

**ASSESSMENT OF FEMALE GENITAL CUTTING AND EARLY MARRIAGE
ON THE RETENTION OF PRIMARY SCHOOL GIRLS IN KURIA WEST
DISTRICT, KENYA**

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A Thesis submitted to the Faculty of Education in Partial Fulfillment of the requirements
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DECLARATION

I, the undersigned, declare that this thesis is my original work achieved through scientific research, personal reading and reflection. It has not been presented to any other institution of learning for academic credit. All the sources used herein have been duly acknowledged.

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This thesis has been submitted for examination with our approval as the university supervisors.

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ABSTRACT

The purpose of this study was to assess Female Genital Cutting (FGC) and early marriage on the retention of primary school girls in Kuria West District. The research was guided by four questions: to what extent is FGC prevalent amongst primary school girls in Kuria west district, to what extent does FGC affect school attendance and the retention of primary school girls, at what rate does early marriage affect the retention of primary school girls and what suggestions can be made to address educational problems occasioned by FGC and early marriage? The study used mixed method design mainly cross-sectional survey and phenomenology. The cross-sectional survey was preferred as it collects data at fixed period of time while phenomenology collects data of a lived experience. The sample consisted of 8 public primary schools (2 girls boarding primary schools and 6 mixed public primary schools), 160 pupils, thirty two teachers, eight head teachers and two Education Officers a total of 202 participants. Stratified, simple random and purposive sampling procedures were used to arrive at this sample. Instruments for data collection included questionnaires for quantitative data and interview schedule for the qualitative data. The collected data from the questionnaires were analyzed using descriptive statistics such as frequencies and percentages. Qualitative data was coded and the categories emerging developed into themes and presented in narrative form. The findings indicated that FGC was still practiced in the Kuria West District. The findings further show that girls dropped out of school to get married due to FGC, peer pressure and poverty among other factors. Among the recommendations made include the government taking measures to curb girl dropout rate in primary schools and all education stakeholders should also work together to create awareness on the adverse effects of FGC. It is also recommended that the government sponsors girls willing to return to school after dropping out.

DEDICATION

This work is dedicated to my family, which I hold dear to my heart, for their support through this time. Mum and dad I pray that you live to see all your dreams fulfilled.

To my daughters Faith and Oprah, I couldn't ask for better children; you are my greatest blessing.

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ABBREVIATIONS AND ACRONYMS

ARP	Alternative Rite of Passage
CNN	Cable News Network
DEO	District Education Officer
DHS	Demographic and Health Surveys
DQASO	District Quality Assurance and Standard Officer
ECAW	Education Centre for the Advancement of Women
FC	Female Cutting
FGC	Female Genital Cutting
FGD	Focus Group Discussion
FGM	Female Genital Mutilation
Fig	Figure
GMR	Global Monitoring Report
GTZ	Deutsche Gessellschaft Fur Technische Zussammenarbeit
HIV	Human Immunodeficiency Virus
ICRW	International Centre for Research on women
IRC	Innocenti Research Centre
KDHS	Kenya Demographic Health Survey
MGEF	Maasai Girls Education Fund
MoE	Ministry of Education
MoEST	Ministry of Education, Science and Technology
MYWO	MaendeleoYa Wanawake Organization
NGO	Non-Governmental Organization

PCC	Population Crisis Committee
PRB	Population Reference Bureau
RWAYDO	Reach Women and Youths Development Organization
SPSS	Statistical Package for Social Sciences
Std	Standard
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNICEF	United Nations Children's Fund (formerly United Nations International Children's Emergency Fund)
USAID	United States Agency for International Development
WHO	World Health Organisation

CHAPTER ONE

1.0 Introduction

This chapter discusses the overview of the study, the location and background of the concept under investigations. It discusses the statement of the problem, the research questions, significance of the study, scope and delimitations of the study, theoretical framework, conceptual framework and definition of key terms.

1.1 Background of the Study

1.1.1 Description of the site

This section discusses the overview of the study, the location and the background on the concept under investigations. Kuria West is an administrative district in Nyanza Province, Western Kenya. It was created in July 2007 when the former Kuria district was split into two: Kuria West and Kuria East. In Kuria West there are five administrative divisions namely: Kehancha, Mabera, Isebania, Ikerege and Masaba. The district headquarter is Kehancha. Kuria East on the other hand has four administrative divisions, namely: Chinato, Ntimaru, Kwiho and Kegonga. The two districts cover a total area of 581 square Kilometers of which 550 square kilometers is arable land and the remaining 31 square kilometers is non-arable land (Kenya National Bureau of Statistics, 2009).

The population of the two districts as at the national census of 1999 was 151,887. The 2009 census projected the population to be 207,810 by 2010 (Kenya National Bureau of Statistics, 2009). Some of the food crops grown between the two districts include maize, cassava, beans, bananas, sweet potatoes and sukuma wiki. The cash crops include tobacco, gum flower, sunflower and coffee.

The cash crop tobacco has several effects on the soil due to the chemicals used. It has also affected the people in the sense that when the farmers earn the bonus from the plant, they don't invest the money wisely. Most of it goes to wasteful activity such as prostitution and alcoholism hence one of the greatest challenges of the people of Kuria West is child neglect. The Annual Report for Children's Department of Kuria West district (2010) reported 545 cases of child neglect between the months of July 2009 and June 2010. It was reported that child neglect is due to irresponsible parenthood, poverty and extreme alcoholism. The poverty reduction strategy plan (2001- 2004) indicates that in Kuria district 80 percent of the population is poor. Poverty directly affects education since parents cannot afford to take their children to school if they do not have money. Although the government introduced free primary education (FPE) there are other costs which parents ought to meet such as school uniform. On the other hand, the cultural practice of Female Genital Cutting (FGC) affects the girls since after the ritual the girls are considered mature for marriage and therefore may abandon the schooling.

1.1.2 The concept of female genital cutting (FGC) and early marriage

There are various factors that affect the girl child education in Kenya. The major factors hampering their education include FGC and early marriage (Finke, 2003; Kahoro, 2007; Maendeleoya Wanawake Organization (MYWO), 2007). This section looks at an overview of these factors and how they link with the education of the girl child.

Female Genital Cutting (FGC)

The concept FGC has been adopted for this study. It refers to female circumcision (FC) or female genital mutilation (FGM) (Obermeyer, 1999). The World Health Organization (WHO) in 1996 recognized four types of FGC;

Type I: Clitoridectomy – excision/removal of the prepuce with or without removal of the clitoris.

Type II: Excision – removal of the clitoris together with part or all of the labia minora

Type III: pharaonic/infibulations – the removal of all or part of the clitoris, excision of all or part of the labia minora and cutting of the labia majora to create raw surfaces which are then stitched or held together so that the scar tissue forms a cover over the vagina when healed.

Type IV: Unclassified – includes all other operations on the female genitalia including; pricking, piercing or incision of the clitoris and/or labia, cauterization by burning the clitoris and the surrounding tissues, incision of the vagina wall, scraping or cutting of the vagina and introduction of corrosive substance or herbs into the vagina.

It is estimated by the WHO (1996) that some 130 million women worldwide are affected by FGC and every year 2 million girls and young women are at risk of undergoing FGC. World population Data Sheet (1997) states that, 50 percent of Kenyan women have undergone some kind of FGC. According to International Regional Information Networks (IRIN) News (2006) the Kenya government estimates that 32 per cent of all women between the age of 15 and 49 in more than half the country's districts have undergone FGC. As noted by Muteshi and Sass (2005) by mid-2005, more than 20 Demographic Health Surveys (DHS) on the prevalence of FGC showed the range to be between 89 per cent and 99 per cent. The highest ranking country

was Guinea at 99 per cent followed by Egypt at 97 per cent; Mali came in third at 92 per cent followed by Sudan at 89 per cent. Kenya had a prevalence of 32 per cent.

Although the prevalence rate in Kenya according to Ongong'a (1990) may seem to be relatively going down, for the communities that practice FGC, the rate is in fact high. This is because there are communities in Kenya that do not practice FGC such as the Luo and Luhya while others do. The Kenya Demographic Health Survey (KDHS) of 2008/9 indicate that the Somali ethnic community has an FGC prevalence of 97 per cent followed by the Kisii and Kuria at 96 per cent while the Maasai have 93 per cent. FGC has various negative effects on the girls. The United States Agency for International Development (USAID) (2005) reported that victims of FGC suffer from pain, bleeding, anaemia, and painful menstruation, difficulty in urination, scar formation, shock, infections and genital swelling. These can lead to psychological trauma, depression and lack of confidence/self-esteem. Considering that the Kuria, just like the Kisii community practice FGC on young girls between the ages of 5 and 18 as indicated by Oloo, Wanjiru and Newell-Jones (2010), it is almost definite that the girls will be affected since this is the school going age. This practice reduces the concentration of girls in school thus having an impact on the retention of primary school girls. This study intends to find out the extent to which FGC affects the retention of primary school girls in Kuria West District.

Early Marriage

Throughout the world, marriage is considered a ceremonial event where a woman and man come into union to become one (Trust Law, 2012). In human life, marriage is one of the milestones of adult life achievements. Unfortunately, early marriage is not something to celebrate since it cuts

short the childhood life of an individual and their human rights as children are compromised (Umemoto, 2001).

Finke (2003) states that early marriage burdens the young girls in Kuria district with responsibilities that they are ill prepared for. This culture has been a detriment to the girl child and as a result fewer girls have the urge to continue with their education as they will be married off before they complete education. Child marriage is said to persist due to certain risk factors as poverty, low levels of education and region (Hervish & Feldman-Jacobs, 2011). United Nation International Children Education Fund (UNICEF) in 2005 stated that economic pressures are often cited as an explanation for child marriage. Child marriage is most common among the poorest 20 percent of the population. Trust Law (2012) states that when a girl is married under the age of 18; her body isn't fully developed, she is less able to say 'No' to sex or insist on a condom, she has little education and she is likely to be married to a man much older than her.

For most of the communities that practice FGC, it is viewed as a rite of passage from childhood to adulthood. This practice makes the girls to feel mature and ready for marriage (Oloo, Wanjiru & Newell-Jones, 2010). The Kuria community is no exception. This in turn leads to girls dropping out of school to get married. This study therefore seeks to investigate how early marriage affects the retention of primary school girls in Kuria West District.

1.2 Statement of the Problem

Female Genital Cutting and early marriage are two major challenges that threaten the Kuria girl child. For those who support the continuation of the practice of FGC, it is considered to be a

thread in the social fabric that defines a woman's social standing and ultimately a community's identity (Muteshi & Sass, 2005). The practice of FGC is often carried out of respect for and in conformity to society's culture and traditions. While others such as the Somali community see it as a religious obligation, the Kuria see it as a rite of passage into womanhood that ensures a girl's virginity and consequently her value and that of her family and the increased likelihood of good marriage prospects (Oloo, Wanjiru & Newell-Jones, 2010)

The Danida project of UNICEF (2010) shows that there is a scarcity of data on FGC in Kenya though it is known to be widely practiced. The rite is performed secretly and unless one lives in a community that practices it, it is difficult to know that the practice continues. In the Kuria community, dates and location for the FGC season are set by the council of elders for each clan. The council of elders is a group of highly respected men with responsibility for the retention and continuation of the cultural practices. It is widely held that the council of elders have supernatural powers and few would risk going against their wishes (Oloo, Wanjiru & Newell-Jones, 2010).

According to the 2003 Kenya Demographic and Health Survey (KDHS), people in the Kuria community practice FGC, which they see as a cultural obligation and hence fear the social consequences of not performing it. FGC has been identified as a violation of children rights (Children's Act, Kenya, 2001; UNICEF, 2005) and still this community continues with the practice. The Annual Report for Children's Department- Kuria West and East for the year 2009/10 lists FGC as the highest ranking challenge to the life of a girl child. FGC is stated as psychologically affecting the child through forced marriages which give rise to neglected

children, child pregnancies; hence drop outs and child mothers and abduction of girl children for sexual exploitation. The report further states that between July 2009 and June 2010, 81 cases of early marriage were recorded in the two districts; 57 of them were from Kuria West district. As Trust law (2012) states, a girl bride is more likely to be poor and remain poor, miss out on school, be prevented from doing paid work, be forced to do heavy domestic work for her in-laws, be unable to adequately feed and educate her children and be widowed young and lose her home.

Hervish and Feldman-Jacobs (2011) identify that lack of education for girls is a risk factor for child marriage. Girls with less education are likely to marry before age 18 compared to girls with secondary education and beyond. The various works (Finke, 2003; Hervish and Feldman-Jacobs, 2011; Population Council of Kenya, 2010; UNICEF, 2010; Wanjiru & Newell-Jones, 2010) have looked at FGC and early marriage as factors that affect the rights of the girl child independently. They have not paid much attention on the effect of FGC and early marriage on the retention of primary school girls. Therefore this study seeks to assess both FGC and early marriage on the retention of primary school girls in Kuria West district.

1.3 Research Questions

The study was guided by the following research questions:

1. To what extent is FGC prevalent amongst primary school girls in the primary schools of Kuria West District?
2. To what extent does FGC affect school attendance and the retention of primary school girls in Kuria West District?

3. How does early marriage affect the retention of primary school girls in Kuria West District?
4. What suggestions can be made to address educational problems occasioned by FGC and early marriage in primary schools in Kuria West District?

1.4 Significance of the Study

This study analyses the effects of FGC and early marriage on the retention of girls in Kuria West district. Thus it is hoped that the findings obtained will add to the bank of knowledge issues that should be considered in implementation of government guidelines thus the findings may add knowledge to the field of policy studies and implementation. The study findings will assist education administrators ranging from education officers to head teachers in schools to come up with better means of assisting girls and protecting them from these outdated cultural practices of FGC and early marriage. The study findings are expected to enlighten the policy makers that is, the Government of Kenya through the Ministry of Education to formulate policies and guidelines in ensuring girls are protected against such practices as FGC and early marriage.

The community and parents will also be enlightened on the negative effects of FGC and early marriage on the girls and society at large. They will realize they have a role to play in guiding their daughters through the best education which will impact positively on them hence reduce poverty and mortality rate. The girl child will benefit by acquiring knowledge on the negative effects of FGC on their health and psychological wellbeing through organized government and NGO workshops and programmes. Girls will further learn on whom to approach in case they are forced into marriage. They will learn to seek guidance from education officers and officers of

children rights departments. Girls will also learn of the benefits of education at the expense of early marriage. They will learn of the advantages of being self-reliant and empowered as future women. All this information to the girls and parents should empower them to reduce and later eradicate FGC.

1.5 Scope and Delimitation of the Study

The study explores the effect of FGC and early marriage on the retention of primary school girls in Kuria west district. This is because the girls at this age are more vulnerable and have no power to make independent decisions, their parents make decisions for them in the case of FGC while when it comes to marriage, they may be forced by their parents or relatives or influenced by their boy-friends who are much older than them. Although Kuria West district and Kuria East district share the same social, tribal and regional factors, the study was based in Kuria West District. This is because Kuria East District has a bad road network and in the rainy season can be inaccessible. Secondly, the Kuria East district is constantly engaged in clan wars, which can erupt at any moment. The researcher therefore, would not wish to risk being caught-up in such a crisis.

The study was delimited to two variables, the first variable being the extent to which FGC affects the retention of primary school girls in Kuria West district and the second being the effect of early marriage on their retention. The researcher conducted this study to find out if there was any relation between these two variables. The participants of the study were primary school pupils, teachers, head teachers and education officers. The study used questionnaires and interview schedules to collect data from the participants.

1.6 Theoretical Framework

This study used the social convention theory to understand the effects of FGC and early marriage on the retention of primary school girls. The proponent of the social convention theory is Gerry Mackie a political scientist and expert of social norms from the University of California. Mackie (1996) treats FGC as a social practice determined by group norms as well as individual decisions. Mackie's original insight was seeing the similarities between Chinese footbinding and FGC. Both involved disabling young women physically so that they are believed to be less likely to be unfaithful to their husbands (Arnhart, 2009). Consequently, both have to do with marriageability. Men are unwilling to marry women whose feet are unbound in the one case, or who are not circumcised in the other. Both became deeply rooted social traditions such that any individual who rejected the price would be punished by society because the daughters who had not undergone the procedure could not be married; and in these societies, unmarried women could not live successful lives.

