

**INFLUENCE OF SELECTED MAASAI CULTURAL PRACTICES ON INTERNAL
EFFICIENCY IN PUBLIC SECONDARY SCHOOLS IN NAROK SOUTH SUB-
COUNTY NAROK COUNTY KENYA**

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**A thesis submitted to Graduate school in partial fulfilment for the requirement of the
Degree of Master of Education in Educational Management of
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DECLARATION AND RECOMMENDATION

Declaration

This is my original work and has not been presented for an award of a Degree or a Diploma in this or any other university.

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DEDICATION

To my wife, Mary and children, Njuguna, Lucy, John and Rose; they endured hard times and stood by my side while I laboured on this work.

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First, my gratitude goes to the Almighty God who has given me the strength to complete this work. I also owe my gratitude to Egerton University for giving me the opportunity to study. This work was not an event, but a process into which a number of people made inputs both directly and indirectly. I would like to express my gratitude to my supervisors, Prof. J.M. Changeiywo and Dr. D. K. Wamukuru whose invaluable input informed this work. It is a reflection of their patience and professional inputs. I would like to appreciate all the staff in the Department of Curriculum, Instruction and Educational Management. They played a big role in imparting knowledge and ideas that were to evolve into this piece of work.

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ABSTRACT

Education forms the basis upon which economic, social and political development of any nation is founded. As a basic human right, it is universally proclaimed by many countries of the world. Despite the efforts made by the government and other stakeholders to achieve Education For All (EFA), there are challenges of dropouts, repetition and low transition rates. The study was carried out in Narok South Sub-County as it was reported to have cultural practices that affect internal efficiency in education. The aim of this study was to investigate the influence of selected Maasai cultural practices specifically circumcision, early marriages, moranism and nomadic pastoralism on internal efficiency in public secondary schools. The selected indicators of internal efficiency were dropout's rates, repetition rates and transition rates. The researcher adopted the production function theory. Ex-post facto research design was used. The target population was 170 respondents comprising of (34) principals and (136) class secretaries in public secondary schools in Narok South Sub-County. Purposive sampling was used to select (31) principals while stratified sampling was used to select (124) class secretaries to form a sample size of 155. Data was collected using interview schedule for principals and questionnaire for the class secretaries. Reliability of the instruments was estimated using cronbach alpha coefficient formula and was found to be 0.81, indicating that they attained a reliability coefficient above the 0.7 threshold, thus deemed acceptable. The data collected was analysed using statistical package for social science. Descriptive statistics was used to analyse background information while inferential statistics (poison regression) was used to determine influence of selected Maasai cultural practices on internal efficiency. The level of significance was tested at alpha coefficient (α -level) equal to 0.05. Data was presented using frequency tables, pie charts and bar graphs. From the study results majority of the respondents were affected by cultural practices from the age of 10-24 years. Circumcision had a significant influence on repetition rates ($P \leq 0.002$), transition rates ($P \leq 0.001$) and dropout rates ($P \leq 0.002$). Early marriages had a significant influence on repetition rates ($P \leq 0.0141$), transition rates ($P \leq 0.0080$) and dropout rates ($P \leq 0.0018$). Moranism also had a significant influence on repetition rates ($P \leq 0.020$), transition rates ($P \leq 0.003$) and dropout rates ($P \leq 0.002$). Nomadic pastoralism had a significant influence on repetition rates ($P \leq 0.000$), transition rates ($P \leq 0.002$) and dropout rates ($P \leq 0.008$). All internal efficiency factors were influenced by the cultural practices. The study recommends the government and stakeholders to enhance internal efficiency by creating awareness to parents on the retrogressive cultural practices in Narok South Sub-County.

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ABBREVIATIONS AND ACRONYMS

AIDS	-	Acquired Immune Deficiency Syndrome.
ASAL	-	Arid and Semi Arid lands.
CDE	-	County Director of Education
CDF	-	Constituency Development Fund
DEO	-	District Education Officer.
EFA	-	Education For All
FAWE	-	Forum For Women Educationist
FGM	-	Female Genital Mutilation
FPE	-	Free Primary Education.
FSE	-	Free Secondary Education.
GED	-	General Educational Development
GER	-	Gross Enrolment Rate.
HIV	-	Human Immuno Deficiency Virus
HOD	-	Head of Department
KCPE	-	Kenya Certificate Of Primary Education
KCSE	-	Kenya Certificate of Secondary Education.
MOE	-	Ministry of Education
MPDI	-	Monduli Pastoralist Development Initiative
NACONEK	-	National Commission of Nomadic Education in Kenya
NACOSTI	-	National Commission for Science, Technology and Innovation
NER	-	Net Enrolment Ratio
NGO	-	Non-Governmental Organisation
ROK	-	Republic of Kenya
SEDP	-	Secondary Education Development Plan
SPSS	-	Statistical Package for Social Sciences.
TIQET	-	Totally Integrated Quality Education and Training.
UN	-	United Nations
UNESCO	-	United Nations Educational, Scientific and Cultural Organization.
UNICEF	-	United Nations International Children’s Education Fund.
USA	-	United States of America
WHO	-	World Health Organization.
ZQASOs	-	Zonal Quality Assurance and Standards Officers

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Investment in education can help to foster economic growth, enhance productivity, contribute to national and social development and reduce social inequality (World Bank, 2008). A country's educational level is a key indicator of its level of development (UNESCO, 2008). Globally, education is recognized by Article 28 of the Human Rights Charter of the United Nations Convention (UNC) which outlines that, "every child has a right to education no matter his or her circumstance". The Government of Kenya has stated its commitment to making this a reality (Republic of Kenya, 2009). The commitment of achieving access to education is of utmost importance since it is a fundamental principle of the EFA Agenda. According to UNESCO (2008) equity in education should ensure provision of appropriate, relevant and viable learning opportunities to all children without any discrimination. 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 that children in the minority and marginalized communities are provided special opportunities in educational and economic fields (UNESCO, 2013).

Narok South Sub-County has been reported having low internal inefficiency (DEO, 2015). Internal efficiency is measured in terms of dropout rates, repetition rates and transition rates. According to UNESCO (2008) most girls after undergoing female genital mutilation and boys enrolling in moranism as a cultural rite of passage dropout of school as they are termed as young adults who are expected to carry out procreation and bring up another generation. An education system is said to be efficient if maximum output is obtained from a given input or if a given output is obtained with minimum possible inputs. Ngware (2000) observed that internal efficiency refers to whether education systems achieve their internally set objectives as measured by retention rates, promotion rates, cohort wastage rates, utilization factor, optimum institutional size, unit costs and graduation rates.

Educational inputs comprise the buildings, teachers, and books, teaching materials and learning equipment (Levine, Green & Caren, 2008). These are aggregated financially in terms of expenditures per pupil years (Ngware, 2000). However the number of pupil years used by a cohort of pupils to graduate constitutes an input indicator appropriate for the measure of efficiency in education (Achoka, 2007). According to Ombongi (2008) the notion of internal

efficiency can be derived considering the relationship between inputs and outputs when pupils flow through the grades structure of an educational cycle. In a perfectly efficient system, the coefficient of efficiency would equal hundred percent (100%) and inefficiency arises when it is lesser than hundred percent (100%). If the input-output rate is used instead, the perfect state would be one, and inefficiency arises from any point which is greater than one. Since it is often costly and difficult to generalize the school records system based on reliable pupil information, educational internal efficiency is assessed using the reconstructed cohort method (Ngware, 2000). This would take care of promotion, retention and graduation rates.

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. How educational output is measured depends of course, 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 pupil who complete this cycle. 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 (Psacharopoulos & Patrinos, 2002). They argue that repetition has potentially harmful effects on students' self-esteem and attitudes towards schooling.

Repetition is a strong predictor of dropping out from school. Other effects associated with repetition are increased educational costs, reduced intake capacity and diminished quality of education through overcrowding (Ngware, 2000). Dropping out is a gradual drifting away from the mainstream of school life. Such drifting away is a product of various factors. Repetition and absenteeism are some of the major predictors of dropping out (Aikman & Unterhalter, 2006). He noted that repetition is not a waste since the repeaters acquire more learning experiences and improve on their competency on various skills. The question that can be raised here is whether repetition is the most effective way to improve on the students' outcome. Potential dropouts enter school academically disadvantaged due to a host of socio-economic factors (Odebero, 2002). These factors are reinforced by a diversified curriculum that results in different academic experiences among students within institution.

Educational systems in developing countries have been noted to have high levels of inefficiency in schools (Verspour, 2008). This is evidenced by high wastage rate in form of repeating and dropping out (Brown, 2012). It is reported that low budgetary allocation to the sector lowers the level of school internal efficiency (RoK, 2012). These allocations are meant to improve teachers' skills, physical infrastructure such as classrooms, workshops and laboratories, and learning materials. Low students' participation becomes unequivocal as a result of school related factors such as physical remoteness, restrictive promotion policies and poor learning environment occasioned by irregular attendance of classes by teachers and students, lack of clear academic goals and non-involvement of students in decision making process which creates strained relationships between teachers and the administration on the one hand and students on the other.

It has been established that high repetition rates in rural schools are directly affected by students' achievement in mathematics and language (Hanushek, Link, & Woessmann, 2013). Achievement is in itself influenced by school inputs such as textbooks, reading materials and teacher quality. Schools should therefore improve on the quality and quantity of inputs in order to reduce the repetition rates. The improved flow of students through the school would more than compensate for the cost of inputs. Studies have focused on resources utilization by seeking to find out the nature and varieties of resources teachers need in order to perform their assigned tasks effectively. These studies have at the same time sought to find out how the presence or lack of these resources relate to educational outcomes (Anderson & Broche, 2003). The quantity of such resources, their durability, and sustainability and how they influence learning in situations where there is a severe lack of similar materials are important considerations for research purposes.

The level of inefficiency is further worsened by the negative perceptions held by some students towards education, which due to high level of educated unemployment causes poor attitudes towards regular schooling (Verspour, 2008). Cultural practices which expose girls for marriage in exchange of a bride price at an early age before completing school may increase the level of school dropout (RoK, 2012). Parents become disillusioned with the expected educational benefits. Thus, they withdraw their daughters from schools to marry them off in exchange of dowry. If this trend continues, Kenya could be faced with a major crisis in learning institutions as more girls would be edged out of the school system due to forced marriages. This has the potentials to jeopardize their future productivity and earnings.

In Kenya, the stakeholders recognize that although major strides have been made in education in quantitative terms, there are serious shortcomings in the education system. Despite heavy investments in the 8:4:4 system of education, high wastage as a result of low promotion and retention rates are experienced (RoK, 2012). Wastage is the worst form of inefficiency because when learners drop out of school, resources already invested in them go to waste. A study carried out by Achoka (2007) on ten cohorts between 1990 and 2002 revealed that dropout rates for the ten cohorts ranged between ten and fifty percent. Emerging from this fact is a crucial question, where do the girls and boys who drop out of these cohorts go? And what do they do where ever they go? Kenya incurs a loss through drop out in educational sector (Ombongi, 2008). The drop out signifies unfulfilled aim, goal and objective for the individual, community, and nation as a whole. For instance, for any drop out at the secondary school level, the country loses the potential workforce. Thus in Kenya, all education stakeholders must consider over some of the specific factors that may be contributing to cases of dropout.

