

Influence of Selected Socio- Cultural Practices on Internal Efficiency in Selected Public Technical Training Institutes in Baringo County, Kenya

Dr. Lydia Nkatha and Dr Wambu Charles

Egerton University Department of Applied Community Studies

Abstract: Education forms the basis upon which economic, social and political development of any nation is founded. It is one of the basic human rights that are universally proclaimed internationally as many countries in the world aim at attaining equity in education. Internal efficiency in public secondary schools is measured by drop outs, retention and transition rates. In Kenya, internal efficiency in technical training institutions has remained low thus raising concerns among the education stakeholders. In Baringo County dropout rates, repetition and low transition rates by students in technical training institutions still persists which indicates low internal efficiency. The study aimed at investigating the influence of selected socio cultural practices on internal efficiency in selected public technical training institutions in Baringo County, Kenya. The selected socio-cultural practices were early marriages, moranism and nomadic pastoralism. The researcher adopted the production function theory which asserts that the institutions of higher learning act as the firm that processes the inputs (students at entry) to come out with the outputs (graduates) at the end. The study used correlational research design. The target population in the study was 2 principals and 95 students in the selected public technical training institutions in Baringo County. Purposive sampling was used to select the principals and stratified random sampling was used to select students in different certificate and diploma programmes. Data was collected using interview schedule for principals and a questionnaire for the students. The data obtained was analysed using descriptive statistics (means and percentages) as well as inferential statistics (poisson regression) with the help of Statistical Packages for Social Sciences (SPSS version 22) computer program. From the study results the selected socio-cultural practices such as early marriages had a P value of 0.014 on repetition, 0.008 on transition and 0.0018 on dropout rates. This is an indication that early marriages had a significant influence on dropout rates, transition rates and repetition rates. The information obtained from the study may be used by education policy makers to ratify the education system to ensure internal efficiency in technical training institutes in Kenya.

Keywords: Socio-cultural practices, Dropout rates, Transition rates, Internal efficiency and Technical training institutes

1. Introduction

Investment in education can help to foster economic growth, enhance productivity, contribute to national and social development and reduce social inequality (KIPPR, 2013). A country's educational level is one of the key indicators of its level of development (UNESCO, 2011). Globally, education is recognized as outlined by the Human Rights Charter Article 28 of the United Nations Convention on the children rights states that, every child has a right to education no matter his or her circumstance (Republic of Kenya, 2012). The Government of Kenya has stated its commitment to making this a reality (Republic of Kenya, 2012). This commitment to achieving equity is of utmost importance since equity in education is a fundamental principle of the EFA Agenda. According to UNESCO (2010), equity in education should ensure provision of appropriate, relevant and viable learning opportunities to all children without distinction of location. In efforts to achieve national, regional, and international commitments of providing quality education to all citizens, the Government of Kenya has taken affirmative action to ensure the minority and marginalized are provided special opportunities in educational and economic fields (UNESCO, 2011).

Baringo County technical training institutes have been reported having high dropout rates, low transition rates and high repetition rates among the technical training institutes students in different modules and programmes as a result of selected socio-cultural practices such as early marriages

and moranism and nomadic pastoralism. Internal efficiency is measured in terms of dropout rates, repetition rates and transition rates. According to Wosyanju (2009) most girls and boys are encouraged by their parents to get married after completion of high school and others enrol to moranism as a cultural rite of passage which led to drop out of school as they are termed as young adults who are expected to carry out procreation and bring up another generation. The problems of measuring efficiency in education, however, are considerable. They stem mainly from difficulties in measuring educational outputs as well as from quantifying the relationship between inputs and outputs (Onsongo, 2009). How educational output is measured depends on the nature of the objectives of the educational system. One such approach consists of considering the output of a given cycle of education as the number of learners who complete this cycle (KIPPR, 2013). The educational attainment of the pupils dropping out as well as the level of educational achievement of the graduates should therefore be taken into account. While using a reconstructed Cohort method and an input-output framework, it is concluded that repetition and dropping out is wastage of educational resources (Ooro, 2009). Low transition from one module to another, high repetition rates and dropout of school have potential negative effects on students' self-esteem and attitudes towards schooling. The main objective of this study was to investigate the influence of selected socio-cultural practices on internal efficiency as a basis for policy direction in technical training.