In this theory, Mackie posits that in the context of extreme resources and inequality, FGC emerged as a means of securing a better marriage by signaling fidelity and subsequently spread to become a prerequisite for marriage of all women. Mackie, further states that change is predicted to result from coordinated abandonment in intermarrying groups so as to preserve a marriage market for uncircumcised girls. Mackie (1996; 2000) focuses on the anti-cutting pledge in which a group of parents publicly promises not to have their daughters cut, as the primary way of ending the practice. If this critical mass of people in an intermarrying group pledge to refrain from FGC, then the knowledge that they are a critical mass makes it immediately in their interest

to keep their pledges and to persuade others to join in and after persuasion makes it in everyone's interest to join them (Mackie, 2000). A program of education and empowerment of women conducted by a Senegalese Non-Governmental Organization (NGO) led to pledges to stop cutting girls in 938 villages in Senegal as of May 2003 (Tostan, 2003, in Hayford 2005).

Shel-Duncal et al (2011) state that expectations regarding FGC are interdependent; change must therefore be coordinated among interconnected members of social networks. Arnhart (2009) comments that Mackie's reasons that both Chinese foot binding and FGC are examples of self-enforcing social conventions in which individuals cannot overturn the practice without punishment unless they can persuade a large number of others to join them in a collective commitment to stop the practice. According to Mackie, a peculiar characteristic of a convention like FGC is that even if each individual in the relevant group thinks that it would be better to abandon the practice no one individual acting on her own can succeed. However, in some cases, individual decisions worked an example being girls getting married due to poverty. The parents did not need to be in a group to marry off their daughters.

Critique of the theory

One of the greatest critics of the convention theory is Obermeyer. Obermeyer (1999) argues that the 'facts' about harmful effects of FGC are not sufficiently supported by the evidence. He suggests three further hypotheses:

- i) FGC may be of minimal harm because the more educated continue the practice just as the less educated.

- ii) FGC may be of minimal harm because the supposed link between the clitoris and female sexual pleasure is a social construction rather than a psychological reality.
- iii) FGC may be of minimal harm because it is so widespread and persistent.

But Mackie (2003) argues that FGC is harmful. He states that it is a proper matter of concern because it is the irreversible reduction of a human capacity in the absence of a meaningful consent.

Shell-Duncan et. al. (2011) proved that contrary to knowledge, FGC is most often only indirectly related to marriageability via concerns over preserving virginity. Instead they found strong evidence for an alternative convention namely a peer convention. Female Genital Cutting facilitates the accumulation of social capital by younger men and of power and prestige by elder women. They suggest that this being new evidence and reinterpretation of social convention theory, interventions aimed at eliminating FGC should target women's social networks which are intergenerational and include both men and women.

Hayford (2005) confirms that anti-circumcision pledges are not the only means of ending FGC.

Education on negative consequences of FGC is necessary before people want to stop cutting; in heterogeneous social contexts, small groups of people can stop cutting without leading to general social change. The social convention theory however suggests a tripartite strategy: basic education from a credible source which is non directive, public discussion where information is carried to even broader audiences and public declaration where everybody involved declares not to go back on the promise.

Strengths of the theory

The social theory tries to explain why such practices as FGC persist and recommends community level strategies for the abandonment of these practices. This theory offers an explanation of how certain harmful social practices are self enforcing social conventions, why they are strongly resistant to change and how to organize the rapid mass abandonment of such a convention.

The theory further states that if within an intermarrying community families with daughters expect that families with sons expect girls to be cut as a condition of marriage, then FGC rationally advances the interests of the girl and her family. To be cut assures the daughter's ability to marry and also likely improves the economic security of both the girl and her family. Mackie states that marriage itself is especially important because of the social economic conditions of practicing communities. In most areas where FGC is practiced, patriarchal economic customs and institutions make marriageability necessary to secure long term financial security of daughters and their families (Gruenbaum, 2001, in Le Jeune and Mackie 2008).

In conclusion, Mackie (2002) states that the larger and more educated the population, the easier it should be for those with changed attitudes to marry one another's children, provided there is a way they can find one another.

Application of the theory

This theory best suits this study because Mackie (2003) states that in all countries studied, evidence shows that parents want what is best for their children. The most basic value is what

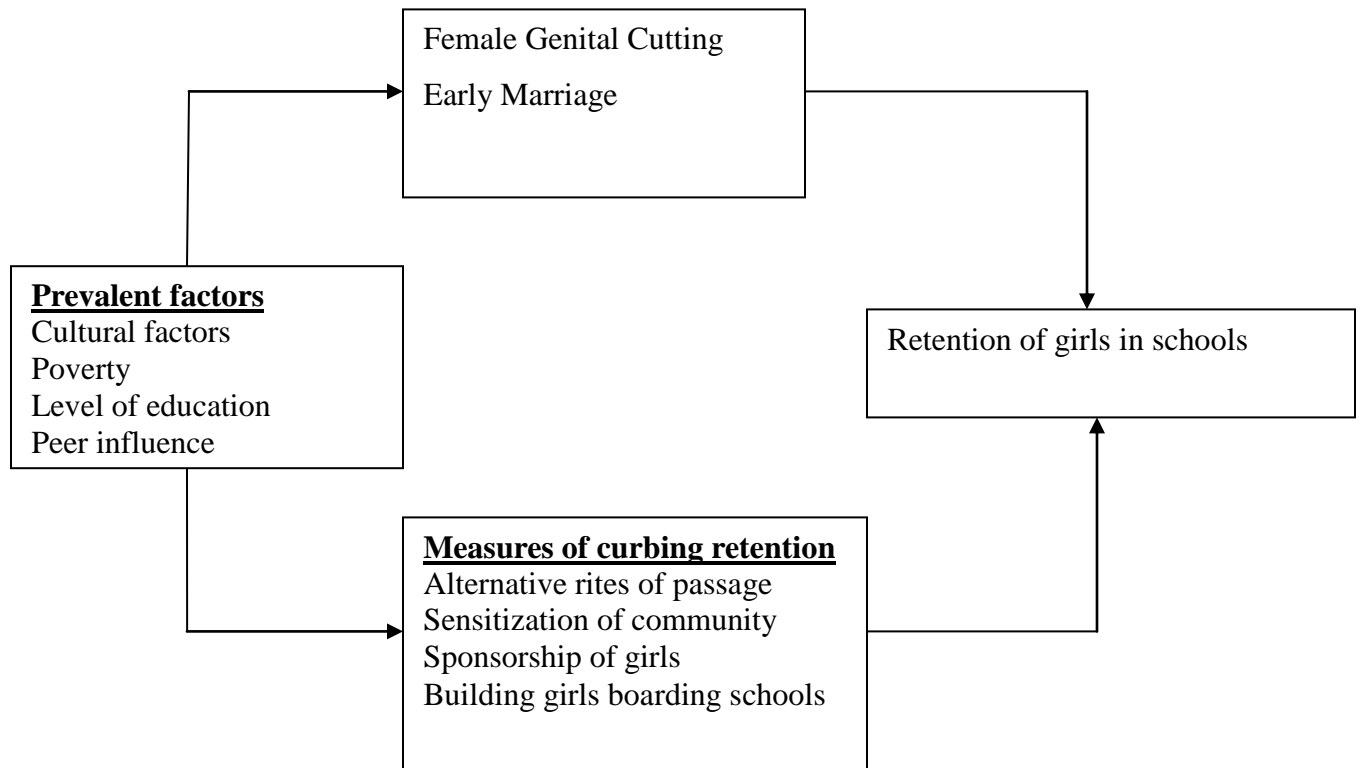
motivates a parent's decision to perform FGC and participate in other harmful practices such as early marriage since failure to comply with the social convention brings shame and social exclusion to girls and their families. For this reason, the study got a base of argument against the practices of FGC and early marriage on the Kuria girl child. These practices interfere with the girls basic rights hence contribute to the dropout rates in the primary schools. The theory further gives a ground of argument on how these harmful practices can be brought to an end. The theory is appropriate for this study since it advocates for education of the community as one of the ways by which these practices can be curbed. This may lead to improved retention of primary school girls in Kuria west region hence improved performance and better educated girls which in turn lead to better livelihoods.

1.7 Conceptual framework

This study is based on the concept that the retention of primary school girls depends on various factors (independent variables). The independent variables as conceptualized by the study are FGC and early marriage (see Fig. 1.1). According to the framework, retention is influenced by FGC, and early marriage. These two variables can be influenced by extraneous variables such as cultural factors, poverty and level of education. The retention of girls in schools can improve or decrease depending on the influence of the FGC, early marriage or the extraneous factors. The extraneous variables include poverty, level of education of parents peer influence and other cultural factors such as domestic roles defined for girls. If necessary measures are taken against FGC and early marriage then the retention will improve. The measures include sensitization of the community, creating awareness on Alternative Rites of Passage (ARP), sponsorship of girls to

boarding schools, prosecution of perpetrators of FGC, involvement of government local authorities and NGO's in the improvement of the retention s.

Figure 1.1: Conceptual framework on factors affecting the retention of primary school girls



1.8 Operational Definitions of Key Terms

Abandonment of FGC: The situations whereby communities reach a collective, coordinated decision to stop practicing Female Genital Cutting.

Early Marriage : The union of a girl who is below the age of 18 to a man who is older than she is.

Female genital cutting: All procedures involving partial or total removal of the external female genitalia. Also referred to as Female Genital Mutilation (FGM) or Female Circumcision (FC). In this study, the terms FGC, FGM and FC have been used interchangeably.

Forced marriage : A marriage that lacks the free and valid consent of at least one of the parties involved.

Harmful practices : A term originally developed to describe FGC. It relates to practices that have some cultural legitimacy but are harmful to girls, and threaten a child's health hence violates her rights to develop to full potential e.g. early marriage.

Primary school girls : Refers to the female gender that is still in the lower levels of education (primary) in the Kenyan case ranging from nursery up to class 8.

Retention : The ability for students who come to school at a certain time completing the cycle without dropping out.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter presents literature review on studies on the assessment of FGC and early marriage on the retention of primary school girls. The literature related to the study has been reviewed in order to gain insight related to the research problems. This chapter is divided into different sections based on the research questions. These are factors that explain the extent of the prevalence of FGC, extent to which FGC affects school attendance and retention of girls in schools, effects of early marriage on retention of primary school girls, suggestions that can be made to address educational problems occasioned by FGC and early marriage and summary of literature review.

2.1 Factors that explain the extent of the prevalence of female genital cutting

Female Genital Mutilation usually involves removal of the clitoris, and may also involve removal of the inner and outer labia, and the suturing of the entire vulva, leaving only a small hole for the passage of urine and menstrual blood (Momoh, 2005). In Egypt, it dates back to about 2,000 years (UNICEF, 2010). Thomas (2000) indicates that during the female circumcision controversy, the issue of FGM became a focal point of the independence movement against British colonial rule, and a test of loyalty, either to the Christian churches of the missionaries, or to the Kikuyu Central Association, the association of the Kikuyu people. This indicates that FGM was a strong cultural practice and therefore could have been practiced for many years before the coming of the missionaries and later the colonialists.

There are various factors that explain the prevalence of FGC in Africa; since it is in Africa where the highest prevalence rate was been reported. It is estimated that between 100 and 140 million girls and women worldwide have been subjected to one of the first three types of FGC, that is; cliteridectomy, excision or pharaonic (WHO, 2004). Other estimates based on the most recent prevalence data indicate that 91.5 million girls and women above 9 years old in Africa are currently living with consequences of FGM. Further, WHO (2004) has estimated 3 million girls in Africa to be at risk of undergoing FGC every year. UNICEF (1996) estimated that approximately 2 million girls are mutilated every year with Egypt, Ethiopia, Kenya, Nigeria, Somalia and Sudan accounting for 75 per cent of all cases.

In Egypt, according to UNICEF (2010), the perpetrators believe that FGC makes a girl eligible for marriage, controls her sexual desire and prevents adultery. They associate FGC with good hygiene, cleanliness and chastity. The opinions and behaviors of family members and neighbors strongly influence decision making within a family. Continuation of the practice in Egypt is often driven by social pressure and moral judgment (UNICEF, 2010).

In Senegal, FGC is believed to preserve a girl's morality, chastity and fidelity making her suitable for marriage (UNICEF, 2010). The data from Senegal shows that almost all women (94 percent) have heard of the practice with 18 percent believing that the practice should go on (UNICEF, 2010). Out of this percentage, 53 percent are women who have been cut compared to women who have not been cut at 2 percent.

UNICEF (2010) reports that Ethiopia is a highly patriarchal society in which gender roles are well defined and great value is placed on women's premarital chastity and marital fidelity. For this reason the country's traditions have deep historical roots that have persisted for generations. The National Committee on Traditional practices in Ethiopia listed 88 practices in 1988 as 'harmful' including FGC, child marriage and marriage by abduction (UNICEF, 2010). In 2005, 74 percent of women in Ethiopia had experienced some form of cutting with differences in prevalence varying significantly by region (UNICEF, 2010).

In Northern Sudan, the reason for justification of FGC is that it is closely linked with girl's modesty and morality and family honor (UNICEF, 2010). Girls who are cut are considered decent, chaste and morally pure. Those who break with tradition are shamed and ostracized, being uncut is linked to misbehavior (UNICEF, 2010). The prevalence rate in FGC in Northern Sudan is reported at 89 percent. UNICEF (2010) further reports that in the year 2006, 51 per cent of women between the ages of 15 and 49 years thought the practice should continue. 54 per cent of ever-married women reported intending to have their daughters cut. This is an indication that as much as a lot is being done to bring to an end this practice, it may go on longer than expected due to its perpetuation by those who went through it.

A study conducted by Muteshi and Sass (2005) on Female Genital Mutilation in Africa reports that majority of people who reported wanting to continue with the practice explain that FGC is customary or part of their tradition passed down from generation to generation. Sixty eight per cent of women in Cote d'Ivoire, 56 per cent in Kenya and 68 per cent in Northern Sudan agreed with the above claim. In Ethiopia, Kenya and Sudan women saw themselves as the custodians of

traditional practices bestowed with the duty to preserve and ensure them. Another reason given for the prevalence rate was social acceptance cited by 42 per cent of women in Eritrea, 65 per cent in Guinea, 42 per cent in Mali and 35 per cent in Mauritania (Muteshi & Sass, 2005). The negative social consequences that result from non-compliance with the tradition were reported in Ethiopia, Kenya and Sudan. These included shame, stigma, a decrease in marriage prospects, rejection on being married first without being cut and possible ostracism of the girls' families, denying them full participation in community activities.

In Sudan, women who have not undergone FGC were reported to face divorce or forcible excision in many practicing communities while in Southern Senegal, the female relatives of girls who have not been cut may take advantage of an absence of the girl's parents to have the girls cut without the parents' consent (Muteshi & Sass, 2005). In Kenya, FGC is seen as a process that marks a girl's coming of age and prepares her for marriage (UNICEF, 2010). The practice of FGC is a common practice among the Samburu, Somali, Kalenjin, Maasai, Kisii, Meru, Embu, Kamba, Kuria and the Kikuyu (DHS,2003). A Demographic Health Survey (DHS) carried out in 2003 in Kenya showed an improvement compared to one in 1998 of the FCG prevalence rates among various Kenyan ethnic groups.

Table 2.1 Prevalence rates of FGC (in %) in Kenya

Prevalence rates of FGC (in %)		
	1998	2003
Swahili	12	5.8
Kamba	33	26.5
Kikuyu	43	34
Meru/Embu	54	43.6
Taita	58	62.1
Kalenjin	62	48.1
Maasai	89	93.4
Kisii	97	95.5
Kuria	98	95.9
Somali	99	97

Source: Kenya Demographic Health Survey, 2003

As much as the prevalence rate for most ethnic communities has reduced between 1998 and 2003 while that of Taita and Maasai has gone up, it is important to note that the practice still goes on in the community of the Kuria with a very high prevalence rate. Kuria is rated second after Somali, as per the 1998 and 2003 survey statistics provided in table 2.1.

A research conducted by Population Council Kenya in partnership with Feed the Minds; United Kingdom, Education Center for Advancement of Women (ECAW), Kenya and Reach Women and Youth Development Organization (RWAYDO) Kenya (2010) undertook to better understand

FGM as currently practiced by the Kuria and Kisii community. The study used qualitative approach involving Focused Group Discussions (FGD) and individual interviews to investigate: Current attitudes and practice in relation to FGC, Awareness and attitudes towards Alternative Rite of Passage (ARP) and Factors which encourage individuals to take decisions to abandon FGC. The findings showed that FGC is still a celebrated public event among the Kuria, dictated by the decrees from a council of elders which decides when circumcision should take place. In Kisii FGC is a private family affair usually without public celebration often in secret. In both communities, girls undergoing FGM are given gifts and are generally considered more suitable for marriage and more socially acceptable while uncircumcised girls and women frequently experience stigmatism, isolation and ridicule. In the two communities, there is a reported change in trend towards the age of girls who undergo the circumcision with many girls being below 10 years (Oloo, Wanjiru & Newell- Jones, 2010). This appears to be in order to circumcise them before they might decline to undergo the practice.