Furthermore, it has been noted that repeaters in Form 3 and 4 is a common occurrence in some parts of Kenya (UNESCO 2011). Grade repetition has adverse effects as it lowers a school capacity to admit new students. Besides, it also creates overcrowded classroom environments and increases opportunity costs to the individuals and their families for it implies many years of forgone income since the affected learner will enter the labour market belatedly (Verspour, 2008). This has the potentials to lower the expected earnings of the graduates. Some of the major factors, which are behind low internal efficiency in public schools, have been highlighted as education policies and institutional processes; school-based factors; and household and community based factors (Abagi & Odipo, 1997). An in-depth understanding of these factors will allow for meaningful reforms to take place in an attempt to make schools efficient vehicles for national development.

Dropout is another form of inefficiency in the school system. The reasons for dropout are varied from one student to another. According to Ombongi (2008) the main factors are forced repetition, lack of school fees, early marriages, child labour, indiscipline cases, early pregnancies, cultural factors among others. This has made the government to enforce laws that aim at increasing efficiency in schools including banning of child labour, banning forced repetition in public schools, re-admission of girl child after delivery, discouraging early

marriages among others (RoK, 2010). According to UNESCO (2008) the internal efficiency in secondary schools is measured in terms of the number of enrolments at secondary level, the transition rates, the dropout rates and repetition rates. According to Noor (2008) repetition is considered as inefficiency or wastage since a student uses resources that are meant to be used by another student. This has made the government to ban compulsory repetition at all levels mainly in public secondary schools where school fees is funded by the government (Ombongi, 2008).

A low transition rate also indicates low internal efficiency levels. This refers to progressing from the primary levels to the public secondary schools. Many students are not able to progress to secondary level mainly where there are no day schools in the neighbourhood as they are required to pay for their meals. According to Levine, green and Caren (2008) some students fail to continue with their education due to cultural factors including Moranism and Female Genital Mutilation (FGM). The Maasai culture is known to be very rigid such that even today they still hold to their old traditional beliefs and norms such as forced marriages where parents marry off their daughters without the girl's consent after undergoing the rite. The boys are similarly considered ready for marriage immediately after circumcision as they become warriors who can defend the society. According to Malenya (2008) circumcision for boys is mainly done after completion of primary school. This rite of passage in Maasai community sometimes takes several months thus delaying the reporting time for the student to secondary schools and school absenteeism.

Some of the major factors, which are behind low internal efficiency in public schools, have been highlighted as education policies and institutional processes; school-based factors; and household and community based factors (Malenya, 2008). An in-depth understanding of these factors will allow for meaningful reforms to take place in an attempt to make schools efficient vehicles for national development. In areas where traditional circumcision is still practiced, some pupils are pulled out of school to participate in initiation ceremonies (Lanyasunya, 2012). Some initiated girls get married immediately after they have been initiated due to pressure put on them to leave school and meet traditional expectations. Initiation cases among students are likely to decrease in the near future due to critical measures taken by the society in general and education system in particular to address the problem.

The Narok South Sub-County is classified as a marginal area. People stay in clusters according to clans at specific areas which are far from each other where there's availability of water for their animals. This has made establishment of schools to be difficult in most of these areas. The available schools are therefore far from each other. This has made the children to enrol at the basic level at a late age thus over age. Consequently they sometimes get to form one when they are already over the age of seventeen years, due to drought and repetition (RoK, 2011). This makes them to grow big while at primary levels and most girls may be married off before sitting for their Kenya Certificate Primary Education (KCPE), (Levine *et al.*, 2008). The community has few role models who are educated occupying high positions in management, political other leadership positions. Most of those appointed in high positions are the rich in terms of number of animals and wives they have. This has made the young generation to be left out in leadership positions in the Sub-County as the rich clans continue dominating the leadership positions, this does not motivate the students towards working hard in schools and don't take their education seriously, hence improper use of educational resources (Anderson & Broche, 2003).

According to Dore, Luscher and Bonfim (2008) Parent education and family interaction patterns during childhood are linked more directly to the child's developing academic success and achievement-oriented attitudes. In the general social learning and social-cognitive behaviour is shaped in part through observational and direct learning experiences. Those experiences lead to the formation of internalized cognitive scripts, values, and beliefs that guide and maintain behaviour over time (Grant & Hallman 2006). Tobiko (2009) stated that 60% of the maasai children in rural areas do not attend formal schools and only 8% of all girls in rural areas of Maasai land have had a chance to complete schools in Narok County. There is no girl who has ever achieved a mean grade of A or A- in the Kenya Certificate of Secondary School (KCSE) in Secondary Schools in Narok County for almost three decades (MOE, 2015) The Kenya Constitution (2010, CAP 4, Article 27, clauses 3 and 8) requires that both women and men have the right to equal opportunities. The girls' failures to attain the university requirements deny them their rights to university education and equal opportunities. UNESCO (2010(a)) asserts that gender disparity in education persists despite many World and National policies being put in place to make gender parity a reality. It was noted by Sheila (2006) that the challenges faced by women in nomadic communities in

Kenya is that they have not been given sufficient attention by the government in spite of the enactment of laws and policies.

According to Basic Education Statistics Data, Ministry of Education (MOE, 2015) Narok South Sub-County had a total of 34 public secondary schools. According to the data, circumcision, early marriages, moranism and nomadic pastoralism had been the major cultural factors influencing dropout rates, repetition rates and low transition rates in the public secondary schools. However there are other factors that influence internal efficiency such as death, parental illness, pregnancy cases and absenteeism across all the forms (form one, two, three and four). The selected Maasai cultural practices have been viewed as key factors influencing the level of dropout rates, repetition rates and transition rates.

The statistics are summarised in table 1.

Table 1

Level of Internal Efficiency in Public Secondary Schools in Narok South Sub-County: 2013-2016

Internal efficiency factors	Sex	2013	2014	2015	2016
Dropout rates	Boys	24.5%	28.7%	22.9%	20.4%
	Girls	26.7%	27.8%	27.3%	19.6%
Repetition rates	Boys	28.1%	24.0%	23.6%	21.4%
	Girls	33.4%	31.3%	29.8%	24.3%
Transition rates	Boys	63.6%	67.4%	68.1%	69.2%
	Girls	68.3%	70.1%	68.2%	69.5%

Source: (Narok South Sub-County Education Office, 2016)

1.2 Statement of the Problem

Education is an important vehicle to any society for social, cultural, political and economic development. The government of Kenya has been spending a lot of finance on education as the ministry gets the largest share of the budgetary allocation with the aim of achieving high transition rates at all levels. However, this is not the case since some cultural practices are still thriving in Maasailand. The study will be ideal to be undertaken in this context. Narok South Sub-County thus deserves the study than any other area since it is very rich in cultural practices. The area is occasioned by low internal efficiency levels as manifested by the low

levels of dropouts, promotion and retention rates in many public secondary schools in Narok South Sub-County. Despite the government's efforts to improve enrolment in public secondary schools throughout the country, the efforts have been associated with a lot of shortcomings such as poor performance, inadequate teachers, especially those teaching science subjects, scarcity of infrastructures and low morale among students and their parents leading to dropout, repetition and low transition rates. These indicate internal inefficiency which varies from school to school. From the background of the study, it is evident that low internal efficiency exists in public secondary schools in Narok South Sub-County. This research was intended to investigate on the influence of selected Maasai cultural practices on internal efficiency in public secondary schools as a basis for policy direction.

1.3 Purpose of the Study

The purpose of this study was to investigate on the influence of selected Maasai cultural practices specifically circumcision, early marriages, moranism and nomadic pastoralism on internal efficiency such as dropout rate, repetition rate and transition rate in public secondary schools in Narok South Sub-County.

1.4 Objectives of the Study

The study was guided by the following objectives:

- (i) To determine the influence of circumcision on internal efficiency in public secondary schools in Narok South Sub-County.
- (ii) To establish the influence of early marriages on internal efficiency in public secondary schools in Narok South Sub-County.
- (iii) To find out the influence of moranism on internal efficiency in public secondary schools in Narok South Sub-County.
- (iv) To examine the influence of nomadic pastoralism on internal efficiency in public secondary schools in Narok South Sub-County.

1.5 Hypotheses of the Study

The study was addressed through the following hypotheses:

Ho1: There is no statistically significant influence of circumcision on the level of internal efficiency in public secondary schools in Narok South Sub-County.

Ho2: There is no statistically significant influence of early marriages on the level of internal efficiency in public secondary schools in Narok South Sub-County.

Ho3: There is no statistically significant influence of moranism on the on the level of internal efficiency in public secondary schools in Narok South Sub-County.

Ho4: There is no statistically significant influence of nomadic pastoralism on the level of internal efficiency in public secondary schools in Narok South Sub-County.

1.6 Significance of the Study

The findings of this research may be used by the public secondary school boards of management to improve on best ways to guide the learners how to carry out their cultural practices, while at the same time continuing with their education without wastage in terms of dropout, repetition and low transition. The findings will be of great importance to MOE when making policies concerning dropout cases in the Sub-County.

The parents may also benefit as they will know the best ways to provide a conducive learning environment to their children and which ones will not. The teachers may be able to get a platform for carrying out guidance to the students on the needs to avoid some cultural practices and how to take advantage of the positive ones. The teachers will also be able to appreciate the cultural differences among the students in the school and help the students to devise ways of carrying out the cultural practices without interfering with their education. The study will also help to bridge the gap in literature review, this will help those who may require the information for further research on aspects on internal efficiency either in Narok South Sub-County or any other region.

1.7 Scope of the Study

The study was conducted in Narok South Sub-County in Narok County. The study targeted all public secondary school in the Sub-County. The study dealt with the influence of selected Maasai cultural practices on internal efficiency specifically dropouts, repetition and transition rates. The selected Maasai cultural practices that were investigated in the study included circumcision, early marriages, moranism and nomadic pastoralism. It was aimed at establishing how the selected Maasai cultural practices influenced internal efficiency in public secondary schools.

1.8 Limitations of the Study

This study relied on school information from principals and class secretaries to gather data on the influence of selected Maasai cultural practices on internal efficiency in public secondary

schools in Narok South Sub-County. The study focused on public secondary schools with selected maasai cultural practices. Therefore the findings of this study may not be generalized for other public secondary schools in the country given that moranism, circumcision, early marriages and nomadic pastoralism are not practiced across all the other parts of the country. Some of the respondents were so casual in responding to some issues such as genital mutilation, early marriages, early pregnancies and moranism as they were seen as normal cultural practices. The respondents were briefed before the data collection that the aim of the study is for academic purposes and to answer the items objectively, voluntarily and willingly.

1.9 Assumptions of the Study

In this study, the researcher made the following assumption;

- i) The respondents gave true information concerning selected Maasai cultural practices such as early marriages, circumcision, moranism and nomadic pastoralism.
- ii) The records available in schools on dropouts, repeaters and early pregnancies were correct and updated.

1.10 Definition of Terms

Circumcision - Is the surgical removal of the foreskin (prepuce) from the human penis (Asian Journal of Andrology, Sep 2013). According to the study, it is a process of seclusion that young Maasai boys undergo for a period not less than 1 month during which they are trained how to defend the society and prepared for marriage thus affect internal efficiency.

Cultural Prejudice - It's a favourable or unfavourable opinion or feeling formed beforehand or without knowledge or reason. (Collins English Dictionary-Digital Edition). According to the study, these are cultural beliefs held by the Maasai community which they assume to be true under all circumstances.

Cultural Practices -According to Hofstede (1997) it is the way of life of a group of people, their behaviours, beliefs and values that they accept, generally without thinking about them, and that are passed along from one generation to the next. According to the study, it refers to those maasai beliefs and traditions that the community hold and leads to students dropping out of school.