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2. Literature Review

This paper reviewed literature related to internal efficiency in education, socio-cultural factors influencing internal efficiency and integrated theoretical framework to explain the issue of internal efficiency.

Internal Efficiency in Education

Internal efficiency is viewed as the capacity of the educational system to turn out graduates at any level in the most efficiency or best way, which is without wastage, stagnation and repetition. It is also seen as the ability of the educational system to meet educational goals and objectives. Internal efficiency deals with the relationship between input and out puts within the education system or within individual institution. Output in this case is measured in relation of internal institutional goals rather than the wider objectives of the society. Internal and external efficiency of educational institutions are closely linked because the skills and attitudes developed must be of value to the society as a whole for the education system to be efficient (Lanyasunya, 2012). According to Ooro, (2009) a system of education is judged to be internally efficient if there is optimal enrolment, no wastages (dropouts and repetitions), reduced unit cost and presence of optimal class size as a result of the optimal enrolment. He also noted that, internal efficiency in educational is achieved when educational resources are utilized in an optimal way. Therefore there should be optimum enrolment of students in educational institutions so that the resources can be fully utilized. The internal efficiency of the school system is measured through the student flow analysis method, as explained in (UNESCO, 2012). It analyses mainly the three things that happen once a cohort enters the school cycle: Students may be promoted to the next grade; students may repeat a grade; and Students may dropout of the school system completely.

Socio-cultural Practices Influencing Internal Efficiency

Early marriages and teenage pregnancies have affected the schooling of girls since they lead to dropouts. Studies carried out in various parts in Kenya, reveal that forced marriage is a major determinant of dropouts among girls (Ooro, 2009). According to Kampicha (2013) in his study on educational statistics of Coast province, he reported that, early marriage was one of the major contributors to massive dropout of girls in both primary and secondary schools. He further indicated that about 100-200 girls aged 12-15 years were married off annually. Even though the Education Act (2015), gives the provision of re-admission of girls back to school after delivery, most of the girls shy off and some parents are unwilling and thus they get married. This affects access to FSE and other subsequent educational levels by these girls. Some communities like the nomadic communities regard the education of girls as a low priority than that of the boys and therefore giving more preference to boys than girls on educational matters. Regional gender disparities are also evident in completion, repetition and transition in national examinations where completion rates for boys are higher than that of girls (Ngasike, 2011).

In Kenyamoranism is commonly practiced by nomadic pastoralist who experience violent conflicts as a result of banditry which have severe adverse effects on the education system overall and the supply of education in particular in three important ways. First, armed fighting is associated with the destruction of infrastructure and resources needed to maintain functioning education systems. Second, violent conflict leads to the breakdown of communities as a result of people fleeing (or being forced to flee) areas of violence, which affects how children are educated and under which circumstances (Mulongo, 2013). Third, violent conflicts often lead to distributional and equity effects in terms of who accesses which type of education that may prevent many from attending school. Reports from several conflict-affected countries show that schools, teachers and students are often targeted by violent attacks (UNESCO, 2011).

The nomadic pastoralists are people who occupy the ASAL area. They depend on livestock for livelihood and keep moving with the livestock in search for pastures and water for their animals. Reaching the nomads with formal education has been a major challenge as indicated by Kratliand Dyre (2009) attempts to hook them into school with interventions such as free education, school feeding programmes, introduction of boarding schools, provision of uniforms, equipping and provision of books and stationery to pupils have remained futile. Retaining them in schools is problematic and dropping out appears to be the norm. Those who did not dropout were pushed out by early marriages and migration among other factors. Consequently, enrolment of pastoralists' children in schools has been low in comparison to the number of school going children in these areas (Migus, et al., 2012). This has therefore led to growing numbers of nomadic pastoralists' children who are out of school. However, little systematic evaluation to explain the reason for this trend has been done. Therefore, this has increased the growing need to have a parallel process of enabling those outside the formal education system to have access to education (Kampicha, 2013).