In the 2004–2005 seasons, Miroslava (2007) indicates that after years of campaigning, international Non- governmental Organisations (NGOs) introduced an alternative rite of passage. They brought together more than 200 girls from throughout the district to attend workshops instead of genital cutting; on their way home, however, most of those girls were pressured or forced to undergo genital cutting anyway, fulfilling the cultural norm that requires initiation candidates to return home only after they have been operated on.

UNICEF (2010) indicates that majority of girls being cut in Kenya fell between the ages of 12 and 18 years. Other studies found that for some communities it was between 7 and 12 years

(UNICEF, 2010). In Senegal it is during early childhood before their 10th birthday, in Egypt it is often practiced before the girls reach their 13th birthday while in Sudan it is between the ages of 5 and 11 years (UNICEF, 2010). This practice affects girls in the prime of their lives when they should be studying. It is therefore a rite of passage that affects the lives of girls. Children's Act of 2001 in Kenya explicitly condemns and criminalizes the practice of FGC on children under the age of 18 years. The high prevalence rate of FGC among the Kuria is a factor that may contribute to retention and early marriage among school girls.

From the reviewed literature on the evidence of the existence of FGC it can be concluded that the practice is cultural and has been practiced for many years. In most of these communities it is a rite of passage that graduates the young girls to women. It is done with a claim to control the sexual activeness of the women.

2.2 Extent to which FGC affects School attendance and retention of school girls

In Sierra Leone and Guinea, school aged girls have to leave school for the reason that their parents having had to pay for an expensive FGC ceremony, are unable or unwilling to go on financing their daughter's education (Plan International, 2006). Many girls suffer from health problems, pain and trauma following the FGC procedure (USAID, 2005). There are indications that girls enrolled in school are often absent or less attentive in class for these reasons. This leads to poor performance, interruptions and premature termination of schooling (Plan International, 2006). This study hopes to investigate the extent to which FGC affects school attendance and retention of primary school girls.

A report by UNICEF (2004) shows that FGM has negatively impacted on girls' education in areas where it is practiced. This is because it affects the social, emotional and psychological faculties of the girls. In 2005, USAID conducted a study among the Somalis of Kenya on management of FGM complications. It used in- depth interviews, FGD's, facility assessment and interviews. The sample included 55 Antenatal Clients (ANC) and 44 health workers. The study was conducted in Wajir and Mandera districts and the Eastleigh estate in Nairobi. The findings indicated that 79.5 per cent of the health workers interviewed said they had encountered patients with medical complications associated with FGC, 61.37 per cent of them cited problems as pain, and bleeding leading to anemia. 59 per cent stated painful menstruation, while 57 per cent listed difficulty in urination. Of the ANC clients interviewed, 39 per cent stated they had suffered from some complications at the time of FGC ranging from excessive bleeding, difficulty passing urine, pain and shock, infection to genital swelling. Being that the age of circumcision is that of school going girls, it is clearly a factor that affects the school attendance and retention of these girls in schools.

Maendeleo ya Wanawake Organization (MYWO), a Kenyan based organization which has been implementing community education to accelerate the elimination of FGC as a barrier to women's rights, health and advancement signed an agreement in 1991 with the Population Crisis Committee (PCC) to carry out a survey on traditional practices that affect the health of girls and women. A research was conducted in four districts: Kisii, Meru, Narok and Samburu. This study was designed to collect data on three major practices: female circumcision, child marriage and nutritional taboos that affect the health of women and children in Kenya. The study found that 89.6 per cent of the women in the four districts had undergone various types of circumcision.

It was an operation done on girls aged between 8 to 13 years (MYWO, 2007). The study confirmed that FGC continues widely as it is perceived to be an important aspect of a girl's social, moral and physical development, allowing passage from girlhood to womanhood (MYWO, 2007), bestowing respectability to her and generally permits her to be a fully participating member of the society. It is against such practices and beliefs that young girls who are in schools end up getting circumcised and imagine they have matured enough. This in turn affects their concentration and performance in school thus leading to them dropping out of school; they believe they are women and want to act like them.

A study by the Population Council of Kenya (2010) on FGC practices in Kenya and the role of Alternative Rites of Passage (ARP) a case study of Kisii and Kuria districts reports that in 2002, 89 percent of all school-age girls in Nyanza were enrolled in primary schools increasing to 98 percent in 2008. Primary school completion rate for girls in 2008 in Nyanza was 72 percent comparing favorably to the national average for girls (75%) (MoE, 2009). Despite these positive indicators, the Kisii and Kuria communities have some of the highest levels of FGC in Kenya. The study had 20 Focus Group Discussions (FGD) and 10 in-depth interviews conducted over 4 weeks in Kuria and Kisii. Each FGD had 12 participants lasting between 75 to 90 minutes. The findings show that education is perceived as an important factor in the abandonment of FGC in both Kisii and Kuria communities. Evidence in both communities indicates that the isolation and stigma directed towards uncircumcised girls and women is far great for uneducated girls. People perceived educated families as being more able to choose. Oloo, Wanjiru and Newell-Jones (2010) report that if a woman is educated and holds a position of responsibility, such as a teacher

or community leader, she is less likely to be stigmatized and her children are less likely to be targeted if they choose not to be circumcised.

A study conducted by Kahoro (2007) on the impact of FGC on education of public primary school girls in Kinale and Kamae locations, Kiambu district pointed out that 85.7 per cent of respondents agreed that FGC was practiced in this community. The researcher realized that FGC negatively affected the performance of girls with 66.7 per cent of head teachers and 78.6 per cent of teachers agreeing. 78 per cent of teachers and 66 per cent of head teachers felt that FGC affected the performance of girls. 85 per cent of the teachers further felt that FGC lead to decline of performance by students against 66 per cent of head teachers.

The study used ex post facto approach in her study. She did not have any influence or manipulation on the respondents and therefore the information collected was based on their elicited responses in the research instruments. The researcher used three questionnaires for teachers, head teachers and pupils. This study however used the ex post facto methodology while the researcher used survey research design. The research also sought to investigate the impact of FGC on education of public primary school girls while this study sought to assess the effect of FGC and early marriage on the retention of public primary school girls in Kuria West District.

The literature (Kahoro,2007;MYWO,2007;Planinternational,2006;UNICEF,2004; USAID,2005;) indicate that FGC has adverse effects on the attendance of school girls. There are often cases of FGC victims getting infections and therefore delaying the healing process that consequently

affects the attendance of school for the girls. In some cases girls have to leave school as they prepare for the rite or even get married soon after as they are considered to be mature women.

2.3 Effect of early marriage on the retention of girls in school

Marriage before the age of 18 is a reality for many young girls in Africa (Finke, 2003). In many parts of the world parents encourage the marriage of their daughters while they are still children with the hope that the marriage will benefit them both socially and financially (UNICEF, 2005). A study by Ikamari (2005) reported that early marriage is associated with early child bearing as in most cases, particularly in developing world; the main purpose of marriage is to have children. In his study on the effect of education on the timing of marriage in Kenya, Ikamari discovered that the highly educated women are more likely to delay marriage. A significant variation in the effect of education across the generation is apparent. The effect is greater for the younger women, indicating increased postponement of marriage. In another study, Ikamari used the co proportional hazard model and linear regression analysis to analyze the data. The results showed that education has a statistically significantly and strong positive effect on a woman's age at first marriage: the effect remaining robust in the presence of a number of controls such as premarital sexual activity, premarital child bearing, region of residence, religion and year of birth are also associated with age at first marriage.

The Population Reference Bureau (PRB) policy brief of 2011 explores trends in 10 countries on child marriage and the benefits of delaying marriage. Its researchers Hervish & Feldman-Jacobs report that in Ethiopia 49 per cent of girls are married by age 18 but in the Amhara region, 72 per cent of girls are married by 18 and half of these girls are married before their 15th birthday. In

Niger by 2006, 74 per cent of girls had been married before their 18th birthday while in Mali it was at 70.6 per cent. The UNICEF study of 2005 also reported that the proportion of women aged 20-24 years who were married by 18 and who were in polygamous unions as compared to monogamous unions' decreases as the national prevalence of child marriage decreases. In Cameroon and Zimbabwe, 55 per cent and 34 per cent of women in monogamous unions entered into these relationships by 18 years of compared to 75 per cent and 56 per cent respectively for women in polygamous unions.

Women who were married younger are more likely to be beaten or threatened and more likely to believe that a husband might sometimes be justified in beating his wife (UNICEF, 2005). In Kenya, 36 per cent of women married before 18 years believe that a man is sometimes justified to beat his wife compared to 20 per cent of those married later as adults. Ikamari (2005) reports that acquisition of at least secondary education reduced the risk of marriage by 67 per cent of girls between the ages of 15-29 compared to primary education which reduces the risk of marriage by 52 per cent for the same age group. It is therefore important for a girl to attain education beyond secondary level.

Ongong'a (1990) found the prevalence of female circumcision to be high among the less educated. These findings are consistent with those realized by Family Planning Association of Kenya (FPAK) (1996) carried out in Nyambene district which established that the lower the level of education the higher the female circumcision. In agreement with Ongong'a (1990), Nyangweso (2007) also established that lower prevalence of female circumcision was common

among women with gainful employment as compared to their counterparts who were homemakers or simply unemployed.

A research conducted by UNICEF (2005) indicated that among women aged 15-24 years, 48 per cent were married before the age of 18 in South Asia (9.7 million girls), 42 per cent in Africa and 29 per cent in Latin America and the Caribbean. The study further showed that the proportion of women aged 20-24 years married by age 18 tends to be higher in rural areas than in urban areas. In Chad, 65 per cent of women aged 20-24 years were married by age 18 compared to 74 per cent of rural women. In Senegal, 15 per cent of urban women and 53 per cent of rural women were in union by age 18. In 42 of the countries analyzed, women aged 20-24 years who had attended and completed primary school were less likely to be married by age 18 than those who had not attended and completed school (UNICEF, 2005). In Senegal, 20 per cent of women who had attended primary school had been married by 18 years compared to 36 per cent of those who had not attended school.

In relation to schooling and marriage, a study by Ambia (2001) indicates that girls who have undergone circumcision, or whose bride-price has been paid, often undergo attitudinal changes and reject formal education, perceiving themselves as adults and schools as institutions for “children . This is further emphasized in a World Bank confidential report (1994) which asserts that FGC has negative repercussions on girl child education as girls may be kept out of school for several days, weeks or months or even be withdrawn as a direct result of FGC. Among the Kuria, FGC has a central purpose to traditionally prepare girls for marriage as well as reduce their sexual impulse in order to inculcate fidelity to their spouse. It is often performed on girls of school going ages, especially of 8-15 years. This adversely affects girls’ education who

immediately after the practice perceive themselves as old enough to engage in sexual intercourse quite often, thus resulting into premarital pregnancy, early or forced marriages and finally dropping out of school.

Ikamari (2005) states that delayed age of marriage directly affects completed fertility by reducing the number of years available for childbearing. Later marriage permits women to complete their education, build labor force skills and develop career interests that compete with childbearing within marriage. Therefore, school attendance removes the girl from the domestic environment and offers literacy and exposure to new ideas and value systems that may compete with the traditional customs, values and beliefs that promote early marriage (Westoff, 1992, & Ikamari, 2005).

The Children Act of 2001 in Kenya explicitly protects the girl child from early marriage or forced FGC. Finke (2003) reported that the Kuria community marries off female children as young as 12 years. These cases mostly affect primary school children. Finke further states that on realizing that the Kenyan government was taking stringent measures on parents engaging their children in forced marriages, some members of this community often cross into the neighboring Tanzania where they perform the marriage ritual before crossing back to Kenya.

The Maasai Girls Education Fund (MGEF) an NGO aimed at improving the illiteracy, health and economic wellbeing of Maasai women in Kenya and their families through education of girls and their communities', reports that where only 48 percent of girls enroll in school, only 5 percent reach secondary school level. Persistent poverty and cultural belief system perpetuate the

subjugation of women, denying them basic human rights. The global giving organization reports that Maasai girls are disproportionately deprived the right to an education. They face both cultural and economic barriers that include forced marriage, FGC, preferential treatment of boys and traditional views that girls should not go to school.

Kahoro (2007) on the impact of FGM on education of public primary school girls in Kinale and Kamae locations, Kiambu district, discovered that primary school girls drop out of school by class seven to get married. Of the respondents 20.6 per cent of teachers against 68.3 per cent of pupils agreed that girls drop out of school to get married. This study further indicates that due to the effect of FGC, learners were forced into early marriage either by parents (21.4 per cent), their own initiative (68 per cent) and the realization of the triggered sexual desires (68.8 per cent).

The reports from the cited studies indicate there is a common trend of some students dropping out of school soon or sometime after the rite of FGC. Majority of those who dropout get into some arranged marriage. They opt for marriage with the conviction that they are mature and ready for marriage culturally. This is common to all the cases in the communities that practice FGC.

From the literature (Ambia, 2001; FPAK, 1996; Ikamari, 2005; Ongong'a, 1990) early marriage is a factor that affects girls of school going age hence negatively influencing retention. It denies girls a chance to grow to their full potential and make informed decisions.

2.4 Suggestions that can be made to address educational problems occasioned by FGC and early marriage

From the cited studies (Ikamari, 2005; Kahoro, 2007; Muteshi & Sass 2005; Population council Kenya, 2010; UNICEF, 2004, 2010; USAID 2005) FGC and early marriage do affect the retention of primary school girls in schools. There are several strategies that have been proposed by other scholars as this study reviews in this section.

In 2001, the parliament of Kenya passed the Children Act (No. 8) which criminalized the practice of FGC on children under the age of 18. The penalty for subjecting a child to FGC is 12 months imprisonment or a fine of 50,000 Kenyan shillings. This agrees with the social convention theory that suggests that if society or group makes the decision to abandon the practice then there could be a change. However in this case the change is very gradual. USAID (2005) reported that 84 percent of health providers knew that FGC was illegal in Kenya but only one third knew of the Children Act through which it had been criminalized. While the lack of knowledge is a factor that probably contributes to the continuation of this practice, USAID further showed that most people interviewed felt that the government had no role to play in relation to FGC because the decision is the responsibility of the girl's parents. However in this study the participants wanted the government and other stakeholders to be involved in curbing this practice.

One of the greatest factors which affect girls' retention in schools is FGC. Various institutions have come up with ways to deal with this challenge. The Ministry of Gender, Children and Social Development was assigned in 2005 to coordinate all FGC activities implemented by

ministries, NGOs, donors and international organization. It launched the National Plan of Action for the acceleration of the abandonment of FGC in Kenya (2008-2012). UNICEF (2010) states that one of the approaches used in Kenya to promote FGC abandonment is referred to as Alternative Rites of Passage (ARP). These substitute coming-of-age ceremonies and initiation rites and encompass rituals that preserve traditional practices while eliminating cutting of girls.

The Alternative Rite of Passage (ARP) was first introduced in 1996 by Maendeleo ya Wanawake Organisation (MYWO), a local women's development movement, and Programme for Appropriate Technology in Health (PATH), as an 'alternative ritual' among the Meru community, which avoided genital cutting but maintained the essential components of female circumcision, such as education for the girls on family life and women's roles, exchange of gifts, celebration, and a public declaration for community recognition (Chege et al, 2001). At this time FGM was part of a large community celebration with the younger girls being secluded prior to cutting, to learn about their role in society, followed by a public event to celebrate their graduation. The rationale behind ARP was to persuade communities to maintain the public celebration of the passage to womanhood, but without the harmful cutting. This ritual in its alternative form can be very effective if introduced to the community by the involvement of the opinion leaders like the clan elders.

In the study of Oloo, Wanjiru and Newell-Jones (2010) on FGC practices in Kenya and the role of Alternative Rites of Passage in Kisii and Kuria districts, the two communities recommend that ARP can enhance the effectiveness of interventions to encourage the abandonment of FGC. In the same footing increased community education is needed on the negative health and social

effect of FGC, its illegality and the rights of children and women. The girls and women should be empowered to claim and defend their rights. However, this must be backed with some legal framework and channels that the victims can follow to redress the infringement of their rights. This could be in form of provision of local, accessible, girl empowerment programmes which address the range of rights and responsibilities of girls in their communities and extended to a wider range of communities. Programme such as reproduction health, nutrition, life skills and risks of early marriage can be included.