Class Secretary- It refers to a student in charge of a class. According to the study it refers to a student who has either been selected or appointed by the school administration to be in charge of a class.

Female Genital Mutilation - Female genital mutilation refers to partial or total removal of the clitoris and the labia minora, with or without excision of the labia majora World Health Organisation ((WHO), 2014). According to the study, it refers to the process whereby the young girls are secluded for some period and prepared for marriage and how to become responsible wives.

Influence - Refers to the power to gain an effect from a phenomenon or get some result out of its interaction with another phenomenon (WHO, 2014). In this study it refers to the extent to which selected Maasai cultural practices influence internal efficiency in secondary schools.

Internal efficiency - Refers to the ability to perform well or to achieve a result without wasted resources, effort, time, or money using the smallest quantity of resources possible. (Vlasceanu, Grunberg & Parlea, 2004).According to the study it refers to how society and students make maximum use of the available resources in a schools. It is measured in terms of the number of enrolments, transition, dropouts and repetition rates.

Moranism - According to the Macmillan Dictionary (4th Edition), it refers to a young man who has the duty to defend the community and the livestock. According to the study, it refers to a young Maasai boy who has dropped out of school to undergo circumcision ready to defend the community.

Nomadic Pastoralism - These are people who depend on domesticated livestock, migrate in an established territory to find pasture for their animals (Khazanov, 2004). According to the study, these are the Maasai young boys who leave school to move with their animals to neighbouring areas in search for pastures.

Selected Maasai Cultural practices - According to the Macmillan Dictionary (4th Edition), they are specific traditional beliefs held by the community and may have an effect on them. According to the study these are the cultural beliefs practiced by the Maasais and have some retrogressive effects on education of students such as early marriages, boys' circumcision, moranism and nomadic pastoralism.

Strategy - A plan or a method of doing things, especially over a long period of time (oxford dictionary: 5th Edition). According to the study, these are ways that can be used to curb the problems of dropping out, repetition and low transition.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter focused on reviewed studies that have been carried out on internal efficiency in schools on dropout rates, repetition rates and transition rates. It also focused on literature review of personal, cultural, school based factors, theoretical framework and conceptual framework which were based on the study.

2.2 Internal Efficiency in Systems and in Education

According to Huefher (2011) organizational efficiency is the organization's ability to implement its plans using the smallest possible expenditure of resources. It is an important factor in the firm's organizational effectiveness, this being the ease and degree of success with which the organization is able to accomplish its aims. Organizational efficiency is gauged using a number of quantitative figures such as production costs and production time. Factors that influence the internal efficiency of the organization's use of its resources can be both internal and external to the organization. Increased organizational efficiency make implementation both cheaper and smoother, it is important to planning because it enables plans that are otherwise impossible to be implemented. In publicly traded corporations, organizational efficiency lies in a company's ability to maximize profits based on capital acquired through equity and debt (Christine, Catherine & Aimee, 2011).

According to Huefher (2011) internal efficiency in an organisation is defined as the means through which an organization produces the desired results with a minimum expenditure of energy, time, money, human and material resources. The desired effect depends on the goals of the organization, which could be, making a profit by producing and selling a product. It is generally expressed in terms of how well its net profitability compares with its target profitability. If an organization has both organizational effectiveness and efficiency, it will achieve its goal of making a profit by producing and selling a product without wastage. In economics and the business world, this is referred to as maximizing profits. Efficiency and effectiveness were originally industrial engineering concepts that came of age in the early twentieth century by management theorists like Taylor, F. and Gilbreth, L. Efficiency is the degree of the economy with which the process consumes resources- especially time and money. They therefore argued that, inefficient processes are costly in

terms of money, time, delays, resource under-utilization, among others (United Nations (UN, 2007).

The internal efficiency of an educational system concerns the optimal use of resources (inputs) in producing its outputs (UNESCO, 2012). Assessments of internal efficiency are typically done for a specific level of education say primary, secondary and tertiary education and the simplest indicator of internal efficiency is the unit cost of producing one unit of educational output, which may be a graduate of that level of education, or a student who has attained some minimum level of knowledge. According to UNESCO (2011) an efficient education system is conceptualized as one that delivers quality education equitably and efficiently. Therefore, the way resources are allocated, managed and used at different levels of the education system is an important dimension and determinant of an efficient and quality education system. Improvements in resource efficiency can free significant resources which could be utilized to address education quality. There is evidence that in many cases more resources have not meant better results in terms of education quality and learning outcomes. The education sector needs to save resources internally by reducing various types of inefficiencies before justifying increased resources to the sector.

All those who invest in education (parents, learners and society at large) legitimately ask whether they get the highest possible value from their investment. This is no different than an entrepreneur asking whether s/he makes the highest return on invested capital. Governments face multiple and competing needs which have to be catered for and therefore the education sector must demonstrate efficient use of public resources to be able to justify increased or maintained level of financing (Gustafsson, 2011). Ultimately, the education system's overall efficiency/inefficiency is judged by its internal and external efficiency. Internal efficiency measures the output and outcome of the education system while external efficiency measures the extent to which the competencies acquired in school translate into private and social benefits. 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 outputs 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 Dyer (2009) a system of education is judged to be internally efficient if there is optimal enrolment, no wastages in terms of dropouts and repetition and low transition rates, 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, they may repeat a grade or may drop out of the school system completely. These data can further be treated to yield wastage ratios.

2.4 Internal Efficiency in Developed Countries

In the European countries, it is generally perceived that, the progress of a nation is highly dependent on the education of their citizens. Education plays a central role and has a cross cutting impact on all aspects of human life. It is a vital investment for human and economic development (Khazanov, 2014). Dropping out is defined by National Center for Education Statistics (NACES) as leaving school without completing a high school education or leaving school without getting an equivalent credential such as a General Educational Development (GED) certificate. In this regard, a report by UNESCO (2011) on the state of the world's children, points out that about a quarter of the children in the developed world are denied their right to education through dropping out. The dropout rate was attributed to factors such as; financial problems and expenses, lack of some parental interest in education for their children and some students being unhappy with their studies.

Despite the fact that large numbers of children complete their high school education in many developed countries, in United States of America (USA), more than one million students drop out each year. A study conducted in USA by Khazanov (2014) identified that many student dropped out of their schools because they found their classes boring, absence from school for long time and being unable to manage their work, consuming time with those who are not

interested in study, unnecessary freedom to do everything and failure in class were the main reasons.

According to Rumberger (2008) dropping out of school in the Asian countries is a process, and does not occur overnight. The process often starts prior to a child entering into the school system. Poor academic achievement as early as elementary school is predictor of dropping out of school, some of the factors that put a student at risk to dropping out of school are; lack of parental engagement to their support (both financial and emotional) which is key to a child being successful and staying in school. Lack of parental aspirations for their child's educational attainment, thus the child will not see the purpose of staying in or doing well in school. The parent's interest and investment in their child's education shows the child that education is important.

Low academic performance is another key factor that was consistently cited as a factor that influences a student staying in school and graduating. According to UN (2007) success in middle school is a key indicator of whether a student will drop out of high school. In middle school, a student is bombarded with many social changes that affect success in school. The transition from elementary school, where children are primarily in one class with the same classmates and teacher, to middle school, where students are rotating classes, teachers and classmates, is a difficult transition for some students. Research which was conducted by Putman, (2008) has indicated that success in middle school is a strong indicator for high transition rates in high school. A family economic need is also a contributing factor to school dropout. Students from a lower socioeconomic status were more likely to drop out of school than a student from a higher socioeconomic status (Rumberger, 2008). He also found out that students who work more than 30 hours a week are more likely to drop out of school.

2.5 Internal Efficiency in Developing Countries

Educational systems in developing countries have been noted to have some levels of internal inefficiency in schools (Verspour, 2008). This is evidenced by high wastage rate in form of low transition, high repetition and dropout rates (Brown, 1999). It is reported that low budgetary allocation to the sector lowers the level of school internal efficiency (RoK, 2012). These allocations are meant to improve teachers' skills, physical infrastructure such as classrooms, workshops, laboratories and other learning materials. Low students' participation becomes unequivocal as a result of school related factors such as physical remoteness,

restrictive promotion policies and poor learning environment occasioned by irregular attendance of classes by teachers and students, lack of clear academic goals and non-involvement of students in decision making process which creates strained relationships between teachers and the administration on the one hand and students on the other.

Cultural practices have been viewed as contributing considerably to school dropout for students. It has been observed that initiation ceremonies contribute significantly to school dropouts as parents demonstrate willingness to pay more for initiation of their children than for regular schooling among most communities in the developing countries (Ngware, 2000). Since initiation prepares young girls for marriage life, the girls choose to put into practice what they learn at the initiation ceremonies rather than continue with schooling. Further, some communities in Africa consider children of secondary schooling age, especially girls as suitable for marriage (Nduva, 2014) thus the secondary school age is a precarious one. It is at this age bracket where teens are mostly sexually active and therefore become vulnerable to early pregnancies. Children are exposed to much vulnerability at the school going age. They are enticed by different lifestyles and engage in sexual activities at much younger ages. This situation has detrimental effects on promotion and retention, a trend that needs to be reversed.

Culturally determined ways of defining women and men and their roles in a given society shape gender specific opportunities and constraints. Thus, the existence of discriminatory attitudes towards the schooling of girls is informed by customs and culture. According to some communities in developing countries such as Africa, cultural factors and gender specific attitudes about the division of labour shape the decisions about whether a child should or should not be in school (Ngidi & Qwabe, 2016). The disadvantage of girls' education is mediated through gender based divisions of labour and social roles (Nafula, 2012). Thus, there are in most society's gender based divisions of labour in both the production of goods and services and in household based production, which affect participation with schooling. In most instances, boy child tends to be advantaged although there are other challenges surrounding them that may pose some threats to promotion and retention.

As students experience multiple repetition, girls are at a disadvantage because the onset of adolescence brings competing demands in school, at home and in the community with the risk of pregnancy and early marriage (Ngwiri, 2013). There is a link between age and dropout

of girls, for example, when they reach puberty they might be withdrawn from school. In some cases girls are withdrawn from school at this time to marry. The pressure is great on parents to marry off at the 'Prime age' when the girl still has little control over her decisions and when they have the best chances of dowry. This happens mostly among some African communities where families still have the final say on the timing of marriage especially that of the girl child (CRETE, 2009).

2.5.1 Dropout in Secondary Schools in Kenya

A considerable amount of work has been done by various stakeholders touching on wastage in schools, yet the problem still persists. Dropping out of secondary school is a serious educational and social problem since it has both negative individual and social consequences (Ombongi, 2008). According to the Institute of Economic Affairs, despite the introduction of free primary education in 2003 and free day tuition in 2008 for public secondary schools, the dropout rates in Kenyan schools are still high. Specifically, while 1.3 million children joined primary schools at the start of free primary education, only 875,300 made it to Standard Eight (UNESCO, 2012). A large number also dropped out before completing secondary education despite the government's move to subsidise cost of education by abolishing tuition fee in all public day and boarding schools (Wanjiru, 2007). Cultural practices which expose girls for marriage in exchange of a bride price at an early age before completing school may increase the level of school dropout (RoK, 2012). Parents become disillusioned with the expected educational benefits. Thus, they withdraw their daughters from schools to marry them off in exchange of dowry. If this trend continues, most of those areas with such cultural practices could be faced with a major crisis in learning institutions as more girls would be edged out of the school system due to forced marriages. This has the potentials to jeopardize their future productivity and earnings. In areas where traditional circumcision is still practiced, some pupils are pulled out of school to participate in initiation ceremonies (Abagi, 1997). Some initiated girls get married immediately after they have been initiated due to pressure put on them to leave school and meet traditional expectations. Initiation cases among students are likely to decrease in the near future due to critical measures taken by the society in general and education system in particular to address the problem.