3. Theoretical Framework

The theoretical framework of this study was based on the theory of the firm, also known as production function theory (Blackemore & Cooksey, 2009). It is concerned with the way raw materials (inputs) are processed in a manufacturing industry to come out with the final products (outputs). The relationship between the inputs and the outputs is referred to as the production function. The study viewed the schools as the firm that processes the inputs (students at entry) to come out with the outputs (graduates) at the end of the secondary school system. In education system the relationship between inputs and outputs is referred to as the educational production function. However, the internal efficiency of the school system is affected by other factors like cultural factors, family economic factors, personal factors and school factors which affect the internal efficiency in secondary school system.

4. Methodology

The study used correlation research design. The study was carried out in Baringo County in two technical training institutes namely Eming TTI and Baringo TTI. The institutions were selected because as a result of widespread problem of low internal efficiency among technical training institute students due to unique selected socio-cultural practices such as early pregnancies, moranism and nomadic pastoralism. The county was also chosen due to alarming concerns from stakeholders (parents, members of public, education administrators, government and other beneficiaries) about high repetition and dropout rates among technical training institute students in the county. The study sample size was 2 principals and 95 students in the selected public technical training institutions in Baringo County. Purposive sampling was used to select the principals of the participating institution. From a target population of 529 students in both Baringo and Eming technical institutes stratified random sampling was used to select study sample in different programmes at different levels (certificate and diploma levels) this enabled the researcherto avoid biasness in selecting student participants. Parents were not involved as the study focused on internal efficiency which is more learner centred and how it was influenced by selected socio-cultural practices. Data was collected using interview schedule for principals and a questionnaire for the students. The data obtained was analysed using descriptive statistics (means and percentages) as well as inferential statistics (poison regression) with the help of Statistical Packages for Social Sciences (SPSS version 22) computer program. Table 1 represents target and accessible population for the study.

Table 1: Target Population and Study Sample Size

Institution	Levels	Target Population	Study Sample Size
Eming TTI	Diploma	201	56
	Certificate	80	16
Baringo TTI	Diploma	174	14
	Certificate	54	9
Totals		529	95

5. Results and Discussions

Socio-demographic Characteristics of the Respondents

The socio-demographic characteristics include; respondent's age and gender. The study established the age bracket of the students and the results summarized in table 2.

Table 2: Age of Study Participants

Age	Frequency	Percent
18-20yrs	24	25.3
21-23yrs	58	61.0
24-26yrs	12	12.6
27yrs and above	1	1.1
Total	95	100.0

Source: Field data, 2016

From the study results majority (61.0%) of the respondents were of the age of 21-23years, those of the age bracket of

18-20yrs were 25.3%, followed by 12.6% of the respondents who were of the age bracket of 24-26years. The lowest percentage was of the age 27 years and above. The results indicate that most of the participants of the study were young adults and adolescents. This age is important for tertiary institution learners as most of them are in young adult and adolescent age. This age makes most students search for identity and wish to be associated with their peers. Personality of the students is moulded at this age. This age influences ones role in the society and dictates participation of students in various levels of education in technical training institutes. Age group is also a determiner of the extent to which one is available to attend school, be oriented into manhood or womanhood, recruitment into moranism, married off or allowed to marry and be relied on to take care of animals. This is due to the family role expected by the community at different time intervals. Age affects the social roles of different age groups in the community which would have acted as hindrances (Mannathoko, 2007).

The students were also distributed by gender. Figure 1 indicates students' distribution by gender.