Schools provide an excellent avenue to address FGC and encourage young people to reject it. Hence partners should work closely with schools, to build the capacity of teachers to help girls overcome social inhibitions and address FGC in classes of boys and girls. If the boys are made to understand the challenges that the girls go through then as they grow up less efforts would be required as they would appreciate the need to change. This is in line with social convection theory of making the community to desire or move towards change. Agencies like the NGOs (PATH) and cooperates (MYWO) that promote ARP should work more closely with churches to improve the reach and sustainability of abandonment programs. This should also include the community elders as the community opinion leaders. With some forms of motivation the elders should be spearheading various aspects of the programmes as this would be a sign of an already accepted change or paradigm shift for the community.

Muteshi and Sass (2005) of PATH Kenya suggest that teaches play an important role in developing students' capacity to think, understand and learn as well as helping them to develop self-confidence and decision making skills. Teachers, school head teachers and other

educational staff can also support the integration of FGC into school curriculum when they are provided with teacher training educational materials and adequate support and supervision.

PATH Kenya in collaboration with several international organizations developed an FGC curriculum for teacher trainers and adult education specialists. This curriculum was used to train teachers on how to address FGC in the classroom, to address the importance of girl's education, to instruct students on how to communicate with parents and how to withstand social pressure. However, there are no indications if this curriculum has been used and how effective the curriculum has been in the areas if it was ever used.

The MGEF suggests that community education workshops address the social customs and cultural beliefs that prevent girls from going to school. Chiefs, elders, the head of the family unit of the Maasai people are taught the benefits of educating girls; women are given the means to generate sufficient income and girls provided with a support system of women who together fight the social pressures that lead to high dropout rates in schools. While this could be a good approach to empower the women, it is also important to educate the community on some other forms of long term investments since if maasai women buy animals like cattle it will still belong to the men and women will have no cultural authority to sell the animal in time of their need. The long term impact according to MGEF is that community workshops will accelerate the acceptance of educating girls, increase the number of girls who complete their education, reduce early marriage, teen pregnancy, FGC and HIV ;all of which are significant factors contributing to girls dropping out of school.

A good example of change that can take place in relation to cultural practices is that of the Maasai community that donated 250 acres of land in Kajiado and worked with Child Fund Kenya to build eight classrooms, two dormitories, five staff house and either semi-permanent teacher's quarters (MGEF). This is an indication that the communities that have practiced FGM for a long time have started to appreciate the need of educating all children regardless of gender. Barclays Bank also contributed funds towards additional classrooms, a new Resource Centre, beds and mattresses for the dormitories. The school is said to have substituted marriage. Naning'oi girls' boarding school was founded in 1999. Since 2000, each parent has contributed a goat to the school goat keeping enterprise which supports the school and feeds the children.

2.5 Summary of Literature Review

From the various studies (MYWO, 2007; UNICEF, 2010; USAID, 2005) it is clear that FGC and early marriage are practices that affect young girls at the prime of their lives. As Oloo, Wanjiru & Newell- Jones (2010) suggest, schools provide an excellent avenue to address FGC and encourage young people to reject it. However, studies by Population Council of Kenya show that FGC is still a celebrated function among the Kuria. The findings by Kahoro (2007) showed the teachers and head teachers felt that FGC does affect the performance of girls. As noted by Ikamari(2005), school attendance removes the girls from domestic environment and offers literacy. The more education a girl has the more likely she will delay the age of marriage. The scholars (Finke,2003; Ikamari,2005; Muteshi & Sass,2005;) highlighted the effects of FGC and early marriage on the girl child.

The prevalence of FGC among the Kuria, influences the age at which the girls get circumcised. In conclusion from the reviewed literature the practice of FGC is common among the

communities of Kisii, Kuria, Maasai, Kikuyu and Turkana among others. The practice of FGC is a cultural practice that marks the transition from childhood to adulthood for most of these communities and therefore has been in existence for many years. In recent years, the people who engage in the practice of FGC have been under pressure to change and many initiatives have been developed to find other means of attaining the objective of the practice that include FGC education, special rites of passage that does not include the cutting and even complete abandonment of the practice. However, there is a documentation gap on how these new rites of passage have been received by the communities and their impact. Also scantily available in documentation is the link between FGC, school drop-out and early marriage. This study therefore aims to show the link between FGC and early marriage among girls of Kuria community. This study further sought to investigate the effects of FGC and early marriage on the retention of primary school girls in Kuria west district.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

This chapter discusses the research methodology that was used in the study and provides a general framework for this research. The chapter presents details of the research design, target population, sample and sampling procedures, descriptions of research instruments, data collection procedures and data analysis techniques that the researcher used. It also clarifies ethical issues involved in the study and how the researcher ensured that participants' integrity and personality were protected.

3.1 Research Design

The researcher used mixed methods design. Mixed methods designs are the research plans that include at least one quantitative method to collect numbers and one qualitative method to collect words (Greene, et al 2008). Jick (2008) states that the use of the mixed methods design is for triangulation. This is due to the fact that individual strengths of one method offset the other method's weaknesses. These methods tend to complement one another; this is done to confirm elaboration, illustration and clarification of the results from one method with the result of the other.

This study used the quantitative method of cross-sectional survey. This survey consisted of asking information from many people by use of a structured questionnaire with mostly fixed questions (Best & Kahn, 2004). Mugenda and Mugenda (1999) state that survey seeks to obtain information that describes the existing phenomena by asking the respondents about their

perceptions, attitudes, behavior or values. A cross-sectional survey collects data to make inferences about a population of interest at one point in time (Hall, 2007). It utilizes different groups of people who differ in the variable of interest but share other characteristics such as socio-economic status, education background and ethnicity (Trochim, 2006). The cross sectional survey design was used together with the qualitative design of phenomenology .Phenomenology is used when the researcher seeks to understand the lived experiences of persons about a phenomenon. It is not only a description but also an interpretive process in which the researcher makes an interpretation of the meaning of the lived experiences (Creswell et al, 2007). Phenomenology was used to assess FGC and early marriage on the retention of primary school girls in Kuria West district. This design emphasized studying the phenomena in the natural setting.

3.2 Target population

The target population consisted of all public primary schools in Kuria West district, all primary school head teachers, education officers teachers and pupils of class 5 to 8. The summary of the target population is as indicated in table 3.1.

Table 3.1: Target Population

Population	Number
Head teachers	94
Teachers	738
Pupils (class 5, 6, 7 & 8)	15040
Education officers	12
Total	15884

Source: District Education Office Kuria West District 2012

3.3 Description of Sample and Sampling Procedures

Eight schools were sampled, that is, two public girls' boarding schools and six mixed day schools. From the eight schools sampled, eight head teachers, two education officers, thirty two teachers and 160 pupils participated in the study. The total sample size was therefore 202.

Borg and Gall (1989) explains that for a survey research a recommended sample size would be "at least 100 subjects (participants) in each major sub group and 20 to 50 in each minor sub group." This enables the researcher to make inferences on the whole population. In this study the researcher selected 160 pupils from major sub groups and 32 teachers from minor sub groups. Purposeful samples may range from 1 to 40 because qualitative sample size appears small compared with samples from survey meant for generalization (McMillan & Schumacher, 2001). This study selected eight head teachers and two Education Officers.

3.3.1 Schools

The study targeted the 94 public primary schools in Kuria West district. The researcher used Stratified purposive sampling which allows the researcher to discover and describe in detail characteristics that are similar or different across the strata (Kemper et al, 2003). The schools were stratified into girls boarding, boys boarding and mixed day schools. The district has a total of two girls' boarding schools, two boys' boarding schools and 90 mixed day schools. Due to the nature of research, the two girls' boarding schools were purposefully sampled. The researcher then stratified the 90 mixed schools into the six zones in the district, namely: Koheharaka, Kehancha, Ikerege, Masaba, Mabera and Isibania. From the six zones, one school per zone was selected by simple random sampling. This is also called purposive random

sampling. It involves taking a random sample of a small number of units from a much larger target population (Kemper et al, 2003). This was done by putting pieces of papers with the names of schools per zone in a box. They were then thoroughly mixed after which a school was picked per zone until all the six zones were covered.

3.3.2 Head teachers

They were selected purposively because they possess relevant information about the retention of pupils in the schools in Kuria West district. For this reason from the eight schools already sampled the head teachers were sampled too. The researcher was however only able to conduct interview with only seven head teachers. The eighth was not available and could not delegate the responsibility to his deputy.

3.3.3 Teachers

A total of 32 teachers were sampled for this study with four teachers being sampled from every school. The teachers were purposively sampled as the class teacher per class i.e. from class five, six, seven and eight. This was so because the researcher believed the class teachers had the knowledge of the pupils in their classes, family background and they had the records of attendance for every pupil. For this reason the researcher believed that the class teachers were in the best position to divulge information sought for this study. In schools that had more than one stream, the researcher purposively sampled stream A. The researcher managed to collect data from 30 teachers. The researcher could not get back two of the questionnaires from two teachers because they left with the instruments and did not return by the time the researcher was leaving the school.

3.3.4 Education Officers

Two officers from the education office were purposively selected, that is, the District Education Officer and the District Quality Assurance Officer. This is because they have all records of the district and hence can provide first hand information on the effects of FGC and early marriage on the retention in the district. The researcher was only able to conduct interview with one officer. The researcher was not able to conduct interview with the other officer. The D.E.O wasn't accessible because he had left for a meeting and could therefore not be reached. Even after an appointment for the revisit, he was still not available.

3.3.5 Pupils

Pupils from the eight schools were stratified into classes, that is, class five, six, seven and eight. Being that the sample was 160 pupils, each school was given a sample of 20 pupils, the researcher therefore had a total of five pupils per class. In the case of the girls boarding, pupils per class were randomly selected. The researcher asked pupils to write their names on pieces of paper, the papers were folded and put in a box which was thoroughly shaken. Five names were then picked at random. In the case of the six mixed schools, the researcher stratified the students into boys and girls. Being that this study was on the girl child, the researcher used the ratio of boys to girls at 2:3 that is, for every two boys selected per class, three girls were selected. Simple random sampling was then used to arrive at the two boys and the three girls per class. Simple random sampling enables one to make inferences from the sample to the population (Borg & Gall, 1989). The researcher managed to collect data from a total of 149 pupils. The remaining 11 questionnaires were not given back.

3.3.6 Sampling Matrix

Table 3.3 shows a summary of the sampling matrix. It has six columns the first column has serial numbers of the different groups. It is followed by the target group which has the schools, head teachers, education officers, teachers and pupils. The sampling design that was used for each group follows next. The population for each target group is also given followed by the number sampled. The final column has the actual sample.

Table 3.3: Sampling matrix

Serial number	Target group	population	Sampling design	Proposed sampled	Actual sample
1	Schools	94	stratified random	8	8
2	Head teachers	94	purposive	8	7
3	E/officers	12	purposive	2	1
4	Teachers	738	purposive	32	30
5	Pupils	15040	random stratified	160	149
Total		15884		202	187

3.4 Description of Research Instruments

The study used two data collection instruments namely; questionnaire and interview schedule. The researcher had also planned to use document analysis but it proved challenging since the

head teachers were not willing to give out such official documents therefore the researchers did not have any documents.

3.4.1 Questionnaire for pupils and Questionnaire for teachers

There were two sets of questionnaires. These were questionnaires for pupils (see Appendix I: Questionnaire for pupils) and for teachers (see Appendix II: Questionnaire for teachers). They consisted of closed ended and open ended questions. The closed ended questions were used to seek the responses that the researcher had designed to measure certain characteristics on the effects of FGC and early marriage on the retention. The open ended questions gave the respondents the opportunity to give further explanations on the effects of FGC and early marriage. Through the questionnaires, the researcher was able to get answers to the research questions by reaching a large number of participants who could not all be interviewed. The questionnaire also gave the participants room to be as honest as possible.

The questionnaire for students consisted of four sections. Section one labelled demographic characteristics dealt with demographic information such as age, class and gender of students. Section two labelled assessment of FGC on retention consisted of items seeking information on the extent to which FGC affects the school attendance and retention of primary school girls in the district. Section three labelled extent to which early marriage affects retention sought to determine to what extent early marriage affected the retention of girls. The final section labelled suggestions on how to address education problems occasioned by FGC and early marriage sought the interventions that can be taken to address the effects of FGC and early marriages on the retention of girls. The questionnaire for teachers consisted of four sections too. Section one

entailed demographic information while section two sought information on the extent to which FGC affects school attendance and retention. Section three sought the teachers' views on the rate at which early marriage affects the retention while section four sought solutions to these challenges.

3.4.2 Interview Schedule for Head teachers and Education Officers

The interview schedule (see Appendix III: Interview schedule for head teachers and education officers) was used to obtain information from head teachers and education officers. The interview enabled the researcher to obtain the interviewees perceptions, meaning and better interpretations of the phenomena. The interview schedule consisted of four sections.

The first section labelled demographic information sought information on age and period for which one had been a head teacher or education officer. Section two labelled extent to which early marriage affects retention focused on information on what extent FGC affected retention. Section three labelled extent to which early marriage affects retention sought to determine to what extent early marriage affected retention. Section four labelled suggestions on how to deal with problems occasioned by FGC and early marriage sought information on how to deal with these challenges.

3.5 Validity and Reliability

3.5.1 Validity

Borg and Gall (1989) refer to content validity as the degree to which the sample test/instrument items represent the content that the instrument is designed for while face validity is the degree to which an instrument appears to measure what it is supposed to. The researcher used both face validity and content validity. The instruments were validated by 2 peers, 1 expert in gender related issues and 2 supervisors who checked for the validity after which the necessary changes were effected on the instruments. One of the changes was simplification of the language used on the pupil's questionnaire. The researcher then made the required changes.

In order to validate the findings, the researcher used methodological and source triangulation (Flick, 2006). Methodological triangulation included a variety of instruments namely questionnaires and interview schedule. Source triangulation on the other hand involved the participants such as principals and district education officers. The researcher further tested the instruments on a smaller number of participants who included ten pupils for the pupils' questionnaire, two teachers for teacher questionnaires and one principal to respond to the interview questions. McMillan and Schumacher (2001) suggest that one can use as small a number as ten participants for pilot testing. These participants were from one public primary school in Kuria West district which did not take part in the actual study. The pilot test gave the researcher the chance to make corrections to the instruments and to ascertain that the right questions were being asked, relevant data were collected and that methods of collecting data worked (McMillan & Schumacher, 2001).

3.5.2 Reliability

To test reliability, the researcher used Cronbach's Alpha to determine the internal consistency of items on the questionnaire. Kerlinger and Lee (2000) and Mugenda (1999) refer to reliability as a measure of degree to which research instrument yields consistent results or data after repeated trials. The Cronbach's alpha enables one to obtain the reliability from one single administration of a single form of a test. It determines the internal consistency or average correction of items in a survey instrument to gauge its reliability (Santos, 1999). Simon (2008) asserts that Cronbach alpha is a measure of how well each individual item in a scale correlates within the sum of the remaining items. The reliability co-efficient (alpha) can range from 0 to 1, with 0 representing an instrument full of error and 1 representing total absence of error. Santos (1999) indicates an acceptable reliability coefficient of 0.7 although lower values are sometimes used in the literature. During the pilot study, the reliability of the pupil's and teachers questionnaires were determined. The resulting alpha ratios are presented below. The researcher applied split half technique for questionnaire for teachers and pupils. . All the procedures were done using SPSS.

Below is the report of the reliability of the two instruments

Reliability of the instruments

Instrument α

1. Pupils' Questionnaire 0.6493
2. Teachers questionnaire 0.700

3.5.3 Credibility and Dependability

Since this study adopted a mixed methods research methodology, it was necessary to also look at the credibility and dependability of the interview schedule. Credibility ascertains that the study reflects the experiences of the people being studied (Flick, 2006). The researcher spent between thirty to forty minutes with the respondents of the interview hence getting to know them better.

In order to get clarity, the researcher maintained contact with the head teachers and district education officers. Where necessary the researcher visited the respondents twice to seek clarity on the findings. To test dependability, the researcher enlisted the help of two primary school head teachers who were not in the sample. She tested the interview schedule to see if it yielded similar responses. These head teachers helped point out the researcher's own weaknesses for improvement of the study.