According to UNESCO (2012) by 2015, the national secondary schools dropout rate for boys was 3.6% while for girls was 4.1% making an average of 3.85%. North Eastern province which holds several counties in northern parts of Kenya had the highest dropout of 6.6%

while Central province had the lowest dropout of 3.0%. According to Takashi and Asankha (2011) a number of factors contribute to increase in student dropout. Such factors include lack of interest in education, long distance to school and domestic work among others which plays a leading role in student dropout. Lanyasunya (2012) report noted that, circumcision and the offering of initiation rites fuels most girls in Kenya to leave school as they steadily get married. Dyer (2009) cited the main factor that influence boys and girls dropout in Mbooni west district, as grade repetition. She asserted that 59% of boys who repeated a class before dropping out were because of low performance. Schilling, Opiyo and Scheffran (2012) in their study on factors contributing to educational wastage in secondary schools found out that 3.29% and 5.57% of boys and girls respectively repeated school. They found out that the reasons for repeating classes were mainly due to lack of school fees, suspension and irregular school attendance.

Dropping out of school has numerous social consequences which range from increased demand for social services such as welfare, foregone national income, medical assistance, unemployment, increased crime, poor health levels, and reduced political participation due to reduced intergenerational mobility (Kampicha, 2013). He estimated that the social costs of providing social services as curbing crime associated with dropping out was six billion dollars per year. Today the figures would be much higher. He emphasized that dropping out from school has a serious consequence not only to the individual but also to the wider society. In Kenya, the stakeholders recognize that although major strides have been made in education in quantitative terms, there are serious shortcomings in the education system. Despite heavy investments in the 8:4:4 system of education, high wastage as a result of low promotion and retention rates are experienced (RoK, 2012). Dropout is the worst form of inefficiency because when learners drop out of school, resources already invested in them go to waste.

Cultural practices leading to early marriages before completing school education make the school system inherently inefficient (Duncan, 2012). It has been noted that marriage, early pregnancy and sickness are major causes of dropout among the girl child while amongst the boys, they include; seeking for jobs, lack of interest, dismissal and lack of fees (Nyanzi, 2012). Additionally, rites of passage ceremonies, marking the move from childhood to adulthood can increase absenteeism and potential dropout (Crete, 2009). However, Kenyan mothers invest in daughters' education because they are seen to be more responsible than sons

by providing financial assistance to the family (Nyaga, 2015). There are some instances of families investing more on the girls' education and this has a positive effect on their participation in school.

2.5.2 Repetition in Secondary Schools in Kenya

Grade repetition is considered as wastage in the education system since the students who repeats a class spends more time within the system thereby overstretching the resource base available in school. Kratli and Dyer (2009) suggested that grade repetition is a well-known problem in secondary schools in developing countries and have serious consequences on the effectiveness of such system. Ngasike (2011) observed that education in Kenya experiences high wastage due to repetition. Poor resource utilization or inadequacy of such essential resources which manifests itself in wastage is a great concern to every education stakeholder. He therefore suggested that, appropriate measures need to be undertaken urgently to address the problem. Furthermore, it has been noted that repetition in form 3 and 4 is a common occurrence in many parts of Kenya (Achoka, 2007). Grade repetition has adverse effects as it lowers a school capacity to admit new students. Besides, it also creates overcrowded classroom environments and increases opportunity costs to the individuals and their families for it implies many years of forgone income since the affected learner will enter the labour market belatedly (Verspour, 2008). This has the potentials to lower the expected earnings of the graduate.

According to Wanjiru (2007) class repetition varies among the various levels of education, for instance it points out that repetition in secondary schools is much lower in comparison to the primary schools. She also noted that, grade repetition in schools was attributed to several factors such as too much emphasis on passing examination, involvement of pupils in wage employment, absenteeism from school leading to poor performance, and engagement in cultural activities like girl child circumcision which affect girl child education. In 2015 repetition rate at secondary schools was 2.7% for girls and 2.5% for boys. In the same year, repetition rate at primary school level was 12.5% and 12.9% for girls and boys respectively (Ngugi, Mumiukha, Fedha & Ndiga, 2015). The literature reviewed points out a number of factors as reasons for repetition. Such factors included constant absenteeism from school and continuous poor performance in examination among others. It did not to a larger extent point at early marriages, nomadic pastoralism, circumcision and moranism yet such factors have a hand on the internal efficiency of the school system due to the fact they are a reality in

communities such as the Maasai. This study therefore was aimed at finding out the influence of selected Maasai cultural practices on internal efficiency.

2.5.3 Transition Rate in Secondary Schools in Kenya

Failing to complete school is a serious educational and social problem. The problem does not only affect those who fail to complete school but also the society at large. It has serious implications especially towards the attainment of Free Secondary Education (FSE) goal. A large body of empirical research conducted worldwide has identified a wide range of factors that are associated with failure by students to complete school. These include high cost of education, negative student attitude and cultural factors among others not liking school, scarce resources, and insecurity or being expelled from school. A study by Rumberger (2013) in USA on factors responsible for low transition in schools by students pointed out that 50% of high school students who failed to complete school cited school related reasons as having prompted them to leave school. Research has also indicated that continuous poor academic achievement in school as measured by grades, test scores and grade retention is associated with low completion (Migosi, Nanok, Ombuki, Ombuki, Evusa & Metet, 2012). Some researchers suggest that the students' psychological attachment to school and investment in learning are key to academic and social success and consequently key to remaining in school.

According to Schilling *et al.*, (2012) low completion rate is attributed to rising poverty, social cultural factors like circumcision, gender issues, overloaded curriculum, teacher attitude, opportunity cost among others. The MOE (2010) report also pointed out that the transition rate from primary to secondary schools was 55% and out of the 655,000 pupils who completed the KCPE in 2004, only 230,000 (35%) of these students completed the KCSE four years later in 2008. These figures clearly indicate that completion of secondary school is a major bottleneck in the education system. Failure to complete school has been due to the rise in the dropout rate at various grades in the secondary education cycle. A number of reasons compel students to leave school prior to completion of their courses. The issue of low completion or non-completion just like dropout and repetition has for a long time been shown to have serious negative individual and social consequences.

Studies conducted by Kampicha (2013) revealed that most individual consequences of this forms of wastage is low level academic skills. Failure to graduate from school renders a person unfit for successful employment and further education. Those who do not complete

school have fewer opportunities to obtain additional education and training needed to make one competitive in the job market. It is clear from these studies on completion rate just like those on dropout rate that the studies concentrated more on high cost of education, expulsion, cultural factor and continuous poor performance in examination as reason for failure of students to complete school but ignored to large extent school physical resources that seem to have a hand on status of internal efficiency in secondary schools. Moreover, majority of the previous studies did not show the specific relation between community cultural practices such as marriages, nomadic pastoralism, circumcision and moranism on transition rates. This study was geared towards filling this gap.

2.6 Influence of Circumcision on Internal Efficiency in Kenya

Research has shown that millions of girls do not have access to school despite the concerted efforts to push the cause forward. Lanyasunya (2012) asserted that backward cultural practices have continued to deny the girl-child her right to education. The Forum for African Women Educationalists (FAWE) (2013) further reported that circumcision and the offering of initiation rites fuels most girls in Kenya to leave school as they steadily get married. Traditional male circumcision is practiced among the Maasai community to mark the continuance of the tradition left behind by the forefathers (Kampicha, 2013). It is at this point that the male child is deemed to be an adult and is given the title of a man. He can even build his own house and marry because he acquires the right from the society after circumcision. Many male children at this point in time forget about education and the focus is twisted to marriage. This early marriages puts the girl child at a similar risk (Ingubu, Kindiki & Wambua, 2010). They drop out of school and get married, the number of school drop outs increases and the trend continue throughout the life time of every “man” and every male child.

When girls reach sexual coercion, unwanted pregnancy and early marriages may interfere with their academic performance and force them to drop out of school (Yara, 2010). The United Nations International Childrens’ Fund (UNICEF (2010) Report on (EFA) stated that two-thirds of the 759 million adults lacking literacy skills today are women. UNESCO (2009) advocated against discrimination of women and girls in governance, skills development and education. The discrimination is due to ethnicity, restrictive traditional roles for women and endemic poverty.

Some communities in Kenya where traditional circumcision take place among boys and girls education is usually given lower status as highlighted above, traditional male circumcision is an initiation to manhood and the one who undergoes the ritual is accorded the status of a fully grown man regardless of the age at which it has been done (Ingubu *et al.*, 2010). The society also views one upon completion of the ritual as one who is totally qualified to be called a man. Man in this society is viewed as one who can cultivate his garden, produce food and feed a family. They therefore have a passport to founding of a family. In some Maasai clans where Female Genital Mutilation (FGM) have been abandoned or is not part of the cultural practices or rite, the effect on the young women comes in on the basis of the fact that those boys who have been initiated to manhood look at marrying as the next step in their lives (Lanyasunya, 2012). They marry their age-mates or those who are slightly younger than them. The young women who get married to them usually drop out of school as well for marriage to the newly initiated men for one reason or the other but the outstanding being that they probably met while in primary school or lower secondary and end up starting a family together.

During the traditional male circumcision, certain activities have to be followed before the final ritual is carried out. It starts with the interest of the candidate to undergo the ritual like dancing (Ngasike, 2011). Dancing involves moving with multitudes of people with singing or with the accompaniment of drums to which the multitudes dance to the tunes. It is usually a sort of strengthening relationships through continuous visits to family members and friends. According to Dyer (2009) what is very outstanding with male circumcision is that there is a lot of time wastage. Everyone always wants to be party to the activities. Students therefore abscond from school to join the celebrations that mark ones manhood. This affects even the future generations that later come after them. Kampicha (2013) in a bid to establish the factors influencing internal efficiency in public primary schools in Moyale district noted that circumcision influenced dropout. When school is not able to achieve its goal of having all children enrolled attain the require certification for that level as a result of students drop out implies that there is internal inefficiency.

A survey carried out in Kericho District by (Koross, 2006) reveals that 1200 girls leave school annually after rite of passage as they are withdrawn from school to get married off. This scenario Cretes endless battles between school managers and parents as school learning and performance goals are largely affected. It should be the prerogative of all parents to

partner with school management to build more girls' boarding schools. Boarding schools ensure girls' enrolment, retention, completion, good performance and transition to high levels of learning (RoK, 2011). It has been noted that parents have a role to play by teaming up with school management in fighting retrogressive cultures such as early marriages and female genital mutilations that discourage students from smooth learning and attaining of their academic goals (Masibo, 2007). Parents should avoid creating gender gaps by preferring boys more in education than girls. They should create a situation where girls and accompanying female learning infrastructural resources are provided for adequately.