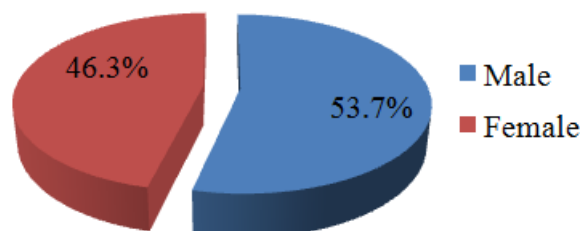


Figure 1: Gender of Study Participants

Source: Field data, 2016

From the study results majority of the respondents (53.7%) were males while (46.3%) were females. It is clear that more boys participated in the study than girls. This could be probably attributed to the cultural factors existing in the area of the study. The girls may have decided to quit school to pave way for boys' education where the parents cannot afford to educate all the children they have. This may explain the imbalance of the gender in the study. The gender difference in enrolment could also be attributed to cultural prejudice of the community whereby the boys are more preferred to attend school than girls (Chelimo &Wasyanyu, 2007). When girls get pregnant or married off at an early age, their domestic roles such as child rearing and cooking increase in tandem with age, they drop out of school to take up these roles. This leaves the boys who are able to continue with education in schools. The findings of this study indicate that access to education for nomadic pastoralist child is pegged on varying family roles that each member of the family plays. This is based on the gender and the social role of an individual learner. Interviews held with the principals indicate that girls are able to attend schools when their elder sisters or mothers do not have large domestic chores burden hence allow them to attend schools.

Table 3: Enrolment of Leaners in Different Courses by Gender

Courses	Gender		Totals
	Girls	Boys	
Mechanical Engineering	12 (2%)	62 (12%)	74 (14%)
Automotive Engineering	14 (3%)	56 (11%)	80 (15%)
Business related courses	80 (15%)	102 (19%)	182 (34%)
General agriculture	54 (10%)	120 (23%)	173 (32%)
Computer related courses	8 (2%)	21 (4%)	29 (5%)
TOTAL	168 (0.32)	361 (68%)	529 (100%)

Source: Field data, 2016

The study investigated the effects of internal efficiency on different courses offered by the two technical training institutes and results summarised in table 3. The deeply engrained socio-cultural barriers, coupled with the increasing level of poverty particularly in ASAL areas in the county are among the major impediments in the attainment of technical education by both boys and girls. Despite the government’s recognition of the importance of science and technology in national development and parallel efforts to expand the necessary facilities, female representation in vocational and technical education remains low. Because of their under-representation in science and technology-based subjects, females are likely to become increasingly marginalized and possibly excluded from the mainstream of national development(ADEA, 2008). Development strategies are manifest in constantly changing equipment, technologies and organization in the development of productive forces.

The study sought to investigate the courses that are highly affected by internal efficiency as a result of socio-cultural practices. The results were summarized in table 4.

Table 4: Effects on Internal Efficiency on Different Courses

Courses	Repetition rates	Transition rates	Dropout rates
Mechanical Engineering	84(88.4)	68(71.6)	13(13.7)
Automotive Engineering	65(68.4)	88(92.6)	12(12.6)
Business related courses	16(16.9)	72(75.8)	7(7.4)
General agriculture	12(12.6)	6(6.4)	4(4.2)
Computer related courses	91(95.8)	87(91.6)	74(77.9)

Source: Field data, 2016

From the study results computer related courses, mechanical engineering, automotive engineering, business courses and general agriculture courses were affected by the indicators of internal efficiency. Engineering and computer related courses were seen to be more difficult than business and agriculture courses. A girl who is a victim of early pregnancy often finds it hard to juggle the pressure of young motherhood and school. If she is not given any assistance by her parents or society, then dropping out of school becomes an option. The social

stigma attached to teenage pregnancy plays a major role in denying a girl child the opportunity to resume classes after giving birth (Chabaya, Symphorosa & Newman, 2009). The findings reveal that girls and boys face humiliation and isolation from both teachers and colleagues whenever they attempt to go back to school after marriage hence the high dropout rates and low transition rates. According to Chege, et al., (2012) many girls leave school altogether because they feel unsafe and unwilling to remain in an environment that has failed to protect them.