3.6 Description of Data Collection Procedures

The researcher first obtained clearance (see Appendix IV: The Catholic University of Eastern Africa letter of permission to conduct research) from the department of post graduate studies after the defense of the proposal. The researcher then obtained a research permit from the National Council for Science and Technology, Kenya (Permit not attached due to misplacement). This permit indicated the time frame of the research. After this the researcher requested for permission from the work place to be away for data collection. She then reported to the Kuria West District Commissioner and Kuria West District Education Officer with the permit and obtained permission to carry out research in public primary schools in the district (letters of permission not attached due to misplacement) (See Appendix V: Abstract from the police).

The researcher then visited the schools for data collection. For each school visited, the researcher introduced herself to the head teacher and the staff and stated the purpose of her visit. She then sought permission to carry out the research. When allowed on that day, the researcher carried out the study in the same day. If not possible then she booked an appointment with the head teachers and education officers for interview and teachers and pupils with the questionnaire.

The researcher was assisted by class teachers to distribute the pupils and teachers questionnaires. She distributed the questionnaires with the help of the class teachers of the various schools. She dropped them and collected them a few days later thus used the drop and pick later method. The researcher requested for copies of class registers, and school attendance register of students. Unfortunately the head teachers were not willing to give these documents. These documents were therefore not analyzed as earlier expected.

In the case of the interview, the researcher made appointment with the interviewees then had a face to face interaction with them. The researcher was however not able to interview one head teacher and one education officer due to their busy schedule. In the course of the interview the researcher wrote down the responses of each interviewee in the interview schedule with the permission of the participants.

3.7 Description of Data Analysis Procedures

The collected data were analyzed using both quantitative and qualitative analysis approach. The quantitative data were coded and organized for analysis using descriptive statistics such as frequencies and percentages to summarize and describe the participants. The statistical package for social sciences (SPSS) version 16 was used for this analysis.

Qualitative data obtained from open-ended questions in the questionnaires and interview schedule were coded, developed into categories and themes. The researcher reduced the data by editing, paraphrasing, summarizing to make meaning out of it. Coding was done to single out what the significance of the study was. Punch (2005) refers to coding as the process of putting tags, names or labels against pieces of data. Coding enabled the researcher to retrieve and collect

the text and other data connected with some thematic ideas to be examined together. The results were interpreted and presented in narrative form as seen in chapter four.

3.8 Ethical consideration in Research

Madge (1994) states that ethical research is considered as one that does not harm and which gains informed consent from participants and respects the rights of individuals being studied. Ethical issues form an important component of research as far as conduct of researchers is concerned. Other issues the ethical research considers are privacy, confidentiality, sensitivity to cultural differences, gender and anonymity (Kitchin & Kate, 2000).

The researcher took care of ethical issues in the research by obtaining permission from the relevant authorities and participants. Some of the authorities were the Catholic University of Eastern Africa, the National Council for Science and Technology of Kenya, the District Commissioner and the District Education Officer. These authorities granted permission to the researcher to conduct the research in the schools. The other participants that is, teachers, were sought consent on their behalf and that of pupils, while pupils were sought their assent; this indicated respect for their rights. The researcher informed them on the purpose of study, assured them of anonymity and confidentiality. The researcher informed the participants on the use of the study; strictly for research. The privacy of participants was also assured hence; they did not give personal information such as their names. The research will not be publicized unless with the consent of the participants. For any citations, the researcher has acknowledged the works of various scholars using the recommended American Psychological Association (APA) style, 6th edition manual (2010).

CHAPTER FOUR

PRESENTATION, ANALYSIS AND INTERPRETATION OF FINDINGS

4.0 Introduction

This section is on the presentation, discussion and interpretation of the findings that were obtained from the field. The chapter is thematically arranged beginning with the demographic information of the participants and then according to the themes derived from the research questions.

A total of 160 pupils were sampled to participate in the study. The actual sample comprised of 149 pupils. The rate of return for pupils' questionnaires was therefore 93.12%. Out of the 32 teachers sampled, 30 participated. The questionnaire rate of return for teachers was 93.75% whereas only 7 out of 8 head teachers and 1 out of 2 education officers participated in the study. The interview rate of return was therefore 87.50% for head teacher and 50% for education officers. The rate of instrument return for the study was 92.85% which was high and therefore enhanced credibility of the study findings.

4.1 Demographic Description of the Participants

The researcher collected data from four groups of participants in the sampled schools in Kuria West District, that is, the primary school pupils, the teachers, the head teachers and education officers. This section focuses on the demographic characteristics of each of these participants.

4.1.1 Students

Data was sought to establish the age, gender and the class the pupils were in and the findings are as presented in Table 4.1.

Table 4.1: Age, Gender and Class of the Participants

Age	Frequency	Percent
10-12	47	31.5
13-15	101	67.8
16-18	1	0.7
Total	149	100
Gender		
Male	52	34.9
Female	97	65.1
Total	149	100
Class of the pupils		
Class Five	34	22.8
Class six	39	26.2
Class seven	35	23.5
Class eight	41	27.5
Total	149	100

According to table 4.1 majority of the participants who participated were aged between 13-15. This is because the study targeted pupils of primary school between std. 5-8. On gender, 65.1% of the participants were female contrasted with 34.9% who were male. This was in line with the sampling technique that targeted more girls than boys. From the findings, 27.5% of the participants were pupils in std 8 compared to 26.2% of std 6, the least number of participants was 22.8% who were std 5 pupils. This shows that, the level of education does affect the response given by the pupils. The older pupils were more comfortable discussing this topic than the ones in the lower classes.

4.1.2: Teachers, Head teachers and Education Officers

Data was sought to establish the Age, Gender, the class the teacher taught and the length of service of the participants. The results were then analyzed and are presented in Table 4.2

Table 4.2: Demographic characteristics of teachers

Characteristic	Frequency	Percentage
Age		
25 years and below	11	36.7
26 - 30 years	1	3.3
31 - 35 years	6	20
41 - 45 years	10	33.3
46 years and above	2	6.7
Total	30	100
Gender		
Male	22	73.3
Female	8	26.7
Total	30	100
Class teacher teaches		
Five	9	30
Six	7	23
Seven	8	26
Eight	6	20
Total	30	100
Length of service		
1 year	9	30
2 years	3	10
3 years	3	10
4 years	3	10
5 and above	12	40
Total	30	100

In regard to the respondents' age, 11 (36.7%) of the participants were aged below 25 years, 1 (3.3%) were aged between 26 and 30 years, 6 (20%) were aged between 31 and 35 years, 10 (33.3%) were aged between 41 and 45 years while 2 (6.7 %) were aged at 46 years and above.

According to the research findings, 22 (73.3%) of the participants were male while 8 (26.7%) were female a situation boosted by the fact that culturally most women were housewives and the men were career people. It confirms the social convention theory that displays women for marriage ability rather than professionalism. This explains why majority of the participants were male. The head teachers and education officers further ascertain these finding as of the eight interviewed five participants were male contrasted with three female.

Majority of the participants (36.7%) were aged below 25 years as they were the newly graduated teachers from P1 colleges who had all their efforts geared towards teaching while the older crop was contemplating a change in career after some found it performing below their expectations. This was followed by the 41-45 age group that was at 33.3%. The age group of 26-30 only had one participant. This is the age group at which most teachers change careers while others take study leaves. The older group of 46 and above had a 6.7%. This is the group that is geared towards retirement. Majority of the head teachers and education officers (5) were between the age brackets of 36-40. The least (1) were between 31-35. In this district teachers rose to such positions of authority so soon an indication that these positions were not so competitive at an older age.

In response to the classes that the participants taught 30% were class five teachers, 23.3% were class six teachers, 26.7% were class seven teachers while 20% were class eight teachers.

Majority of the participants were class five teachers who were mostly affected when their pupils were given the cut at such a young age and were eager to provide information if only to rid the community of the practice.

In regard to the length of service of the participants in the school, 30% of the teachers had taught in the school for a year, 10% had taught in the school for 2 years, 10% had taught for 3 years, 10% had taught for 4 years while 40% had taught for 5 years and above. Majority of the participants had taught in the same institution for five years and above since they had been posted in their home areas. The teachers in this district rarely changed stations and this helped the researcher get concrete/detailed information sought on the study. The head teachers and education officers on the other hand had a majority (5) having worked between one and three years in their station. This is because leadership positions were competitive and transfers happened quite often. Few (3) had held office for between four to six years.

4.2 Extent to which FGC was prevalent amongst primary school girls

Before establishing the factors that explain the prevalence of FGC in the Kuria community, data was sought to establish whether FGC was being practiced in the community and the findings were presented in Figure 4.1

Figure 4.1: Pupils Responses on whether FGC is practiced

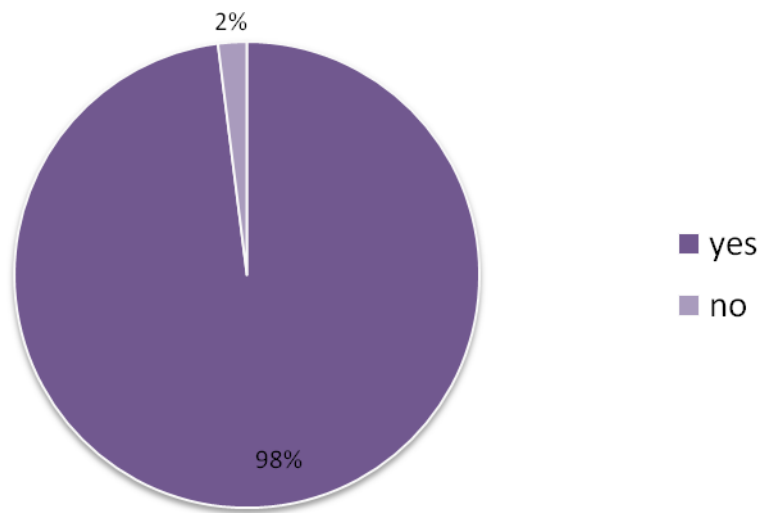


Figure 4.1 shows that FGC was practiced in the community. The data gathered from the pupils showed 98.7% of the respondents confirming that FGC was indeed practiced in the community while 1.3% said the practice was not going on in the community. This is a confirmation of the findings by UNICEF (2010) that ranked Kuria as the second highest community at 95.5% in the practice of FGC.

Data collected from the teachers also confirmed the practice of FGC in the community. The participants agreed by 100%, that FGC was practiced in this community. This established that FGC is a culture that is deeply rooted in the community. The head teachers and education officer also agreed with this claim. They listed FGC and early marriage as some of the traditional practices in their community. These findings are in harmony with the social convention theory that states that FGC is a deeply rooted social practice.

Data was sought on the pupils' response on the age at which FGC was practiced. The findings are presented in table 4.3.

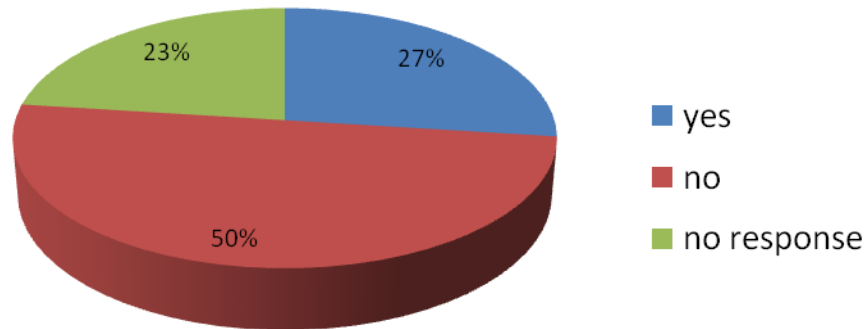
Table 4.3: Pupils response on the age at which FGC is practiced

Age	Frequency	Percentage
12-15 Years	106	71.1
10-12Years	7	4.7
8-10 Years	32	21.5
From 4 Years	2	1.3
No response	2	1.3
Total	149	100

According to the data in table 4.3, majority of the pupils (71.1%) state that FGC is practiced between the ages of 12-15 while only 21.5% of the participants identify the age as 8-10 years. This is at a time when the girls are at the prime of their learning. This is in agreement with the findings by Oloo, Wanjiru and Newell- Jones (2010) that indicated that majority of girls being cut fell between the ages of 12 and 18 years.

The researcher also sought data to establish whether the participants had undergone the cut and the findings are indicated in figure 4.2

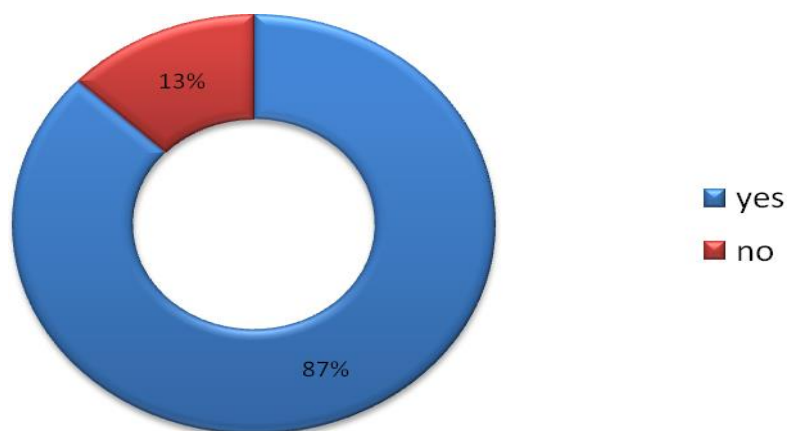
Figure 4.2: Pupils' response on whether they had undergone FGC



According to the participants 27% of the girls admitted they had undergone the cut contrasted with 50% who had not. 23% did not want to disclose their status on the issue. This is because some of the pupils in these schools are from neighboring communities like the Luo who do not engage in the practice while others were yet to face the cut. The students who declined to disclose their status feared shame and stigmatization. This ascertains Muteshi and Sass (2005) who state that girls who do not undergo the practice of FGC face shame, stigma, a decrease in marriage prospects and being denied full participation in community activities.

The study further sought to determine whether the participants had sisters, friends or classmates who had undergone the practice. The findings are presented in figure 4.3.

Figure 4.3: Pupils’ response on whether they have sisters, friends or classmates who have undergone FGC



The research established that 87% of the participants had sisters, friends or classmates who had undergone the practice. Only 13% did not have anybody close to them having undergone the practice. From these findings, it emerged that a big percentage of pupils in primary schools had sisters, friends or classmates who had actually undergone the practice. The prevalence of FGC is quite high in this community. It confirms the Kenya Demographic Health Survey of 2003 that rated Kuria 2nd with a prevalence rate of 95.9.

Data was sought to establish the period of school year when FGC was practiced. The findings are presented in table 4.4

Table 4.4: Pupils’ response on period when FGC is practiced

Period when FGC is practiced	frequency	Percentage
Term 3	17	11.4
During holidays	132	88.6
Total	149	100

According to the findings most pupils (88.6%) said the FGC was practiced during the holidays. Only 11.4% said it was practiced in the third term. This did interfere with the school calendar since at this time children were on holiday thus ensuring that all girls are at home in order not to miss out on the exercise. This is in line with the findings by Muteshi and Sass,2005 who state that the negative social consequences that result from non-compliance would lead to an uncut girl being denied full participation in community activities. The pupils further indicated that it was conducted during the December holiday with 95.3% stating December while 4% indicated the August holiday. This is as presented in table 4.5

Table 4.5: Holiday when FGC is practiced most

Holiday	Frequency	Percentage
April	1	0.7
August	6	4
December	142	95.3
Total	149	100

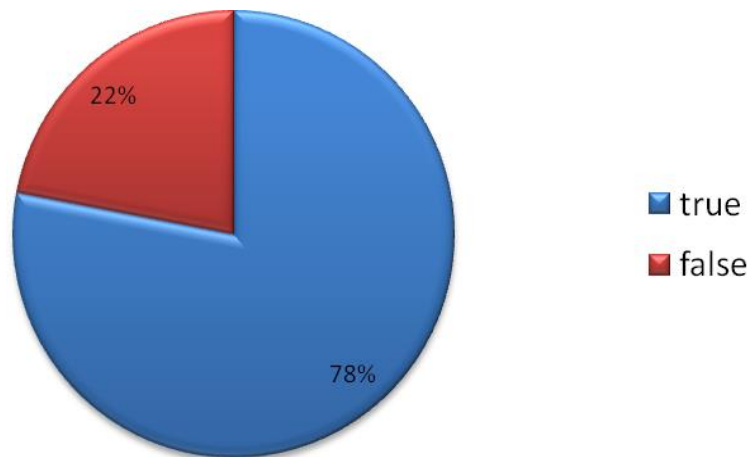
Most of the teachers (97%) also agreed that the practice took place during the December holidays. This is in harmony with the Population Council of Kenya (2010) that states that FGC is a celebrated public event among the Kuria dictated by the decree from a council of elders which decides when the circumcision should take place. The head teachers and education officers also agree that this practice took place during the December holidays.