In the past, initiation and gender socialization were seen to be responsible for students' failure to complete school (Abagi & Odipo, 2007). These findings established that in areas where traditional circumcision was still practiced, some students were pulled out of school to participate in initiation ceremonies. Once initiated, some students develop negative attitudes towards school environment. Some circumcised boys were not ready to be taught by female teachers and on the other hand some initiated girls felt that they were now grown up women who should get married. This is because, in some communities, girls or boys were expected to get married immediately after they have been initiated. Pressure was therefore put on them to leave school and meet the traditional expectations. Although this practice is still common in Narok South Sub-County, it has reduced drastically as it is no longer fashionable to most people.

2.7 Influence of Early Marriages on Internal Efficiency in Kenya

Early marriages and teenage pregnancies have affected the schooling of girls since they lead to dropouts. According to Grant and Hallman (2006) on their study on influence of early marriage and future education goals for Hmong female in USA, the results of the study revealed that, adolescents with high educational expectation were significantly less likely than others to become pregnant. She also found out that motherhood at the age of fourteen and fifteen meant an end to academic aspiration to girls regardless of motivation or achievement due to gender role assigned to Hmong girls. She suggested that, there should be individual and group counseling in elementary and middle school to serve as early prevention for deterring early marriage for Hmong female adolescents. A study that was conducted by Masibo (2007) on the influence of early marriage among women who married early in Barangay where he focused on the topics as to the optimum/right age for marriage reasons or factors for getting married early and its advantages and disadvantages. Results showed that

these women entered early marriage due to reason like love and sexual desire, poverty, freedom from the bondage of strict parent, forced marriage, and to have their own living. Some was due to the influences of television, print media, friends and peers, among the advantages of marrying early was financial stability, having a direction in life, having children to help in household and farm works.

Dunne and Leach, (2005) did a study on influence of parents on the value of education to girls in delta central Senatorial District. The population of the study comprised all girls in the public secondary schools. They employed quantitative methods in their study. They found out that parents did not consider education to girls as of high value because of high dropout and early marriage. The findings from their study recommended that, there should be no gender difference, parents should bridge the gap of differential treatment among their children. It was also considered that shame would be cast on a family if a girl was not a virgin by the time she marries, in order to ensure that a girls' virtue remains intact, girls may be married earlier, in order to ensure their virginity. The young girls may thus be encouraged to marry older men, due to the influence that an older husband will be able to act as a guardian against behaviour deemed immoral and inappropriate in some parts of Middle East and North Africa.

According to a study by Gurian (2002) it was found out that young girls who got married were most likely to be forced into having sexual intercourse with their usually much older husbands. This has severe negative health consequences as the girl is often not psychologically and sexually mature. She added that girls who marry young inevitably have children early, and have many children at an early age, because their knowledge of contraception is poor and their power to negotiate its use is weak. He recommended that there should be a joint effort to formulate and implement marriage policies and strategies in order to safeguard young girls, especially through promoting education of girls since, if sufficiently prolonged, it helps to delay age of marriage.

According to Mutumbai (2005) the economic determinants of age at marriage affects school dropout, repetition and transition in Malawi. He found out that age at marriage varied by age, religion, rural or urban residence, religion, ethnicity and wealth. He also pointed out that early marriage and consequences of early childbearing are related to high fertility, low status of women and adverse health risk for both the mother and child. Education, age and region were noted as most important determinants of age at marriage in Malawi. He therefore

recommended that, public education should be provided to the people to ensure the majority in Malawi are aware about the consequences of early marriage.

Studies carried out in various parts in Kenya, reveal that forced marriage is a major determinant of dropouts among girls (Dyre, 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 Maasai 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).

Some of the girls are given to marriage against their wish. They are married off at a tender age in quest of dowry from the husbands. According to Wanjiru (2007) some parents justify the denial of girls of their right to education to prevent them from bringing shame to the family through early pregnancy. Yet others believe that women who are at the same level of education as the men are a disgrace to the community because more often than not, they will not get married and if they do, it will be to a foreigner. For such parents, early marriage is the best way to prevent this and at the same time preserve traditions. Further, some communities in Africa consider children of secondary schooling age, especially girls, ripe for marriage. Thus the secondary school age is a precarious one. It is the age bracket where teens are mostly sexually active and therefore become vulnerable to early pregnancies. Children are exposed too much vulnerability at the school going age. They are enticed by different lifestyles around them, and engage in sexual activities at much younger ages. This situation has detrimental effects on promotion and retention, a trend that needs to be reversed.

Culturally determined ways of defining women and men and their roles in a given society shape gender specific opportunities and constraints. Thus, the existence of discriminatory attitudes towards the schooling of girls is informed by customs and culture. According to

some communities in Africa, cultural factors and gender specific attitudes about the division of labour shape the decisions about whether a child should or should not be in school (Gonand, 2007). The disadvantage of girls' education is mediated through gender based divisions of labour and social roles (Kim, 2014). Thus, there are in most society's gender based divisions of labour in both the production of goods and services and in household based production, which affect participation with schooling. In most instances, boy child tends to be advantaged although there are other challenges surrounding them that may pose some threats to promotion and retention.

2.8 Influence of Moranism on Internal Efficiency in Kenya

The Maasai society, like many other indigenous cultures, is organized into specific age and gender groupings, each group has an important role in the society as a whole. Maasai males are grouped into three general categories, including children, warriors (morans), and elders (Kratli & Dyer, 2009). Boy children are tasked with helping the Maasai family care for livestock and carry out other simple daily tasks. Boys undergo a circumcision ceremony in their teenage years to transition into the warrior age-set, commonly called morans. Morans are responsible for providing protection to the entire community, including its livestock. As such they patrol community borders, and engage in 'warfare' when the community as needed to protect the community. Moran's are not eligible to marry for a period of 1 to 5 years during which time they are solely dedicated to protecting the community (Lanyasunya, 2012). The male elders are responsible for protecting the Maasai culture and providing direction to the community. They direct the morans on security matters, resolve community conflicts, and issue directives that determine behaviour and values in the community.

Moranism in Kenya 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. 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).

Schools are visible symbols of state presence and teachers are often perceived as leaders in their community, making them easy and visible targets of violence by armed groups intended on controlling populations and territories. As a result, the decision is often made to close down schools in areas likely to be affected by violence (Ngasike, 2011). In addition, heightened influences of violence and insecurity may affect the recruitment of teachers to some areas, and disrupt exam systems, the supply of teaching materials and the development and update of curriculum (UNESCO, 2011). The disruption of schools and teaching is compounded in many conflict-affected contexts by the displacement of households and sometimes the entire communities from violence-affected areas, which severely disrupts the supply of education. While education is possible in some camps, this is often disorganised, temporary, under-resourced, overcrowded and limited to secondary education (Woldab, 2012). Accessing schools outside the camps may not be possible for reasons of security and restrictions to the movement of certain population groups. In addition to difficulties in the supply of schooling to displaced populations, displaced children may not attend school because their labour is needed to contribute to household income.

2.9 Influence of Nomadic Pastoralism on Internal Efficiency in Kenya

Kenya is a country located in Eastern Africa and forms part of the horn of Africa. Introduction of formal education in Kenya by the Western Missionaries from Britain, took place in the 19th Century. UNESCO (2010(b)) asserts that most African communities engage in out-dated cultural practices because the education has not been relevant to their needs. The basic problem is that educational structures were formulated by colonialists who had a cultural background different to that of Africans. However, education offered at the time was very segregative and on racial ground. Therefore, at its independence in 1963, the government of Kenya devoted itself to improved provision of educational opportunities and creating a qualified specialized human resource base as an impetus for socio-economic development (Ngasike, 2011). Consequently, the plight of pastoralists in Kenya was first addressed in the Ominde Commission of 1964. Having been the first post independent education commission of the time, it highlighted the need for the government to address educational regional inequalities especially in the Arid and Semi-Arid Lands (ASAL) areas by gearing towards raising the levels of enrolments in these areas (Ombongi, 2008). It

proposed among other things: more government grants, building of boarding schools and mobile schools. The nomadic pastoralists are people who occupy the ASAL area. They depend on livestock for their livelihood and keep moving with their livestock in search for pastures and water for their animals.

Pastoralism is an economic response to the environmental conditions of the Southern Sahel in Africa (Sheila, 2006). In this environment, settled agriculture has historically been impossible, due to rainfall patterns. Complicated pastoralist systems, in which people are dependent upon cattle and upon migratory movement between grazing grounds. This has become widespread since nomadic pastoralists have no specific place of residence and any crop production can only be supplementary activity (MOE, 2008). Thus, providing services such as infrastructures and welfare services to groups of people who are on the move has historically been very difficult. Since then, governments in Africa have been slow to try to meet these needs, but are increasingly attempting to do so, working in relation with the aid agencies, NGO'S, donor organisations and other bodies. The problem is how to provide education to a traditional society which is either migratory or at least beginning to stabilize, but also has not valued education, particularly for girls. Tanzanian Maasai people are particular example of these general problems (Holsinger, Jacomb & Migumu, 2002)

The Maasai people in Tanzania are a Nilo Hamitic ethnic group believed to have migrated to this area at some point from farther north, and are perhaps the best known example in Africa of a pastoralist people. Famous for their culture, way of life, clothing, and customs; they always attract interest of tourists. Nevertheless, like other pastoralist people, they have had to come to terms with the pressures of land shortage, climate change, civilization, and government. But in terms of their culture and way of life, they are very similar to other pastoralist groups like the Fulani in Nigeria, Somalis, Sudanese, and Kalenjin in Kenya (Brigeon, 2012). There are so many challenges in providing the nomads with formal education (Kratli & Dyer, 2009).

The government 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 drop out 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 other areas (Migosi *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). While the earth is made up of 40% ASALs which is occupied by one billion people who depend on it for their livelihoods, in Kenya, the ASALs occupy over 80% of the country and provide home for about 10 million people (Lanyasunya, 2012).

A total of 39 districts fall under ASALs. The habitats of these areas, who are mainly nomadic pastoralists, are among the world's poorest and most marginalized communities. They therefore practice a mobile lifestyle in order to balance the water and grazing requirements of their livestock (Schilling *et al.*, 2012). Due to this, the level of literacy is also quite low in these regions, since they are unable to attend the formal schooling. Therefore, these regions have suffered marginalization from the colonial times, due to the differences in responses to social economic development (Ingubu *et al.*, 2010).

As a continent, Africa has the largest pastoralist population; research estimates that thirteen million Africans are predominantly pastoralists and nine million agro-pastoralists, keeping large numbers of livestock while practicing agriculture (Lewin & Little, 2011). Their subsistence largely depends on raising domestic animals such as cattle, camels, goats, sheep and donkeys, which are used for milk, meat, transport and trade. Pastoralists are found in ASALS where rain-fed agriculture is precarious. Pastoralists characteristically occupy large share communal land and have been found to develop kinship ties for mutual herding and defence. According to Sheila (2006) pastoralists are faced with many problems ranging from land degradation, loss of land to expanding farming populations, privatization of rangeland, urban migration, wheat estates, expansion of tourist game parks, and political conflict.

