.000	144.000	144.000	144.000	144.000	144.000	720.000
Local Contribution							
Toshiba Computer	85.000		1.803.144	1.803.144			
Two years service of University student.							
Sub- Total	Ksh 5.293.000	2.134.000	3.677.144	2.034.314	1.864.000	Ksh 9.559.000	
Contingencies (15%)	Ksh 7.939.50	3.201.00	5.515.71	305.147	2.796.00	Ksh 143.385.000	
Grand Total	Ksh 6.086.950	2.454.100	4.228.715	2.339.461	2.143.600	Ksh 238.975.00	

Conclusion.

If I get funds on time the project is geared to be completed on time and the results will be expected to benefit the largest group of girls and women in the areas who are facing different social and economical problems. At the completion of the project it is the aim of the researcher that the project will produce skilled women who in turn will be incapacity to train and retrain others.

The project is intended in the long term to uplift the living standards of women and the families in Marsabit. The consequences will be in building a positive circle of economic empowerment through literacy to social-economic. The beneficiaries will have high possibility of being absorbed in the job market both inside and outside the area.

Summary , Recommendation and General Conclusion.

Summary.

This survey was prompted by the fact that the statistics of girls in the Northern part of Kenya is very low, compared to that of boys. Therefore the major objectives of study has been to find out the problems that really girls experience and which prevent them from enrolling in schools or which cause them to drop out .The study also looked into the extent to which the community and other parties concerned have been able to address the challenge of girls education and what strategies should be adopted to improve girls education in general.

To establish the factors, which contribute to this phenomenon the researcher, looked into the background of the problem in relation to life of the people, history of the formal education in the area and the impact of the current situation on girls education.

The researcher reviewed the literature concerning the problem of girls education and the concept of gender, it was found out that gender refers to the difference between men and women on social and cultural grounds unlike sex roles such as insemination and pregnancy are physiological Therefore these gender roles are not natural but they are cultural.

The instrument used in the study was the questionnaire method. Random and purposive selections were applied. The questionnaire was divided into four sections namely Parents, community leaders, schoolgirls and dropout girls.

The data obtained was analysed, using frequency tables and percentage techniques to arrive at the findings. These findings were in turn used to establish the magnitude of various factors, which contribute to this poor participation of girls in schools according to the highest number of respondents to a particular problem and factor. Through these studies we were able to establish the factors, which contributes to the poor enrolment and early drop out of girls from schools in Marsabit diocese.

Recommendations.

The majority of the people in the group interviewed observed that the major and most disturbing problems hindering girls from participation in education or causing them to dropout of school, even after making attempts to be enrolled are early marriages and overwhelming household chores (not necessarily in this chronology) These were followed by lack of clothing for girls, lack of enough food which makes women to look for food elsewhere and the historical background of formal education has had in the area . The general situation has been made worst by the tribal clashes and other situations, which has been prevailing in the area of quite fro some time now.

So what I observed there was a sense of helplessness among the young girls who dropout and as well those who are in at school, for the majority think that little can be done in a culture that does not seek their opinion in matters concertinaing their marriages They feel victims of culture they cannot question .The girls find themselves in cultural web out of which it is not easy to escape.

In general to this situation the following recommendations are proposed.

- 1/ owing to the fact that the early marriages and household chores were the problems, it was observed that any girl education programme needs to direct attention and efforts into working with the community as to sensitise and educate the community in changing their attitudes, wrong beliefs and practices.
- 2/ The problems should be addressed through introduction of general development geared towards improving standards of living. This includes improvement in crops and livestock production as well as improvement in their marketing process.
- 3/ Seminars should be held among the local authorities, NGO's, Church and the community leaders as to design means and strategies of achieving the above goals.
- 4/ Developmental project such as Tailoring, Tie-dyeing, Knitting, Secretariat etc could be introduced by the NGO's and Church who are operating in the area to empower women and girls economically, hence reduce the burden of household chores. Such projects are capable of recovering their cost and creating surplus. These projects can also cater for clothing problems among the schoolgirls.