4.3 Extent to which FGC affects school attendance

The study then sought data on the extent to which FGC affects school attendance. The participants were presented with an item requiring them to indicate the extent to which FGC had

an effect on school attendance and retention of primary school girls. The findings are presented in figure 4.4

Figure 4.4: Pupils response on whether FGC has led to schools drop out



According to the data, 78% of the participants said it was true that FGC had led to girls dropping out of school while 22% said that the assumption was false. This confirms the finding by Kahoro 2007 that state that school girls dropped out of school in Kinale and Kamae locations, Kiambu district. Majority of the head teachers and education officer (6) also agreed that FGC led to girls dropping out of school for marriage. This confirms the social convention theory that states that FGC emerged as a means of securing a better marriage.

The study sought to find whether girls who undergo FGC continue with schools, 67.1% of the pupils agreed that they do while 32.9% of the pupils said the girls did not continue as is indicated in table 4.6.

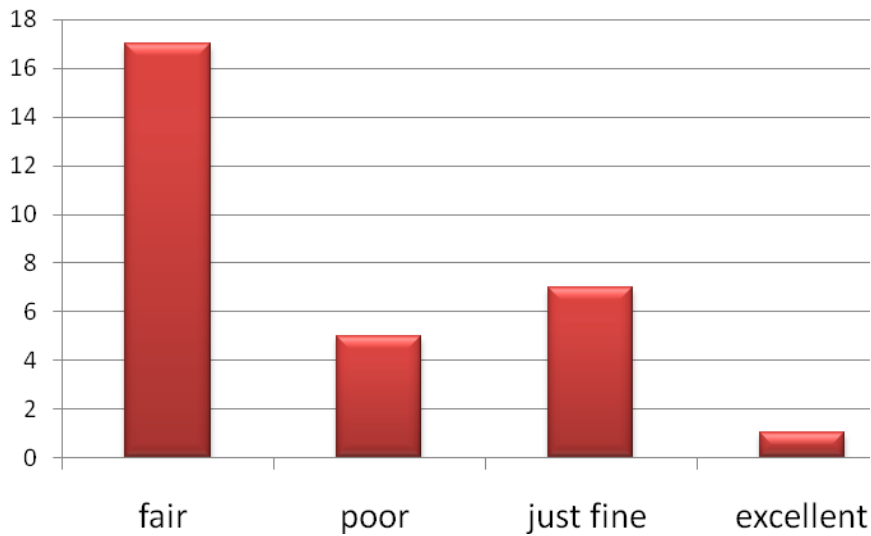
Table 4.6: Pupils' response on whether girls who undergo FGC continue with school

Response	Frequency	Percentage
Yes	100	67.1
No	49	32.9
Total	149	100

This confirmed the study by the Population Council of Kenya (2010) that indicated the completion rate for girls in Nyanza in the year 2008 was at 72% comparing favorably to the national average for girls of 75%. These findings therefore indicate that in spite of the girls undergoing the practice, very few actually dropped out of school to get married. The response of the head teachers and education officers on the number of girls who had dropped out in the last two years also collaborate this assertion. Most participants (4) stated seven girls as having dropped out in the last two years. These were followed by 2 respondents who gave the number of drop out as being 10 in the past two years. This shows that the rate of drop out was not so high.

The study sought to establish the teacher's response on pupils' school attendance after FGC. The findings are presented in figure 4.5.

Figure 4.5: Teachers' response on school attendance after FGC



The study established that 56.7% of the participants observed that the victims' attendance in school after FGC was fair, 16.7% observed that the victims had poor school attendance after FGC, 23.3% said that the attendance was just fine while 3.3% said that the victims had an excellent performance after the rite. Majority of the participants observed that the school attendance was fair even after the FGC due to the fact that majority of those who took part in the exercise are proud to have graduated to another level as stipulated by the society. This is in harmony with the study by MYWO (2007) that confirmed that FGC continues widely as it is perceived to be an important aspect of a girl's social, moral and physical development, allowing Passage from girlhood to womanhood.

Data was sought to establish whether girls who have undergone the practice drop out of school with the findings presented in table 4.7.

Table 4.7: Teachers’ response on whether girls who undergo FGC drop out of school

Response	Frequency	Percent
True	25	83.3
False	5	16.7
Total	30	100

Contrary to the pupils’ response as illustrated in table 4.6, 83.3% of the teachers agreed that the girls who undergo FGC drop out of school while only 16.7% said they didn’t. This was because some of them felt that they had matured after FGC while others were overcome with guilt. The response of the teachers differed with the pupils. This is because the teachers handle the pupils closely and knew each pupils whereabouts. They were therefore able to give validated data.

Data was sought to establish whether many girls preferred FGC to education with the analyzed findings presented in table 4.8

Table 4.8: Data on whether many girls preferred FGC to education

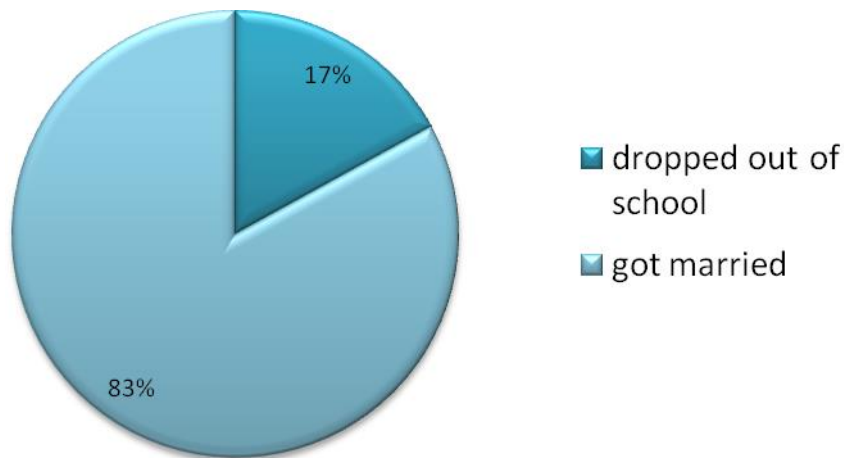
Opinion	F	%
True	42	28.2
false	107	71.8
Total	149	100

The research established that it was not true that many girls preferred FGC to education as evidenced through 28.2% of the participants while 71.8% countered this as a false assumption. This indicated that the girls preferred to go to school. An implication that they were forced into the practice by their parents and peers. This is in line with the social convention theory that states that FGC was a deeply rooted social tradition such that anyone who rejected the price would be

punished by society because the daughters who had not undergone the procedure could not be married.

Data was sought to establish what happens when the pupils who go for the FGC do not return to school with the findings presented in figure 4.6.

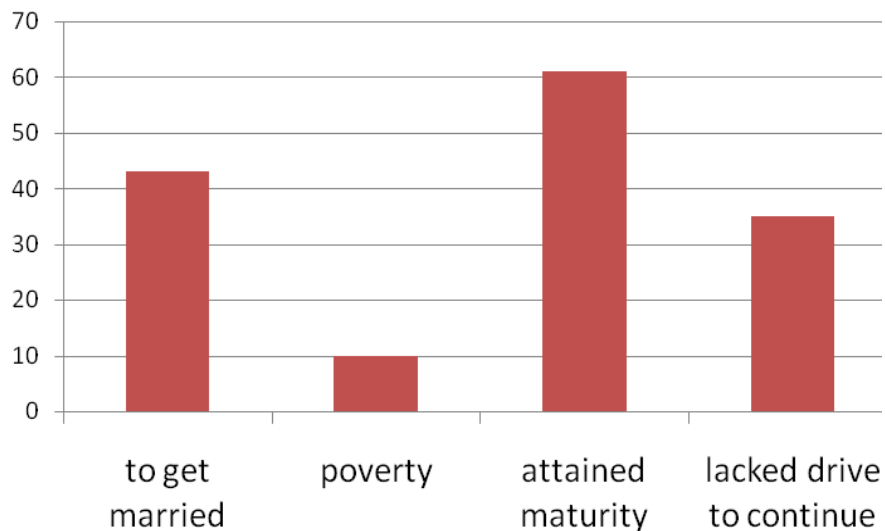
Figure 4.6: Pupils' response on what happens with girls who do not return to school after FGC



The findings established that, 17% of the participants said that victims of FGC who did not return to school ended up dropping out while 83% said the victims ended in getting married. This is due to poverty as a good number of these families were poor. This is a reflection of the research by Kahoro (2007) which indicated that, due to FGC learners were forced into early marriage by either parents or their own initiative. This is also linked with the study by Finke (2003) that showed that Kuria community marry off female children as young as 12 years, that is right after circumcision.

When asked why girls did not complete school, the pupils gave the following response as indicated in figure 4.7

Figure 4.7: Pupils’ response on reasons girls give for not completing school

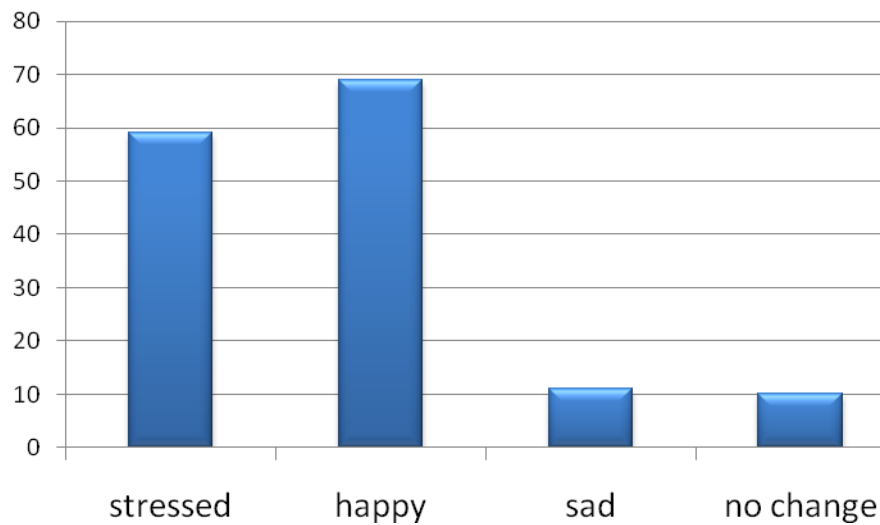


According to the research findings, 28.9% of the respondents said girls dropped out of school to get married, 6.7% said that girls did not complete schooling due to poverty, 40.9% said that girls did not complete school after they attained maturity while 23.5% said that there was no good reason for not completing school but simply lacked the drive. Most of the students (40.9%) dropped out of school because they had attained maturity followed by 28.9% to get married, thus confirming the investigation by plan international (2006) that states that FGC leads to poor performance, interruptions and premature termination of schooling.

This assertion was also confirmed by teachers who felt girls dropped. 90% of the participants stated the girls got married while 73.3% felt the girls got pregnant. Majority of teachers stated that girls’ performance dropped due to FGC.

The research sought the pupils' response on the characteristics elicited by girls who returned to school after undergoing FGC. The findings are as presented in figure 4.8

Figure 4.8: Pupils' response on the characteristics elicited by girls who return to school after FGC



The research established that 39.6% of the participants said that the victims came back stressed, 46.3% said that the girls came back happy, 7.4% said the girls came back sad while 6.7% said that they could not tell what the girls elicited but remained as normal as before. Although majority of the girls were happy thus indicated that they liked that they were now women and not girls, 39.6% were stressed indicating that these were girls who were forced into the practice against their will. This agrees with USAID (2005) that states that girls who undergo FGC suffer from health problems, pain and trauma.

When asked if girls who undergo FGC are matured 75.8% of the participants felt that they were not and only 24.2% felt they were, as indicated in table 4.9.

Table 4.9: Pupils’ opinion on whether girls who undergo FGC are mature

Opinion	F	%
True	36	24.2
False	113	75.8
Total	149	100

These findings show that pupils still viewed the girls as children and not grown up as assumed by the community. This would be so considering others were boys while others were girls of neighboring communities who still viewed them as fellow children and not women. The findings are in agreement with Kahoro 2007 who states that girls who undergo FGC consider themselves mature though they are still young.

4.4 How early marriage affects the retention of primary school girls

The study sought to establish whether girls who had undergone FGC were ready for marriage and how this affected the retention of primary school girls. The response on pupils’ opinion on whether girls who undergo FGC are ready for marriage are presented in table 4.10.

Table 4.10: Pupils opinion on whether girls who undergo FGC are ready for marriage

Response	Frequency	Percentage
True	47	31.5
False	102	68.5
Total	149	100

According to the research findings, 31.5% of the respondents said that it was true that girls who had undergone FGC were ready for marriage while 68.5% said this was a false assumption since

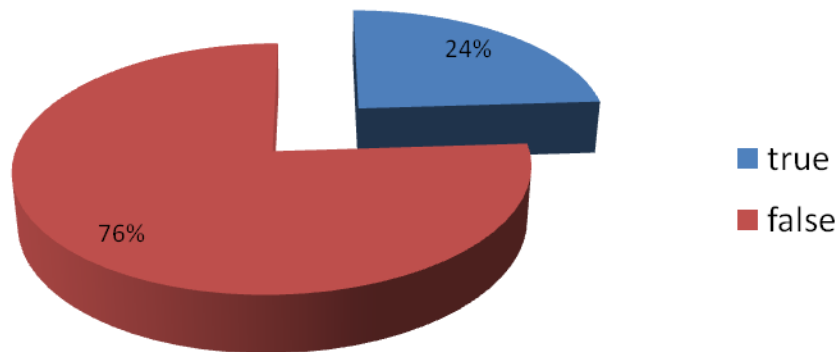
the rate of maturity differed between individuals and some were even as young as 12 years. This showed that the girls at primary school actually preferred to complete school than drop out to get married. This disagreed with the report by Kahoro (2007) that stated that primary school girls' drop out of school by class seven to get married.

However the teachers were of a different view. 86.7% of them agreed that girls in their schools dropped out to get married. Majority of the head teachers and education officer were in agreement with the teachers. This indicated that the head teachers, education officers and teachers were more knowledgeable on this issue. The students who were affected were either not comfortable to discuss it or not well informed.

The head teachers and education officer identified some of the effects of early marriage on the retention as including academically gifted girls missing the chance to advance academically, there was a drop in enrollment in upper classes. Some girls were also married into poor families hence were not able to educate their children after marriage. Thus early marriage did affect the retention as indicated in the conceptual framework (fig 1.1). Extraneous variables such as poverty also did affect the retention. This confirms Ambia (2001) who states that girls who have undergone FGC, or whose bride price has been paid, often undergo attitudinal changes and reject formal education, perceiving themselves as adults and schools as institutions for children.

The study sought to establish the pupils' response on whether girls who had undergone FGC dropped out of school due to poverty. Figure 4.9 best shows this.

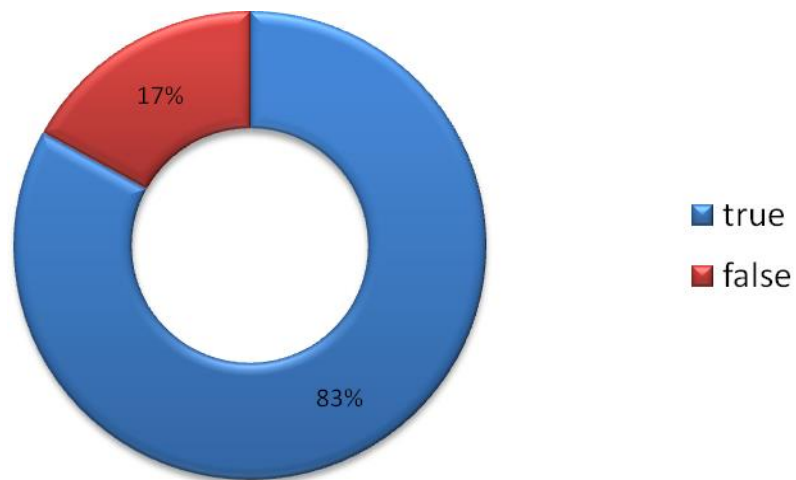
Figure 4.9: Pupils’ response on whether girls who had undergone FGC dropped out of school because the parents are unable to take them to school



According to the research findings, 24% of the participants said it was true that girls who had undergone FGC had to drop out of schools due to their parents being unable to take them to school while 76% said this was false. This implied that parents were not entirely to blame for their daughters dropping out of school since majority (76%) disagreed with this statement. These findings were in agreement with Kahoro (2007) who stated that 68% of the girls in Kamae and Kinale locations, Kiambu district got married on their own initiative while 68.8% were due to triggered sexual desires.