Post-colonial governments, lured by investments and aid from international donor agencies, have increasingly privatized communal lands, encouraging the expansion of export and local market agriculture such as beef and dairy marketing (UNESCO, 2010). Particular areas such as the arid regions of Southern Ethiopia, northern Kenya, and northern Uganda, pastoralists population of Samburu, Pokot, Turkana, Rendille, Boran, and Karamojong are faced with problems of drought and famine coupled with ethnic conflict and political uncertainties,

increased population growth and high competition in range land and water resources. Inter-ethnic conflicts have escalated into violence as automatic weapons from civil wars in Sudan, Ethiopia, and Somalia are increasingly acquired by pastoral tribesmen. Moreover, at independence, provision of education in Kenya had been in favour of the agriculturally productive regions. These disparities persisted even after post-independence, thereby contributing to increased inequalities in education development (Verspour, 2008). Consequently, a renewed focus on provision of education to these marginalized communities re-ignited in 1990s, which saw the focus on alternative provisions of education rekindled, in line with efforts of achieving EFA goals. Narok South Sub- County has shown very low progress in improving enrolments trends in basic education. It is in the interest of Kenya as a country that education access for the pastoralist child is given a fresh look and those challenges that hinder pupils' access and participation in secondary school education be identified and reinforced with haste so as to enhance the achievement of the elusive EFA goals and their sustainability.

Nomadic pastoralism has also contributed to inaccessibility of free educational services by the primary school going-age children in those communities which practice it (Ngugi *et al.*, 2015). This is evidenced by the low enrolment and completion rates and high dropout rates in regions like North Eastern province as compared to other provinces. The provision of formal education can be presented as antagonistic to nomadic society and traditions when viewed from the perspective of EFA (Kratli & Dyer, 2009). As a mechanism of cultural transmission, a 'good education' should promote the efficient adaptation of a society to its particular environment (Kratli & Dyer, 2009). Therefore, the informal and non-formal educational processes, already exists in nomad society, will be those that promote their own cultural forms and modes of subsistence, with advantages adapted to their specific environments.

According to a report by UNDP (2014) providing education to semi-nomadic pastoralist children is seemingly very difficult given their peculiar socio-economic problems. Recently, in Kenya, there has been an attempt to bring the children of semi-pastoralist people like the Maasai into more formal education, particularly girls. Different approaches have been adopted, such as a Maasai Girls' Secondary School, the Monduli Pastoralist Development Initiative (MPDI), and the Emusoi Center in Arusha. The Emusoi Center seeks to address the lack of opportunities for girls' education within the indigenous pastoralist/hunter-gatherer societies in Arusha. The project targets females aged from 13 to 22 years old. When the

project started, the target group was restricted to Maasai girls, but since 2003, it has agreed to accept some 2 Barabeig girls per year and it has accepted 6 girls from the Ndorobo community.

However, formal education promotes a world view and a human environment derived essentially from the western historical context where it originally developed. It is therefore more relevant to western culture and socioeconomic realities, where nomadism never formed a part of the socio-economic or cultural dynamic factor and can therefore be represented as at a lower level in the evolutionary scale of human development. The structures of formal (western) education can therefore be argued to threaten the integrity of pastoral society and its specific needs. However, by focusing almost exclusively on individual children, formal schooling detaches a child from the livelihood and welfare of its household, which conflicts with the structural organization of pastoral economies (and many other traditional societies) in which the basic unit is the household, not the individual. Parents may not consent to their children attending school as it is not in the best interest of the household as a whole (Rumberger, 2013). Representing such an action as the contravention of a fundamental individual right may, therefore, not only be inappropriate, but legitimate state interventions well beyond the scope of education, while simultaneously circumventing valid issues of accountability and the quality and availability of educational provision.

The imposition of formal western-style schooling in traditional societies, such as that of nomadic pastoralists, is far from being as straight forward or as beneficial as some would like to maintain. Certainly it is true that the nomadic peoples, who are the subject of this review, may have good reason to be cautious of the potentially negative aspects consequent on consigning their children to the kinds of formal schooling initiatives that have prevailed until recently and in many cases are still the only options presented for them. At the very least they are parting with a key household labour resource personnel who share herding responsibilities and other household tasks for an uncertain profit, with the added risk that the process may even ‘deculturate’ the children and dispossess them of important traditional skills and knowledge (Woldab, 2012). Although studies have been conducted concerning the nomadic pastoralists in Narok County, most of them are of quantitative nature and on formal schooling, hence do not give an understanding of the status of internal efficiency that is caused by nomadic pastoralists as a cultural practice in the study area. Therefore, there is need to explore the prospects and challenges that nomadic pastoralists as cultural practice that

cause in internal efficiency in public secondary schools education in Narok South Sub-County.

2.10 Theoretical Framework

The theories that guided the study were the production function theory. The production function theory is also known as the theory of the firm. It was developed by (Alexander & Simons, 1995). The theory 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. It is an economic effort to explain the principles by which a firm decides how much of each output that it sells it will produce, and how much of each kind of inputs in terms of labour, raw material, fixed capital good among others that it will use. The theory involves some of the most fundamental principles of economics. These include the relationship between the prices of commodities and the prices of the productive factors used to produce them and also the relationships between the prices of commodities and productive factors on the one hand.

However much of a commodity a business firm produces, it endeavours to produce it as cheaply as possible. Taking the quality of the product and the prices of the productive factors as given, which is the usual situation, the firm's task is to determine the cheapest combination of factors of production that can produce the desired output. This task is best understood in terms of what is called the production function, which is an equation that expresses the relationship between the quantities of factors employed and the amount of product obtained. It states the amount of product that can be obtained from each and every combination of factors. 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. In the school system, it is made up of three main stages, the input, throughput, and output stages (Green, 2005). This theory states that schools import information, capital, human resources from the environment, also referred to as inputs into the school system. In the throughput stage, the school processes these inputs transforming them into products or services. These are the schools' outputs which it exports to the environment. If the school is managed efficiently, the throughput

process adds value to the inputs. The result is mainly possible additional outputs such as appropriate knowledge, skills, and attitudes.

This theory provides a framework for the analysis of the influences of selected Maasai cultural practices on internal efficiency in public secondary schools. The theory operates on the premise that schools are in constant dynamic interaction with the larger external environment in which they exist. In an attempt to establish the influences of selected Maasai cultural practices on internal efficiency of public secondary schools, the school is viewed from an open system's perspective (Green, 2005). External forces interact and in the process, they influence school internal efficiency. Schools draw inputs such as labour, learners, parental support and money from the external environment. These resources are then subjected to educational transformation process through curriculum delivery. This process does not take place in isolation. Internal forces also interact and in the process, influence internal efficiency of a school.

The nature and quality of school facilities, the teachers, parental support and student's pedagogical and instructional processes interact to cause some effects on internal efficiency. All these have got the implications of financing. The students go to school with diverse cultures and family socio-economic background factors that could either boost or lower the secondary school internal efficiency. The school as a whole and the individuals who work within it, must remain flexible, willing, and able to alter course to adopt to change but must at the same time remain grounded in the school's ultimate mission. These could be achieved by strengthening the managerial capacities of individuals within the school through training to create favourable conditions for the implementation of programmes, thus, enhancing the level of school internal efficiency (Chiuri & Kiumi, 2005). Schools that stagnate and remain unresponsive to positive and necessary change are highly susceptible to serious problems such as low promotion, teacher morale and attitude, low retention and promotion, low or high students - teacher ratios, underutilization and sometimes overstretching school facilities, inter group conflicts, parental discontents and finally low promotion, retention and completion rates. Schools therefore must respond affirmatively to change in order to bolster internal efficiency.

Schools as a dynamic open system must utilize its external and internal resources to self-renew. A school that understands this, is in an optimal position to marshal external as well as

internal forces so that a renewed sense of mission and purpose is achieved (Green, 2005). Central to these forces, a school can reshape its culture and affect a positive organizational climate through a renewed sense of vision and mission by opening channels of communication, encouraging participatory management practices, including shared decision making, reducing negative conflicts, and promoting instructional excellence at all levels. Thus enhanced level of school internal efficiency may be achieved.

2.11 Conceptual Framework

The conceptual framework represents the relationship between independent variables, intervening variables and dependent variables.

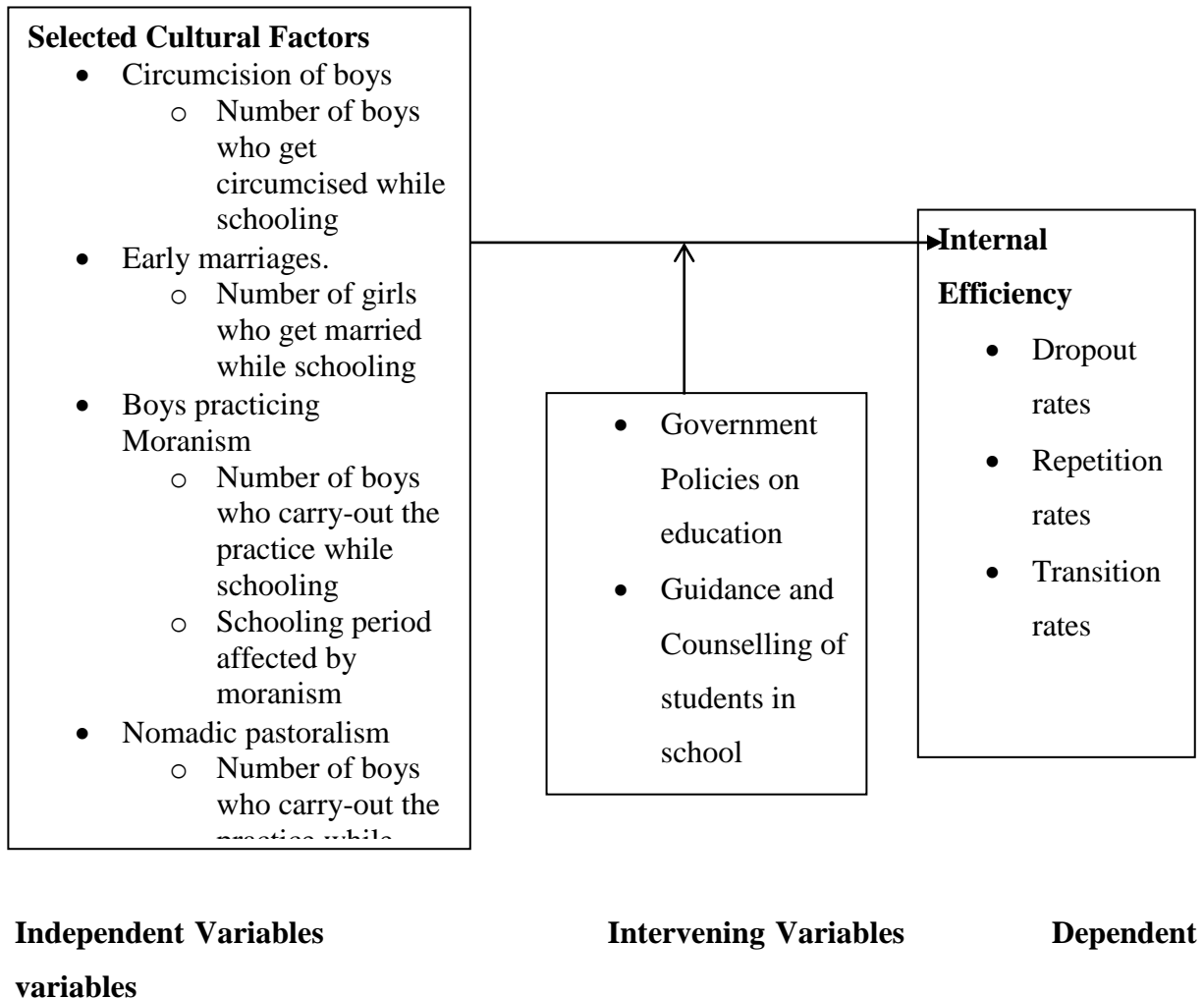


Figure 1. Interaction among variables of culture and internal efficiency

Conceptual framework was developed from the reviewed literature and related theories. The independent variables were the selected Maasai cultural practices such as circumcision, early marriages, moranism and nomadic pastoralism which are predominant in the Narok South Sub- County. The dependent variable was internal efficiency which included aspects such as dropout rates, repetition rates and transition rates. However the intervening variables like government policies on education such as re-admission of girl child after delivery, banning of child labour such as children doing domestic chores during school time, enactment of the free

day secondary schools, introduction of many boarding schools in ASALS. The ministry of education also requires that all secondary schools should have a well-established and functional guidance and counselling department. Through these departments students are guided on the best ways to carry out these cultural practices without interfering with their education such as educating the children on the dangers of FGM, the need to further in their education and develop their careers and the best time for carrying out circumcision for the boys. The community is also being enlightened on the importance of having a settled life thus reduce the herd of animals so that during the dry spell they don't go for long distances to search for pastures, through chief 's meetings they are shown the needs of taking their children to schools and supporting them till they finish their school. They influenced the dependent variables in that although the independent variables influences dropout rates, repetition rate and transition rate, the intervening variables once enhanced can control dropouts, repetition and low transition rates in public secondary schools. The study clearly showed the relationship between the independent, dependent and intervening variables. The research was carried out in the public secondary schools and thus government policies on education were applicable to all the schools, they had active guidance and counselling departments and came from the same community.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presented the specific procedures that were used to carry out the proposed study. It contains the research design, location of the study, population of the study, sampling procedures and sample size, instrumentation, validity and reliability of the research instruments, data collection and procedures used to analyse the data.