Influence of Early Marriages on Internal Efficiency

This section presents the findings that answer the second hypothesis which states that there is no statistical significant influence of early marriages on the level of internal efficiency in public technical training institutes Baringo County. Thus the section describes the influence of early marriages on internal efficiency using Poisson Regression. The results of the Poisson regression are presented in table 5.

Table 5: Influence of Early Marriages on Internal Efficiency

Internal Efficiency	Coefficient t	Standard Error	t-value	P> z
Repetition rates	.178	.066	2.677	0.014
Transition rates	.214	.072	2.947	0.008
Dropout rates	.273	.085	2.054	0.0018
Log likelihood	-42.07			
LR chi2(3)	15.27			
Prob> chi2	0.000			
Number of obs	26			
Pseudo R2	0.365			

Source: Field data, 2016

Results in table 5 reveal that three coefficients were significant at 5% level. The log likelihood for the fitted model of -42.07 and the likelihood ratio chi-squared value of 15.27 (P-value = 0.000) indicate that the study parameters are jointly significant at 5%. Pseudo R² of 0.365 is also above the statistical threshold confirming that there is a significant influence of early marriages on the three measures of internal efficiency (repetition rates, transition rates and dropout rates) in the study area.

Thus the conclusion was that the independent variables influence the change in dependent variable was significant. Results of the Poisson Regression showed that the significant factors determining public secondary school internal efficiency in Baringo County as a result of early marriages included: repetition rates (P-value = 0.014), transition rates (P-value = 0.008) and dropout rates (P-value = 0.0018). The data collected provided evidence to prove that all internal efficiency factors were influenced by early marriages as selected socio-cultural practices. This could be as a result that early marriages as a practice is carried out when leaners go for midterm holidays or during end of term holidays and both boys and girls disappear and never return back to school to take care of their new family. Those who wish to return back after marriage either repeat in the class there were before marriage thus affecting their transition. Also majority of

girls are married off in other regions where they do not get a chance to enrol back to high school after marriage hence dropout of school (Onyango, 2013).

UNICEF (2010) argues that early marriages deny the girl-child the right to education. According to Jagero and Ayodo, (2009) early marriages have led to regional and gender disparities and of concern are the low transition and high dropout rates of girls compared to boys in the Pastoralist communities. According to Malley (2011) most of the pastoralist communities in Kenya are marginalized groups and girls are not given the same opportunity like boys to attend school as a result of cultural prejudice of boy child priority. Also girls are often sexually harassed by their peers due to neglect by their parents and relevant arms of the government. Onsongo (2011) argues that most of the girls are forced to travel great distances to the nearest school thus increasing the risks to their security. Mulongo (2013) argue that transition from one level of education to another has been influenced by financial constraints and in pastoralist community girls are married off to bring dowry to the family in form of animals or cash. The decision to waive tuition fees Kenya for all secondary school students and offer free secondary day education in 2008 was a bold step that was expected to address the rising cost of secondary education (Republic of Kenya, 2007). Cherotich, et al., (2012) argue that though many countries have adopted free basic education to ensure girls retained in school, indirect costs in Kenya continue to be barriers to enrolment and retention of girls in secondary school education. Malley (2011) observes the cause of girls' drop out at secondary school in Kenya is attributed to reluctance of parents to buy essential school materials for the girls making the girl child more vulnerable to early marriages to meet the basics.