When asked if FGC led to poor performance of girls in schools, majority (83%) of the pupils agreed with this statement as indicated on figure 4.10.

Figure 4.10: Pupils response on whether FGC led to poor performance of girls in schools



According to the research findings 83 % of the participants said it was true that FGC had led to poor performance of girls in schools while 17% said that the statement was false. Majority of the participants said that though it was not entirely the fault of FGC that poor performance was being witnessed, there were other factor such as lack of advocacy for education poverty and level of education of parents. This is in line with the assertion by MGEF (2000) which states that where only 48% of girls enroll in schools, only 5% of the Maasai girls reach high school.

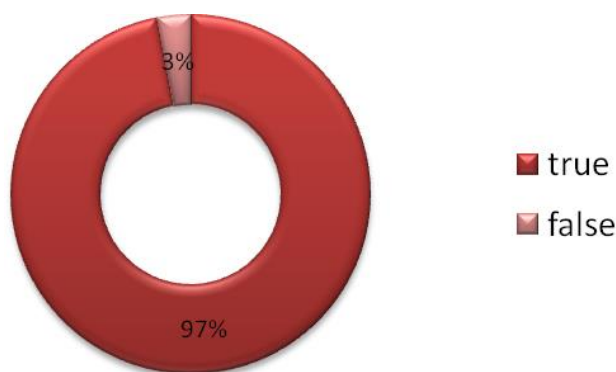
Most pupils (64.4%) disagreed with the statement that girls who undergo FGC suffer from health problems only (35.6%) agreed with this statement (table 4.11). This disagreed with the research by plan international (2006) that indicated that many girls suffer health problems, pain and trauma following the FGC procedure.

Table 4.11: Pupils’ response on whether they knew girls who have dropped out of school for marriage

Opinion	Frequency	Percentage
True	137	91.9
False	12	8.1
Total	149	100

The research established that, 91.9% of the participants were aware of girls who had dropped out of school to get married while 8.1% did not know of any girl who had dropped out of school to get married. This confirms the findings by MGEF (2000) which reported that where only 48 percent of girls enrolled in school, only 5 percent reach secondary school level. On whether the pupils had heard of school girls getting married, majority of the participants agreed as indicated in Fig.4.11.

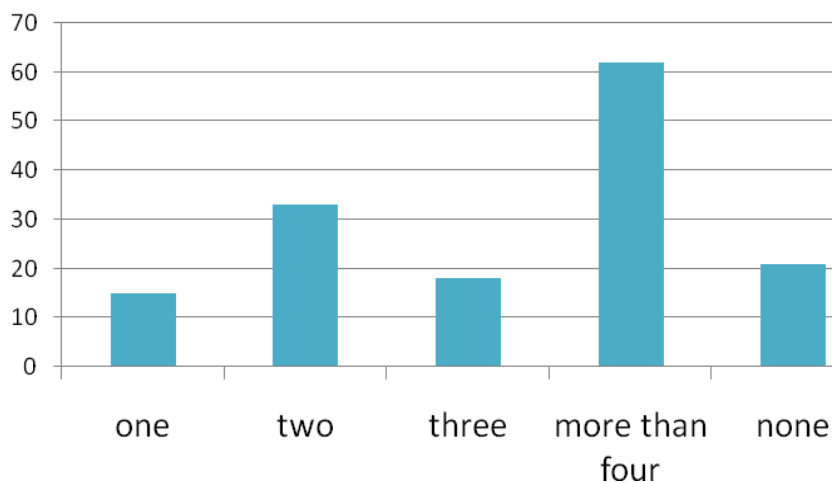
Figure 4.11: Pupils’ response on whether they had heard of school girls getting married



According to the research findings, 97 % of the participants said that this was true while 3% said it was false. Majority of the participants had heard of girls getting married mostly after FGC. As much as they were in school the pupils knew of girls who had dropped out to get married.

The participants were sought information on the number of girls who had dropped out of school to get married. The findings were reported on figure 4.12.

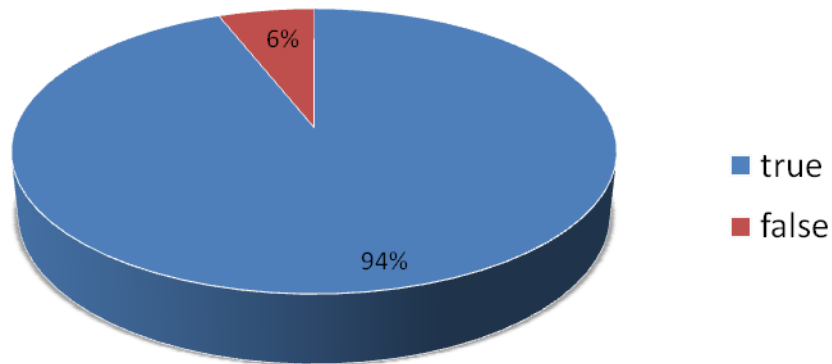
Figure 4.12: Pupils’ response on number of girls who have dropped out of school to get married



According to the research findings, 10.1% of the participants said that one girl had dropped from school to get married, 22.1% said two girls had dropped out, 12.1% said three girls had dropped out, 41.6% said more than four girls had dropped out while 14.1% said no girl had left school. On the other hand, majority of teachers (36.7%) indicated that they had lost only two pupils in the past one year. 23% stated having lost one girl due to early marriage while only 10% had lost four and above. It can be established that the retention of Kuria girls in schools is better than that of the Maasai as stated in the study by MGEF (2000).

When asked whether early marriage denied girls the right to education, 94% of the participants agreed. This is indicated in figure 4.14

Figure 4.13: Pupils' response on whether early marriage denied girls the right to education



According to the findings, 94% of the participants said it was true that early marriages denied school girls right to education while 6% said the idea was false. The pupils therefore saw the value of education and did not support early marriage. This confirms the findings by Ikamari (2005) that report that acquisition at least secondary education reduces the risk of marriage by 67% of girls between the ages of 15-29 compared to primary education which reduces the risk of marriage by 52% for the same group.

Data was sought to establish whether parents were unable to send girls to school due to poverty and so they married them off. The findings were presented in table 4.12.

Table 4.12: Pupils’ response on whether parents are unable to send their children to school

Response	Frequency	Percentage
Yes	85	57
No	64	43
Total	149	100

The research established that 57% of the participants said it was true that some parents were unable to send girls to school due to poverty and ended marrying them off while 43% said this was false. Poverty was therefore a factor that contributed to early marriage as these girls were forced into marriage and their bride price used to support their poor parents as stated by the MGEF (2000) that persistent poverty and cultural belief systems perpetuate the subjugation of women denying them basic human rights.

Data was then sought to establish whether early marriage was due to peer pressure. The findings were analysed and reported on table 4.13

Table 4.13: Whether early marriage was due to peer pressure

Opinion	F	%
True	106	71.1
False	43	28.9
Total	149	100

71.1 % of the participants agreed with this statement that early marriage was indeed due to peer pressure. Some girls did in fact get married due to peer pressure. Their friends would be married and convince them to get married too. Peer pressure is one of the prevalent factors listed in the conceptual framework (fig.1.1)

Data was sought to determine whether early marriage denied a girl freedom to develop with the findings presented in the table 4.14.

Table 4.14: Pupils’ response on whether early marriage denied a girl freedom to develop

Response	Frequency	Percentage
True	124	83.2
False	25	16.8
Total	149	100

The research established that, 124(83.2%) of the participants said this was a true while 25(16.8%) said it was false. The pupils implied that the girls were still too young for marriage. This confirms the findings by UNICEF (2005) that indicate that women who were married younger are more likely to be beaten or threatened. This is confirmed by Finke (2003) who reports that the Kuria community marry off female children as young as 12 years.

Data was sought to determine whether some schools did allow girls who had been married or had babies to continue with studies with the findings presented in the table 4.15.

Table 4.15: Pupils’ response on whether schools allowed girls who had been married/ had babies to continue with studies

Response	Frequency	Percentage
True	94	63.1
False	55	36.9
Total	149	100

63.1% of the participants indicated that girls who had been married were allowed to continue with studies contrasted with 36.9% who disagreed. The head teachers said that the policy on enrolment of those married back to school was not very reliable. The girls who got back to school were not very reliable. The girls who got back to school after marriage did not divulge this information and therefore the head teachers were not informed on girls who had dropped out due to marriage being back in school. This was probably because the girls were too ashamed to give such information.

Data was sought to establish whether girls who returned to school after marriage are mocked and laughed at. The findings were reported on fig. 4.14

Figure 4.14: Pupils' response on whether girls who returned to schools after marriage are mocked and laughed at

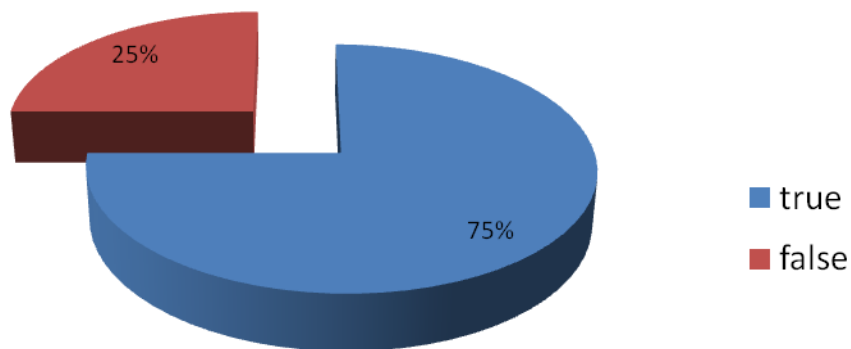


Figure 4.15 shows the pupils response on whether girls who returned to schools after marriage were mocked and laughed at. 75% of participants said it was true they were mocked and laughed

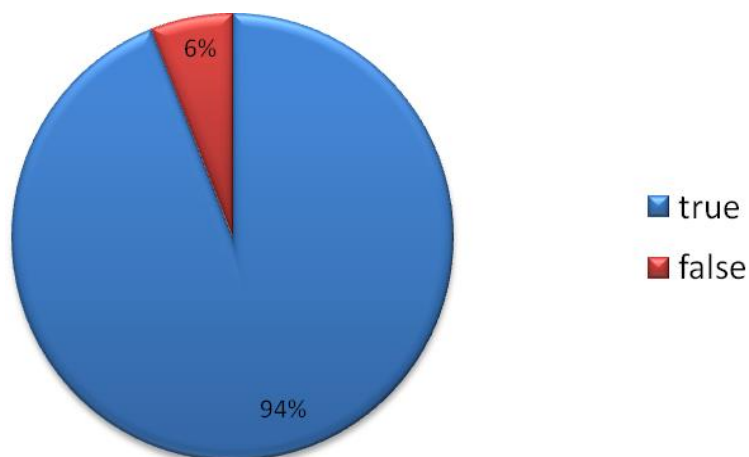
at while 25% said it was false. This explains why most girls who dropped out did not return to school, while the few that did, changed schools and kept it secret.

4.5 Suggestions on how to deal with educational problems occasioned by FGC and early Marriage

From the findings of the study, it was clear that FGC and early marriage did interfere with the retention of girls in Kuria West District. The pupils, teachers, head teachers and education officer had different suggestions on how to deal with education problems occasioned by FGC and early marriage. 99.3% of pupils agreed that everyone should recognize the basic human rights of girls. The teachers (95%) also strongly agreed with the pupils on whether the government should come up with policies to protect the girl child from FGC, 95.3% of pupils agreed with this against 4.7% who disagreed. The teachers also strongly agreed with the pupils. This implied that the teachers and pupils wanted to change that would put the interest of the girl child first. 96% of pupils felt the government should protect girls against early marriage. 99% of teachers were also in agreement with the pupils. The head teachers and education officers stated measures such as sponsorship of girls willing to return to school after dropping out due to poverty and coming up with policies of eradication of FGC as a big step by the government.

94% of pupils supported the suggestion that the government, NGOs and society provide support for girls' education as presented in figure 4.15. These suggestions are in agreement with Oloo, Wanjiru and Newell Jones (2010) that identify the role of the government, local authorities and NGOs play in abandonment of these practices.

Figure 4.15: Pupils’ response on whether the government, NGOs and Society provide support for girls’ education



Data was sought to determine whether it was a true or false opinion that girls do not have rights, their parents and husbands decide for them. The findings are presented in table 4.16.

Table 4.16: Opinion of pupils on whether Girls do not have rights

Opinion	F	%
True	37	24.8
False	112	75.2
Total	149	100

According to the research findings, 24.8% of the participants said the opinion that girls did not have rights but their decisions were made by parents and husbands as true while 75.2% viewed the opinion as false. Majority of pupils thought they have rights and can make their own decisions. Teachers therefore play a very significant role as Muteshi and Sass (2005) suggest that

teachers play an important role in developing pupils capacity to think, understand and learn as well as helping them to develop self-confidence and decision making skills.

Data was carried out to establish the view on the opinion that FGC is cultural activity and the government should not interfere with it. The findings were presented in table 4.17

Table 4.17: Pupils’ Opinion on FGC as a cultural activity

Opinion	F	%
True	20	13.4
False	129	86.6
Total	149	100

Majority of the pupils (86.6%) felt that the government should interfere with the FGC practice. The head teachers and education officers also suggested the government should create awareness on the adverse effects of FGC and punish perpetrators of FGC. Most teachers (65%) were in support of the mass media being used in creating awareness on the effects of FGC on girl education. All the participants want the interest of the girl child and her education to be given priority in handling the cultural practice of FGC.

Data was sought to determine whether girls should be allowed to marry the men they choose even if they are underage. The findings were analyzed and presented in the table 4.18.

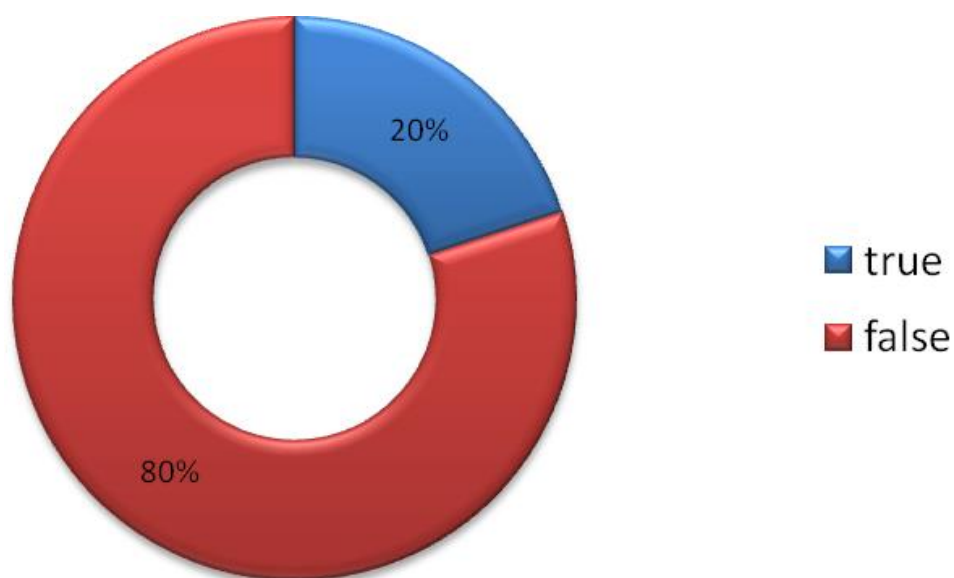
Table 4.18: Pupils’ response on whether girls should be allowed to marry the men they choose even if they are under age

Opinion	F	%
True	20	13.4
False	129	86.6
Total	149	100

According to the research findings, 13.4% of the participants agreed with the view while 86.6% were against this view. The girls did not want to be married at under age. They also depended on the guidance of the elders on such a matter. Parents therefore played a very important role when it came to early marriage. This confirms Muteshi and Sass (2005) who suggest that teachers play an important role in developing students’ capacity to think, understand and learn as well as helping them to develop self confidence and decision making skills.