3.2 Research Design

A research design is an arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance with the purpose of the research; it constitutes the framework and the conceptual structure within which research is conducted (Kothari, 2003). It describes the procedure for carrying out data collection in an attempt to answer research questions. It describes the procedure for carrying out the study in terms of when the study was done, the nature of subjects of investigation, methods of data collection and the conditions under which the study was carried out. This study used *ex post-facto* research design. The research design is appropriate to behavioral science as independent variable cannot be manipulated (Orodho, 2003). *Ex post -facto* research design is a system of empirical inquiry in which, the researcher does not have direct control of independent variables because their manifestations have already occurred. The design therefore made it possible for the determination of the existing state of affairs (on internal efficiency (dropout rates, repetition rates and transition rates) in public secondary schools in Narok-south sub-county) since the independent variable had already occurred selected maasai cultural practices (circumcision, moranism, nomadic pastoralism and early marriages).

3.3 Location of the Study

The study was carried out in Narok South Sub-County, Narok County which is located on the South of Rift Valley and North of Tanzania. It borders six counties; Nakuru, Bomet, Nyamira, Kisii, Kajiado and Migori. The Sub-County was selected since it has a wealth of Maasai cultural practices such as such as circumcision, early pregnancies, moranism and nomadic pastoralism. The Sub-County was also chosen due to alarming concerns from the stakeholders such as parents, members of public, education administrators, government and

non-governmental organisations about high repetition and dropout rates among secondary schools students in the area. There was thus a need to establish the influence of selected Maasai cultural practices on internal efficiency in the area. The area is also accessible and besides that, there has been no similar research conducted in the selected Sub-County.

3.4 Target Population

Target population is defined as all the members of a real or hypothetical set of people, events or objects to which a researcher wishes to make generalizations on the findings of the research study (Borg & Gall, 2003). The target population in the study was (170) subjects which was comprised of (34) Principals and (136) class secretaries in all the 34 public secondary schools in the Narok South Sub-County. The Principals were chosen since they were the custodians and link the school to the parents. They are able to make follow up whenever a student either repeats or drops out of school and establish the reasons. The class secretaries were also chosen for the study since they are peers to their counterparts, come from the same environment and therefore they have knowledge on the reasons whether emanating from home or school. They are also in charge of their classes and thus have records of those who don't proceed to another class or drop out. However the accessible population for this study was 31 public secondary schools located in the rural areas which have unique effects of socio-cultural factors. Therefore (31) Principals and (124) class secretaries in all the public secondary schools in the Sub-County formed the accessible population of 155 subjects. The study sample frame was drawn from the accessible population in the four categories of secondary schools (boys boarding, girls boarding, mixed boarding and mixed day secondary schools) in the Sub-County. Sampling was done mainly due to time constrain, procedure of data collection and procedure involved in getting through the gatekeepers.

3.5 Sampling Procedures and Sample Size

The sample size for the study was determined using a formula by Krejcie and Morgan (1970) as shown below:

$$S = \frac{X^2 NP (1-P)}{D^2 (N-1) + X^2 P (1-P)}$$

Where S = required sample size,

N = the given population size,

P = population proportion (assumed to be 0.5 as this yields the maximum possible sample size required)

D = the degree of occurrence with the highest occurrence, and

X^2 = the table value of Chi-square for one degree of freedom.

Inserting the required information into the formula where N=170, P= 0.5, D= 0.05 and $X^2 = 3.841^2$ gives:

$$\begin{aligned} S &= \frac{3.841^2 \times 170 \times 0.5(1-0.5)}{0.05^2 (170-1) + 3.841^2 \times 0.5(1-0.5)} \\ &= 154.35 \approx 155 \text{ public secondary school Principals and class secretaries.} \end{aligned}$$

From the sample size of 155 respondents, 31 were all the principals of schools participating in the study and the remaining 124 were the class secretaries who were selected using stratified random sampling. This enabled the researcher to capture all the class secretaries without bias. Lottery technique method was used to select the class secretaries' whereby a list of the class secretaries was generated and assigned numbers. The numbers were then folded and inserted in a container and mixed thoroughly then picked randomly without replacement, this eliminated bias. According to Sheila (2006) this procedure is applied to ensure that the sample selection is independent of human judgment, and that the chance of selection for each member of the population would be non-zero. Principals of the participating schools automatically formed the study sample. The total sample size was therefore 155 respondents.

3.6 Instrumentation

The study used interview schedules to the 31 principles respondents (See Appendix A) and questionnaires to the 124 class secretaries (See Appendix B). The interview schedules were appropriate as they gave the respondents a chance to express their own opinions. Questionnaires were appropriate for respondents as they save time and cost of administering. According to Creswel (2007) a questionnaire is a self-report instrument used for collecting information needed. A questionnaire assures a high response rate and minimum bias (Mungenda & Mungenda, 2003). Another advantage of the questionnaires is that data processing and analysis is cheaper.

3.6.1 Interview Schedule for Principals

The purpose of the interview schedules in the study was to give the principals an opportunity to elaborate on some issues concerning selected Maasai cultural practices influencing internal efficiency in public secondary schools. According to Creswel (2007) interview schedules have the ability to collect in-depth information from respondents who are well conversant with the subject matter under investigation.

3.6.2 Questionnaire for class secretaries

The questionnaire for class secretaries' comprised of five sections. Section A collected the background information of the class secretary while section B, C, D and E sought information on influence of circumcision, early marriages, moranism and nomadic pastoralism on internal efficiency. The questionnaire comprised of open and closed-ended items.

3.7 Validity and Reliability of the Instruments

Validity is the extent to which an instrument measures what it is supposed to measure and performs as it is designed to perform. It is rare for an instrument be 100% valid, so validity is generally measured in degrees. It involves collecting and analysing data to assess the accuracy of an instrument. External validity is the extent to which the results of a study can be generalized from a sample to a population. It helps to obtain population generalizability, or the degree to which a sample represents the population. Content validity refers to the appropriateness of the content of an instrument. That is, do the measures instruments accurately assess what you want to know. Criterion-related validity indicates the extent to which the instrument's scores correlate with an external criterion that is, it's a measure from another measurement at a different time. Reliability can be thought of as consistency, that is does the instrument consistently measure what it is intended to measure.

3.7.1 Validity of the Instruments

Validity according to Bryman (2004) is the extent to which a test measures what it is supposed to measure. According to Mugenda and Mugenda (2003) internal validity is concerned with the extent to which a study establishes a factor or variable that actually caused the effect. External validity of the instrument indicated the appropriateness, meaningfulness and applicability of inferences to the target population (Creswel, 2007). The focus was face validity and content validity. All assessments of validity are subjective

opinions based on the judgment of the researcher (Orodho, 2003). Appropriate and relevant items were constructed in-order to capture all the research objectives to ensure valid and reliable data. Content validity was established by expert judgment where the instruments were reviewed by the study supervisors and other educational experts from the Department of Curriculum, Instructions and Educational Management within the Faculty of Education and Community Studies of Egerton University. Validation of instruments was carried out to improve their effectiveness for collecting relevant data.

3.7.2 Reliability of the Instruments

According to Mugenda and Mugenda (2003) a measuring instrument is reliable if it produces the same results or data after repeated trials. An instrument is reliable when it can measure a variable accurately and consistently and obtain the same results under the same conditions over time (Orodho, 2003). From the theory of measurement, each response to an item reflects the true score for the intended construct and to some extent some random error (Kothari & Gaurav, 2014). A reliable measure should minimize the measurement error and the relationship between the true score and the observed score should be strong. Pre-testing enabled the researcher to assess the clarity of the test items so that those items found to be inadequate or vague were modified to improve the quality of the research instrument thus increasing its reliability.

Before the actual data collection, the researcher conducted a pilot-test in the neighbouring Narok North Sub-County. Mugenda and Mugenda (2003) recommends that ten percent (10%) of the sampled population is the minimum sample size that is suitable for conducting statistical analysis for pre-testing. Therefore the pre-testing participants were three principals and twelve class secretaries in public secondary schools. Purposive random sampling was used to select the schools and their principles became automatic respondents. Class secretaries were selected using stratified random sampling to ensure equal representation. The instruments were tested for reliability by using Cronbach alpha Coefficient to determine the internal consistency of the items. From the pilot test results a reliability coefficient of $\alpha=0.819$ was obtained. This was an indication that the instruments attained a reliability coefficient above the required threshold and were therefore considered suitable to give consistent results from various respondents.

Repet. Rate = 2.029 + .227 Circum + .178 EarlyMarr + .499 NomadicPast + .148 Moranism
 Dropout Rate = 2.684 + .339 Circum + .185 EarlyMarr + .520 NomadicPast + .174 Moranism
 Transition Rate = 1.833 + .275 Circum + .144 EarlyMarr + .503 NomadicPast + .159
 Moranism

Where: y_i = Internal efficiency (Repetition Rate, Dropout Rate, Transition Rate)

a = Constant

bx1= Circumcision of boys and girls

cx2 = Early marriages of boys and girls

dx3 = Moranism among Maasai boys

eX4 = Nomadic pastrolism

The dependent and independent variables in this study were subjected to Poisson Regression to establish the extent to which the set of independent variables explained a proportion of variance in the dependent variable. The resulting Poisson Regression model was used to project future internal efficiency in secondary schools. Poisson regression was appropriate in this study since the dependent variable was a count variable. The events were independent in the sense that there is independence among learners to participate in the selected Maasai cultural practices among schools in terms of participation in early marriages, circumcision, moranism and nomadic pastrolism. The distribution of independent (internal efficiency) and dependent variable (selected Maasai cultural practices) data was not normal an indication that use of Poisson Regression was appropriate.