Influence of Moranism on Internal Efficiency

This section presents the findings that answer the third hypothesis which states that there is no statistical significant influence of moranism on the level of internal efficiency in public technical training institutes Baringo County. Thus the section describes the influence of moranism on internal efficiency using Poisson Regression. The results of the Poisson regression are presented in table 6

Table 6: Influence of Moranism on Internal Efficiency

Internal Efficiency	Coefficient	Standard Error	t-value	P> z
Repetition rates	0.148	0.059	2.508	0.020
Transition rates	0.204	0.038	5.368	0.003
Dropout rates	0.306	0.091	3.363	0.002
Log likelihood	-39.22			
LR chi2(3)	25.70			
Prob> chi2	0.000			
Number of obs	26			
Pseudo R2	0.196			

Source: Field data, 2016

Results in Table 4.17 reveal that three coefficients were significant at 5% level. The log likelihood for the fitted model of -39.22 and the likelihood ratio chi-squared value of 25.70 (P-value = 0.000) indicate that the study parameters are jointly significant at 5%. Pseudo R² of 0.196 is also above the statistical threshold confirming that

there is a significant influence of moranism on the three measures of internal efficiency (repetition rates, transition rates and dropout rates) in the study area.

Thus the conclusion was that the independent variables influence the change in dependent variable was significant. Results of the Poisson Regression showed that the significant factors determining public secondary school internal efficiency in Baringo County as a result of moranism included: repetition rates (P-value = 0.020), transition rates (P-value = 0.003) and dropout rates (P-value = 0.002). The data collected provided evidence to prove that all internal efficiency factors were influenced by moranism as a selected socio-cultural practices. This could be explained by the fact that moranism is a practice which is done by boys who are trained on ways of protecting the family and once they complete the training they enroll back to school and this practice have a direct influence on all the internal efficiency factors being measured. Some of the Moran's opt to continue with the practice and dropout of school completely to become community protectors.

Influence of Nomadic Pastoralism on Internal Efficiency

This section presents the findings that answer the third hypothesis which states that there is no statistical significant influence of nomadic pastoralism on the level of internal efficiency in public technical training institutes Baringo County. Thus the section describes the influence of nomadic pastoralism on internal efficiency using Poisson Regression. The results of the Poisson regression are presented in the table 4.5.

Table 7: Influence of Nomadic Pastoralism on Internal Efficiency

Internal Efficiency	Coefficient	Standard Error	t-value	P> z
Repetition rates	0.499	0.104	4.798	0.000
Transition rates	0.395	0.109	3.624	0.002
Dropout rates	0.403	0.122	3.303	0.008
Log likelihood	-48.81			
LR chi2(3)	27.96			
Prob> chi2	0.000			
Number of obs	26			
Pseudo R2	0.266			

Source: Field data, 2016

Results in Table 4.14 reveal that three coefficients were significant at 5% level. The log likelihood for the fitted model of -48.81 and the likelihood ratio chi-squared value of 27.96 (P-value = 0.000) indicate that the study parameters are jointly significant at 5%. Pseudo R² of 0.266 is also above the statistical threshold confirming that there is a significant influence of nomadic pastoralism on the three measures of internal efficiency (repetition rates, transition rates and dropout rates) in the study area.

Thus the conclusion was that the independent variables influence the change in dependent variable was significant. Results of the Poisson Regression showed that the significant factors determining public secondary school internal efficiency in Baringo County as a result of nomadic pastoralism included: repetition rates (P-value = 0.000), transition rates (P-value = 0.0020) and dropout

rates (P-value = 0.008). The data collected provided evidence to prove that all internal efficiency factors were influenced by nomadic pastoralism as selected socio-cultural practices. This could be as a result that nomadic pastoralism as a practice is carried out only during the dry season where the boys migrate with the animals in search of pastures and water. This makes some of the boys to drop out of school as they take care of the herd which is seen as symbol of wealth and resource for payment of dowry in the community. Some of the boys have already inherited their parents and opt to take care of the livestock instead of schooling. When some return back after the rains are back they are allowed to join back to school. Also most secondary schools are boarding hence majority of the boys do not practice nomadic pastoralism hence reducing dropout rates.