Conclusion

From the observation made and finding arrived at in this research, it is obvious that the community of pastoralists of Marsabit diocese need to undergo a lot of cultural changes to assist girls acquire formal education with out interruption.

Change of the attitudes and viewing of certain values differently are some of the most urgent issues the Marsabit community or elsewhere should deal with in order that the girls get equal opportunities as boys in attending schools. It is unlikely that any superficial intervention, such as provision of clothing for girls would work, if certain practices, such as prestigious outlook to cattle marriages were not minimized. Even if all the school materials are provided with out looking into the root cause of the problems of girls, education would remain an escapist problem in the area.

Since the local authorities are now paralysed by the present conditions the NGO's, and Churches are the one to operate in this area. However, they should take the initiative towards some ways to achieve these changes.

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Interview

Abdu Abboraba, Marsabit on July 26/ 99

Damballa. Katelo, Marsabit on July 26/99

Fr, Alex ,Ferreraai the parish Priest in Marsabit on January 15/2000

Br, Mwangi John Nairobi on July 20/99

Adhi Gufu Marsabit on July 20/99

Survey Research Questionnaire.

Introduction.

Put a tick in the space with the right answer regarding questions that have “ Yes” and “ No”

Part (1) Parents

1 How old are you _____

2 Sex: F _____ M _____

3 Where is your place of residence? _____

4 Do you have daughters? Yes _____ No _____

5 How many daughters do you have between

0 _____ 1

2 _____ 5

6 _____ 9

10 _____ 14

15 _____ 19

Above 20

6 Does your daughters go to school, and how many do not _____

7 Give the number of your daughter who go to school.

1 2 3 4 More than 4 None

8 What problems do they encounter at School. Point out at list three problems.

9 In what ways have you ever attempted to solve the problem?

10 Which are some of the ways that can help recruit more girls to the school?

Part (2) Community Leaders / Members.

Introduction.

Put a tick in the space with the right answer regarding questions that have “ Yes” and “ No”

1 How old are you .. _ _ _ _ _

2 Sex. F _ _ _ _ _ M _ _ _ _ _

3 Where do you live? Name of place and residence? _ _ _ _ _

4 What role do you play in the community _ _ _ _ _

6 Mention the reasons why girls in your area do not go to school?

_ _ _ _ _
_ _ _ _ _
_ _ _ _ _

7 State the problems that prevent these girls from going to school?

_ _ _ _ _

8 Are there any girls in your area who have dropped out of school?

Yes _ _ _ _ _ No _ _ _ _ _

9 If yes state one major reason/ Problem that prevents girls from attending school?

_ _ _ _ _

10 Do you think that there has been any attempt to solve these problems which prevent girls from attending schools or drop out of school? _ _ _ _ _

11 In what ways have there been attempts to solve the problems, which prevent girls from attending school or dropping out school?

_ _ _ _ _
_ _ _ _ _
_ _ _ _ _
_ _ _ _ _

Part (3) School girls.

Introduction.

Put a tick in the space with the right answer regarding questions that have “ Yes” and “ No”

1 How old are you? _____

2 Where do you stay? _____

3 What is the name of your school? _____

4 In what class are you? _____

5 Do you have a problem that makes it difficult for you to attend school? Yes /No
mention those problems

6 Do you have school age going brother and sister in school? Yes _____ No _____

7 If “No” give reasons why they are not in school? _____

8 Are you happy with your school education program? Yes _____ No _____

9 If “No” State reasons _____

Part (4) Dropped out Girls

Introduction.

Put a tick in the space with the right answer regarding questions that have “ Yes” and “ No”

- 1 Where do you live? _____
- 2 How old are you? _____
- 3 What caused you to drop out of school? _____
- 4 State one major reason / problem that made you dropout of School? _____
- 5 List other problems / reasons that contributed to your dropout of the school? _____
- 6 What are you doing at the moment? _____
- 7 What do you suggest should be done to help reduce the dropout rate of girls? _____