On whether girls who had been married should be allowed back to school, 80% of participants were in agreement while 20% said they should not be allowed back in school as indicated on figure 4.17. Most teachers (81%) and majority of head teachers felt the government should sponsor the girls who had dropped out of school due to poverty. The head teachers and education officers also suggest creation of special lessons/programmes for girls on importance of their education. This agrees with the suggestion by Oloo, Wanjiru and Newell-Jones (2010) that state that girls and women should be empowered to claim and defend their rights. This can be in form of provision of local, accessible girl empowerment programmes.

Figure 4.16: Pupils’ response on whether girls who had been married should be allowed back to school



Data was then sought to establish the view a girl who is not circumcised cannot get a husband with the findings analyzed and presented in table 4.19

Table 4.19: A girl who is not circumcised cannot get a husband

Opinion	Frequency	Percentage
True	19	12.8
False	130	87.2
Total	149	100

According to these findings, 12.8% of participants felt it was true while 87.2% felt the circumcised girls would still get a husband. This disapproved the social convention theory that states that men were unwilling to marry women who were not circumcised and that individuals who rejected the practice would be punished by society because their daughters who had not

undergone the procedure could not be married. This implied a shift in the practice since the participants did not peg marriageability to FGC. This could also be due to the influence of the neighbouring Luo community.

In regard to measures that can improve retention in primary schools in Kuria West District, 96.7% of teachers felt the government should create policies and programs to support girl education. Majority of teachers (93%) also felt the government should enact legislation as well as initiative programs that can support the girl education. The majority of head teachers and education officers suggested introduction of more girl boarding schools in the district as well as sponsorship of poor girls through their education. This is in agreement with the MGEF (2000) which began a programme supported by other stakeholders of putting up a boarding school (Naning'oi girls) which substitutes for marriage. The head teachers and education officers also suggested perpetrators of early marriage to be punished by law as earlier suggested by Oloo, Wanjiru and Newell-Jones (2010) that there need to be legal frameworks and channels that the victims can follow to redress the infringement of their rights.

When asked on other challenges that affect the education of Kuria west District girls other than FGC and early marriage, the head teachers and education officers listed poverty, tribal clashes, high level of illiteracy of parents and child labor as the most rampant. These challenges as indicated in the conceptual framework do affect the retention of the girls in primary school in Kuria West District.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter is on summary, conclusions and recommendations. It highlights the findings of the study, the conclusions drawn from it and the recommendations. Suggestions are also made for further research.

5.1 Summary

The purpose of this study was to carry out an assessment of FGC and early marriage on the retention of primary school girls in Kuria West District. Specifically, the study sought to address four key questions. Firstly, to what extent is FGC prevalent in kuria West District. Secondly, to what extent does FGC affect school attendance and retention of primary school girls. Thirdly, how does early marriage affect the retention of primary school girls in Kuria West District and lastly, what suggestions can be made to address educational problems occasioned by FGC and early marriage. The study used the mixed methods design of cross sectional survey and phenomenology. The target population was all pupils of Kuria West public primary schools, class teachers of standard five to eight in these schools, the head teachers in the schools and education officers in the district. The study sampled eight out of the 94 public primary schools. Of the eight schools, two were girls boarding while six were mixed day schools sampled from the six zones. A total of 160 pupils were sampled from the eight schools, 32 teachers, eight head teachers and two education officers. The total sample size was 202.

The study used both stratified and simple random sampling to sample the pupils, while the teachers, education officers and head teachers were purposively sampled. The instruments of data collection were questionnaire and interview schedule. The questionnaire was used to collect data from the pupils and teachers while the head teachers and education officers were interviewed.

The researcher used both face and content validity to validate the instruments. These instruments were validated by peers, experts and the researcher's supervisors. To test reliability, the researcher used cronbach's Alpha to determine the internal consistency of the items on the questionnaire. Qualitative data was tested for credibility and dependability. The researcher spent adequate time with the respondents of the interview and also enlisted the help of two primary school head teachers who were not in the sample to test the dependability of the instrument.

With permission from authorities, the researcher collected data from the selected schools with the help of class teachers. These teachers helped distribute the instruments to the pupils. The researcher also conducted interviews with the head teachers and education officer. The quantitative data was analysed using descriptive statistic such as frequencies and percentages by using SPSS version 16 while the qualitative data was coded categorized and presented in narrative form. Ethical considerations of research were also adhered to.

Based on the analysis, and in relation to research question one which stated that: To what extent is FGC prevalent in the Kuria West community? It can be summarized that; FGC is highly prevalent in the community under focus and that it is practiced during the education calendar duration which causes disruption on the school program for the girls.

On research question two which stated that: To what extent does FGC affect school attendance and the retention of primary school girls? It has become clear from the data that indeed FGC affect the attendance and retention of girls in the primary schools of Kuria West district. The pupils, teachers, education officers and head teachers noted that FGC affects attendance and retention especially during the time when the actual FGC takes place and the subsequent healing period.

On research question three which stated that: How does early marriage affect the retention of primary school girls? According to the findings, it is clear that early marriages affect the retention s in the primary schools in Kuria West District. The findings show that most of the girls who have gone through FGC regard themselves as mature and think of practicing sex and getting married. In the process the girls end up dropping out of school and get married before their proper age for marriage. The findings also show that poor parents also play a role in their daughters getting married at an early age.

Finally the last research question was on: What suggestions can be made to deal with educational problems occasioned by FGC and early marriage? According to the data analysis, there are suggestions that can be put in place to curb FGC and early marriage in Kuria West District. Some of the suggestions given include; the government to come up with a policy to prevent the practice of FGC, the government should also protect the girls from FGC by working with other groups like the churches and NGOs to provide girls education in the district.

5.2 Conclusions

On the basis of the study findings, the following conclusions were made:

- Female Genital Mutilation is a deeply rooted cultural practice among the people of Kuria West.
- FGC does affect the attendance and retention especially during the time when the actual FGC takes place, the subsequent healing period and when the girls return to school.
- Early marriage affects the retention in primary schools in Kuria West district.
- The government and other stakeholders need to come up with policies to protect girls against FGC and early marriage.

5.3 Recommendations

On the basis of the conclusions of this study, the following recommendations are made for implementation in order to curb FGC and early marriage:

- Awareness raising meetings for all parents on the girl child rights, in collaboration with the Ministry of Education officials at the county level, the teachers and other stakeholders who support Alternative Rights of Passage.
- Creation of awareness on importance of girls' completion of school in order for them to be better informed on risks of early marriage.
- The government and other stakeholders , working together to raise funds for construction of more boarding schools to take care of the needy girls.
- Disbursement of funds to cover the financial needs of pupils from poor family backgrounds in order for them not to drop out of school or be married off.

5.4 Areas for future research

The researcher recognizes that due to lack of time and funds it would not be possible to exhaust all the areas of FGC and early marriage. Further research could be carried out in the following areas:

1. Assessment of the trends of the FGC in the district and other parts of the country especially in those communities that practice FGC.
2. Impact of ARP on the retention of primary school girls.

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Author.

APPENDIX I

QUESTIONNAIRE FOR PUPILS

The Catholic University Eastern Africa

Faculty of Education

P. O. Box 62157 – 00200

Nairobi.

Dear Pupil,

My name is Magdaline Gesare a Master of Education student at The Catholic University of Eastern Africa. I am conducting a research study on **Assessment of Female Genital Cutting (FGC) and Early Marriage on the Retention of Primary School Girls in Kuria West District**. You have been selected to take part in this study. I would be very grateful if you assist me by responding to all items attached in the questionnaire.

Your name does not need to appear on the questionnaire. The information given will be kept confidential and will only be used for this research. It will not be made available to anyone who is not directly involved in the study. Your cooperation will be highly appreciated.

Thank you in advance.

Yours sincerely,

Magdaline Gesare Magangi

Reg. no. 1012063

Mobile number 0725262244

Section I: Demographic Characteristics

Please put a tick (✓) where appropriate.

1. What is your age group

10 – 12 years ()

13 – 15 years ()

16 – 18 years ()

19 years and above ()

2. Gender

Male ()

Female ()

3. Indicate your class

Class 5 ()

Class 6 ()

Class 7 ()

Class 8 ()

Section II: Effects of Female Genital Cutting (FGC) Also Called Circumcision on the Retention of Primary School Girls

4. (a) Is FGC practiced in your community?

Yes ()

No ()

(b) If yes, what age do girls undergo this practice of FGC?

(c) If you are a girl, have you undergone this practice?

Yes ()

No ()

If yes, how do you feel after the exercise?

(d) Do you have sisters, friends or classmates who have undergone this practice?

Yes ()

No ()

If yes, how do they feel after exercise?

5. (a) During which period of the school year is this practice carried out?

Term 1 ()

Term 2 ()

Term 3 ()

During holidays ()

(b) If it is during the holiday, which holiday?

April ()

August ()

December ()

6. (a) Do girls who have undergone FGC continue with school after the ceremony?

Yes ()

No ()

(b) If not, what happens to them?

They drop out of school ()

They get married ()

They fall sick ()

Others, please specify _____

(c) What are some of the reasons they give for not completing school?

To get married ()

Poverty ()

They mature ()

Others, specify _____

7. What characteristics do the girls who report back to school after FGC show?

Stressed ()

Happy ()

Sad ()

Any other (specify) _____

8. By use of a tick (✓) indicate whether the following statements are true or false.

Statement	True	False
Girls who have undergone FGC are mature.		
Girls who have undergone FGC are ready for marriage.		
Girls who have undergone FGC have to drop out of school due to their parents being unable to take them to school.		
FGC has led to poor performance of girls in schools.		
FGC has led to girls dropping out of school.		
Girls who undergo FGC suffer from health problems e.g. stomach pain.		
Many girls prefer FGC to education.		

Section III: Extent to which Early Marriage affects the Retention of Primary School Girls

9. Early marriage is when a girl who is below 18 years gets married to a man who is older than her.

(a) Have you heard of school girls getting married?

Yes ()

No ()

(b) Do you know of girls in your village who have dropped out of school to get married?

Yes ()

No ()

(c) If so, how many girls have dropped out of your school in the past year to get married?

One ()

Two ()

Three ()

Four and above ()

10. By use of a tick (✓) indicate whether these statement are true or false about early marriage

Statement	True	False
Early marriage denies school girls the right to education.		
Parents are unable to send girls to school due to poverty so they may marry them off.		
Early marriage occurs due to peer pressure.		
Early marriage denies a girl freedom to develop.		
Some schools do not allow girls who have been married or have babies to continue with studies.		
Girls who have been married and return to school are laughed and mocked at by others.		

Section IV: Suggestions on how to deal with educational problems occasioned by FGC and early marriage.

11. By use (✓) indicate whether you agree with the following statements

Statement	True	False
Everybody should recognize the basic human rights of girls.		
The government should come up with policies to protect the girl child against FGC.		
The government should protect girls against early marriage.		
The government, NGO's and society should provide support needed for girls' education e.g. free books, scholarships, uniform etc.		
Girls do not have rights; their parents and husbands decide for them.		
FGC is a cultural activity and the government should not interfere with it.		
Girls should be allowed to marry the men they choose even if they are underage.		
Girls who have been married should not be allowed back in school.		
A girl who is not circumcised cannot get a husband.		

Thank you for your cooperation

APPENDIX II: QUESTIONNAIRE FOR TEACHERS

The Catholic University Eastern Africa

Faculty of Education

P. O. Box 62157 – 00200

Nairobi.

Dear teacher,

My name is Magdaline Gesare a Masters of Education student at The Catholic University of Eastern Africa. I am conducting a research study on **Assessment of Female Genital Cutting (FGC) and Early Marriage on the Retention of Primary School Girls in Kuria West District**. You have been selected to take part in this study. I would be very grateful if you assist me by responding to all items attached in the questionnaire.

I to assure you that all the information you provide is confidential. It will be used for the purpose of this academic research and will be made available to only those directly involved in this study.

Thank you in advance.

Yours sincerely,

Magdaline Gesare Magangi

Reg. No. 1012063

Mobile number 0725262244

Section I: Demographic Characteristics

Put a tick (✓) where applicable

1. Sex

Male ()

Female ()

2. Age group

25 years and below ()

26 – 30 years ()

31 – 35 years ()

36 – 40 years ()

41 – 45 years ()

46 years and above ()

3. Indicate the class you teach

Class five ()

Class six ()

Class seven ()

Class eight ()

4. How long have you taught in this school?

1 year ()

2 years ()

3 years ()

4 years () 5 years and above ()

Section II: Extent to which Female Genital Cutting (FGC) affects the Retention of Primary School Girls in Kuria West District

5. (a) Is FGC practiced in this community?

Yes ()

No ()

(b) If yes, during what time of the year is it practiced?

(c) Do the girls in your school participate in this exercise?

Yes ()

No ()

(d) How would you describe the attendance of students in school after this practice?

Fair ()

Poor ()

Just fine ()

Excellent ()

Please explain _____

6. Please indicate whether the following statements are true or false with regard to the girls who have undergone this practice.

Statement	True	False
They drop out of school		
They get married		
Their performance drops		
They get pregnant		
They develop complications due to the exercise		

Section III: Rate at which Early Marriage affects Retention of Primary School Girls

7. (a) Do girl-pupils in your school drop out to get married?

Yes ()

No ()

- (b) If yes, what are the possible causes of early marriage in your school?

8. How many girl-pupils has your class lost due to early marriage in the past one year?

One ()

Two ()

Three ()

Four and above ()

Section IV: Suggestions that can be made to deal with educational problems occasioned by FGC and early marriage.

9. Please indicate the extent to which you agree or disagree with the following statements with regard to the measures that can be taken to address the effects of FGC and early marriages on the retention of primary school girls. Tick where appropriate. SA= Strongly Agree, A= Agree, U= Undecided, D= Disagree, SD= Strongly Disagree

Statement	SA	A	U	D	SD
The rights of young girls need to be recognized to overcome early marriage.					
The government should create policies and programs to support girl education.					
The mass media should be used in creating awareness on the effects of FGC on the girls' health and education					
Schools should create policies that favor pregnant, married or girls with babies in schools.					

10. In your view what measures can be taken to address the challenge of FGC in this community?

11. How can the challenge of early marriage be curbed in this community?

Thank you for your participation

APPENDIX III: INTERVIEW SCHEDULE FOR HEAD TEACHERS AND EDUCATION OFFICERS

Section I: Demographic Information

1. Sex
2. Age
3. Period for which one has been a head teacher or officer.

Section II: The Extent to which FGC affects Retention of Primary School girls

4. What are some of the traditional practices still practiced in this community?
5. At what period of the year is the practice carried out?
6. How does FGC affect the retention of girls in your school?
7. How many girls have dropped out of school due to this practice in the past two years?

Section III: Rate at which early marriage affects the retention of primary school girls

8. Is early marriage a practice in this region?
9. Does it affect primary school girls in your school?

10. How does early marriage affect the attendance of girls in your school?

11. Roughly how many girls drop out of school due to early marriage in a year?

12. What are the effects of early marriage on the retention of girls in your school or in this district?

13. Do you have school policies that support the enrolment of girls who are already married or have babies?

What are these policies?

Section IV: Suggestions to deal with educational problems occasioned by FGC and early marriage.

14. In your view what can be done to address the practice of FGC in this community?

15. What measures can the government put in place to ensure the rights of girls are protected?

16. What can be done to improve the retention of primary school girls in Kuria west district?

17. Other than FGC and early marriage, what other challenges affect the education of girls in Kuria West District?

Thank you for your cooperation

APPENDIX IV



THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

Department of Postgraduate Studies in Education

28th June, 2012

TO WHOM IT MAY CONCERN

Ref: Magdaline Gesare M MED 1012063: Master of Education Degree Thesis Research

I am writing to introduce to you Magdaline Gesare who is a final year Master of Education Degree student at the Catholic University of Eastern Africa, Nairobi – Kenya; and to request you to assist her to accomplish her academic research requirements.

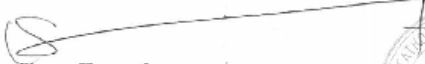
Magdaline's Master of Education Degree specialization is Educational Research and Evaluation. She has completed all course work requirements for this programme. However, every student in the programme is required to conduct research and write a report/thesis submitted during the final years of studies.

Accordingly Magdaline's proposal for research has been approved. She will conduct research on the following topic:

"Assessment of female genital cutting and early marriage on the retention rate of primary school girls in Kuria West District"

Thanking you in advance for any assistance you will offer Magdaline.

Sincerely,


Dr. Simon Kangethe
Head of Department
Educational Research and Evaluation



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Founded in 1984 by AMECEA (Association of the Member Episcopal Conference in Eastern Africa)

APPENDIX V: ABSTRACT FROM THE POLICE