Those learners who practice nomadic pastoralism are affected by repetition, transition and dropout as a result of inconsistency in attending schools. This could be explained by the fact that nomadic pastoralism is seasonal in nature and most schools are being converted to boarding schools. On the other hand, among the nomadic communities of Kenya, who have increasingly turned to school education during the last twenty years, education does not affect livestock production, which is being taken over by young non-educated wealthy cattle traders who buy the labour of young non-educated stockless herders (Murunga, Kilaha & Wanyonyi, 2013). Nomadic pastoralists form the majority of the poorest and most vulnerable of African population. Millions of children have been denied access to education and record low participation rate in secondary education level. Reduction of the unacceptably low literacy rates is a major development goal for any government around the world. Kenya is no exception to this. 'Literacy' is perpetually associated with 'development'. However for nomadic pastoralism, it is a holistic way of life and not simply a mode of production reduced to issues of productivity and economics (Malhotra, McGonagle & Warner, 2012). Dyer observes this in a study on Nomads and Education for All in Western India.

Another study among the pastoralists Rabarries of Western India indicated that in spite of this, many governments have put several interventions in place in attempts to promote. Literacy among the marginalized and vulnerable groups (Malhotra, McGonagle & Warner, 2012). However, defective policy has affected nomadic education in Kenya and by extension, the Turkana's nomadic pastoralist group too (Lanyasunya, 2012). However, unless the persistent gap between policy intention and practice are addressed through extensive nomadic education programs such as mobile schooling, there can be no meaningful intervention. To meet the educational needs of the unreached nomadic pastoralists group, the Government of Kenya and the Ministry of Northern Kenya in partnership with United Nations Children's Fund (UNICEF) and other stakeholders have developed policy framework for nomadic education in Kenya. This is through National Commission of Nomadic Education in Kenya (NACONEK). The policy recognises the need for multiple approaches in meeting the complex and

challenging educational needs of the nomadic communities and the need for partnership in service provision (UNICEF, 2010).

6. Conclusions

From the study results it can be concluded that the selected socio-cultural practices contribute to students' repetition, low transition rates and students dropout in public technical training institutes in Baringo County. The following conclusions can be made; Rite of passage is a great problem on internal efficiency especially on repetition, transition and students' dropout in all public technical training institutes in Baringo County. Issues such as circumcision and moranism are highly valued in the nomadic communities leading to students' dropout. In order for females to keep in consonance with overall national development, there is an urgent need to prepare, encourage and attract more females in science and technology-based occupations so that they can play an effective role in the socio-economic and technological advancement of the Kenyan society. There is a need to ensure that children undergo the circumcision during long vacation to avoid some students dropping out and wasting a lot of school time which leads to low transition and repetition. Since students who are circumcised takes several months to heal, this leads to excessive absenteeism. Nomadic activities have contributed to students' dropout in lower cases. In nomadic communities parents depends on the children to graze cattle and in some cases travel long distance searching for pasture. There is a tendency of pastoral families to pay much attention to their livestock compared to children education causing them to lack basic school requirements consequently drop out.

7. Recommendations

1. There is need to carryout parent sensitization among nomadic communities on the importance of education to their children, which could help to deal with the issue of circumcision which could never be a problem again because it will only be done in specific periods. Various leaders from ministry level, Sub-county, wards and village levels should cooperate with parents and the society in general to sensitize on the community on the importance of education to their children for the development of the whole society. Also education should go hand in hand with encouraging the society to change some cultural practices which perceives formal education negatively. This can be done through general village meetings and mass media such as local radio stations found in their areas
2. Early marriages among young girls and boys have a negative effect on realization of their schooling dreams which affects internal efficiency mostly student dropout. This could be addressed by reinforcing the return to school policy which was initiated by the government of Kenya through the ministry of education in order to encourage girls and boys who drop out of school as a result of the selected cultural practice.

3. The issue of the inclusion of 'educationally disadvantaged' nomad children into national education systems, should therefore be considered with the context of integration of nomad children within their own household's economy; in order to reduce the rates of student dropout, low transition and high repetition among the nomadic communities.

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