Table 2

Summary of Statistical Data Analysis

Research Hypothesis	Independent Variables	Dependent Variables	Methods of Data Analysis
i) Ho1: There is no statistically significant influence of Circumcision on the level of internal efficiency in public secondary school system in Narok South Sub-County.	circumcision <ul style="list-style-type: none"> - Number of Circumcised boys and girls while schooling -Number of schooling days lost while schooling after circumcision 	Internal efficiency <ul style="list-style-type: none"> -Number of students who dropout out of school -Number of students who repeat a certain class -Number of students who move from one class to another 	<ul style="list-style-type: none"> • Descriptive statistics • Poisson regression
ii) Ho2: There is no statistically significant influence of early marriages on the level of internal efficiency in public secondary school system in Narok South Sub-County.	<ul style="list-style-type: none"> - Early marriages. <ul style="list-style-type: none"> o Number of girls who get married while schooling 	Internal efficiency- <ul style="list-style-type: none"> Number of students who dropout out of school -Number of students who repeat a certain class -Number of students who move from one class to another 	<ul style="list-style-type: none"> • Descriptive statistics • Poisson regression
iii) Ho3: There is no statistically significant influence of moranism on the on the level of internal efficiency in public secondary school system in	<ul style="list-style-type: none"> - Moranism practised by boys <ul style="list-style-type: none"> o Number of boys who carry-out the practice while schooling o Period affected 	Internal efficiency <ul style="list-style-type: none"> -Number of students who dropout out of school -Number of students who repeat a certain class -Number of students 	<ul style="list-style-type: none"> • Descriptive statistics • Poisson regression

Narok South Sub-County.	by moranism	who move from one class to another	
iv) Ho4: There is no statistically significant influence of nomadic pastoralism on the level of internal efficiency in public secondary school system in Narok South Sub-County.	<ul style="list-style-type: none"> - Nomadic pastoralism <ul style="list-style-type: none"> o Number of boys who carry-out the practice while schooling o Schooling Period affected by nomadism 	<p>Internal efficiency</p> <ul style="list-style-type: none"> -Number of students who dropout out of school -Number of students who repeat a certain class -Number of students who move from one class to another 	<ul style="list-style-type: none"> • Descriptive statistics • Poisson regression

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

In this chapter, results and discussion are presented. The purpose of the study was to investigate on the influence of selected Maasai cultural practices specifically, circumcision, early marriages, moranism and nomadic pastoralism on internal efficiency by analysing drop-out rates, repetition and transition rates in selected public secondary schools in Narok South Sub-County. Data was collected from one hundred and twenty four class secretaries' respondents (124) and thirty one (31) principals. Only 122 questionnaires were returned back by class secretaries. This represents 98% level of response rate.

The study findings presented and discussed in this chapter are based on the four objectives listed below:-

- (i) To determine the extent to which circumcision influences the level of internal efficiency in public secondary schools in Narok South Sub-County.
- (ii) To establish the extent to which the early marriages influence the level of internal efficiency in public secondary schools in Narok South Sub-County.
- (iii) To find out the extent to which moranism influence the level of internal efficiency in public secondary schools in Narok South Sub-County.
- (iv) To examine the extent to which nomadic pastoralism influence the level of internal efficiency in public secondary schools in Narok South Sub-County.

4.2 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 3.

Table 3

Age of Study Participants

Age	Frequency	Percent
10-14yrs	4	3.27
15-19yrs	106	85.48
20-24yrs	11	8.87
25 yrs and above	1	0.80
Total	122	98.42

Source: Field data, 2016

From the study results majority (85.48%) of the respondents were of the age of 15-19years followed by 8.87% who were of the age bracket of 20-24years then age 10-14 years having 3.27%. The lowest percentage was of the age 25 years and above. These results indicated that, most of the participants of the study were adolescents. At adolescent stage, most students search for identity and wish to be associated with their peers. At this age of adolescence most of the cultural practices are carried out giving cultural identity and personality to the students. Adolescent stage influences ones role in the society and dictates participation of students in various levels of education in secondary schools. Age group is also another determinant of the extent to which one is available to attend school, be initiated 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 age intervals. Age affects schooling and decision making on schooling matters especially internal efficiency such as transition, repetition and dropout.

This study sought to determine the students' distribution by gender. The results are depicted in Figure 2

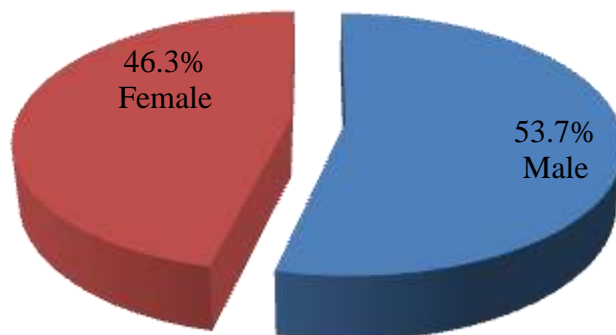


Figure 2. Gender of Study Participants

Source: Field data, 2016

From the study results, majority of the respondents (53.7%) were males while (46.3%) were females. This is an indication that more boys than girls participated in the study. It may also be deduced that more boys than girls are enrolled in school. 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 that they have. This may explain the gender inequality in accessing education in the

study area. The gender difference in enrolment could also be attributed to cultural prejudice of the community whereby boys are more preferred to attend school than girls. 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 making them to drop out of school to take up these roles. This leaves the boys with more chances to continue with education than student mothers. Interviews held with the principles 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. They also indicated that student’s mothers experience more challenges in coping in school as their peers tease them lowering their self –esteem. Enrolment of girls in boarding secondary schools has increased the girl child’s education in the Narok South Sub-County. This is an indication of the role of the girl child in the family setting which is to take care of their young siblings.

4.3 School Characteristics

The school characteristics that were analysed in this study included; school streams and type of school. Analysis of student’ distribution by type of school category was done. Table 4 gives the detailed summary.

Table 4

Student Distribution by Type of School

Type of schools	Frequency	Percent
Girls Boarding	28	23.0
Boys Boarding	42	34.4
Mixed Boarding	37	30.3
Mixed Day	15	12.3
Total	122	100.0

Source: Field data, 2016

The study results indicate that majority of students who participated in the study (87.7%) were enrolled in boarding schools, while 12.3% were enrolled in day schools. Specifically, about 34.4% of the respondents (who were the majority) were in boys’ boarding schools while 30.3% and 23.0% were in mixed and girls’ boarding schools, respectively. The enrolment of students in boarding school is a strategy by the government in pastoral areas to reduce drop-out rates as a result of circumcision, early marriages, moranism and nomadic

pastoralism which are cultural practices that still exist among the Maasai community. Unlike in many other places of the country, the study area have a heightened efforts by the County Government of Narok South, Constituency Development Funds (CDF) as well as Non-Governmental Organizations (NGO's) in conducting various developmental programs to build hostels for all secondary schools in the country. This is aimed at ensuring high retention of learners in secondary schools in the Maasai pastoral community who are transhumance (Oluoch, 2006).

Despite the efforts made by the Kenya government to improve pastoral communities in terms of education, the cultural orientation of Maasai people does not encourage young generation to benefit from formal education. Only a few boys benefit from formal education because most of the enrolled students drop out before completing the education cycle. There are heightened efforts by the stakeholders (government, NGOs, church organizations) to educate Maasai parents on the importance of formal education. As students enrolment increases in community secondary schools, the dropouts cases becomes a common issue within this Sub-County. The student's dropout rate by class level within the past five years as reported by principles was analyzed. The results have been summarised in Figure 3.

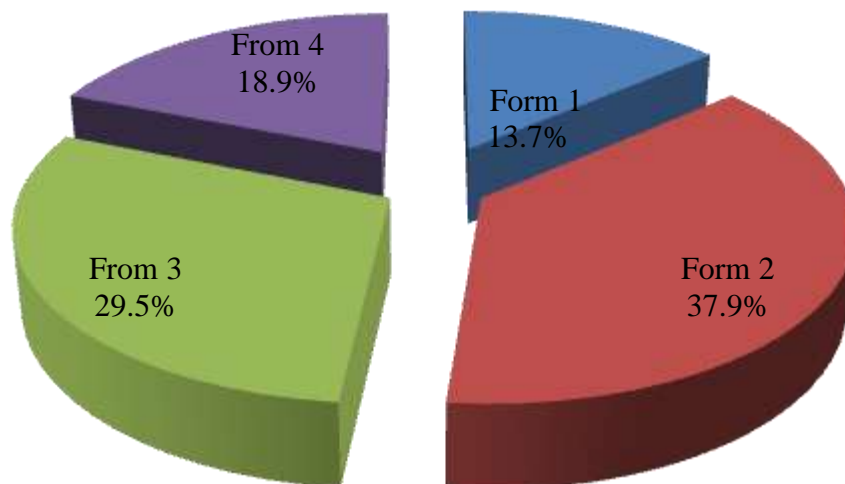


Figure 3. Students Drop-out Rates by Class Level.

Source: Field data, 2016

From figure 4.2, it's explicitly clear that students mostly drop out of school between Form two (2) and three (3) in the study area as represented by 37.9% and 29.5%, respectively. The lowest dropout rate is reported in form one (1) and four (4) as represented by 13.7% and 18.9%, respectively. The reasons for the current higher dropout rates could probably be because of cultural practices being practiced by students in their respective schools. At both form two (2) and three (3), most of the students are at the pick of their adolescence stage and are searching for identity through their peers. Also at this stage most of the learners are subjected to circumcision which is a rite of passage that gives the teenagers the limelight to practice sexuality. The situation has made most of students to drop out of schools in order to attend circumcision and associated traditional ceremonies. During dry season most students drop out of school temporary to assist their parents in nomadism and domestic chores such as search of water and pastures.

Form three (3) class was ranked second position in terms of dropout cases in the study area. It is in this class that students transform to puberty age and traditionally the children are in changes from one age system to new age system (adulthood). Many of the students change their behaviour to truancy while others especially girls become more subjected to early marriages leading to their dropout. In some schools students enrolled in form one had poor academic foundation making them face difficulties in mastering subjects hence drops out to be married off by their parents. Form one (1) was ranked in the last position in terms of school dropout by class level. This could be because most of them are not familiar with new school environment, while others may drop out because of poor performance, lack of school fees and low motivation from parents. Form four class had low dropout cases, because by this time, most of the students with bad behaviours are expelled out before reaching this stage, and when students reach form four levels, they become more focused and admire a good life which can be obtained through education. The study sought to find out the number of streams each category of school had and the results summarized in table 5.

Table 5

Distribution of School by Stream

Streams	Frequency	Percent	Cumulative Percent
One stream	13	10.6	10.6
Two streams	49	40.1	50.8
Three streams	34	27.9	78.8
Four streams	18	14.8	93.6
Five streams	8	6.6	100.0
Total	122	100.0	

Source: Field data, 2016

From the results 40.1% of the schools had two streams while 27.9% of schools had three streams. A few schools had four streams (14.8%) and five streams (6.6%). It was only about 10.6% of schools that had one stream. This shows variation in enrolment of schools by students as some schools had large population than others. The enrolment rates can be influenced by socio-cultural factors. Low enrolment may be as a result of high dropout rates and the age of the school. Although both boys and girls have been able to access education in the secondary schools, there are different trends in terms of the extent of the level of participation in all the schools. For those who enroll to school, the extent to which they participate in education varies from one area to another. Different gender have varying drop out trends from school, based on the community's cultural practices. Girls for instance stay in school when they are young. Once they reach adolescence, most of them are married off to elderly men hence reducing girls' enrolment. The class size was summarized in Table 6. The class sizes varied from one school to another.

Table 6

Distribution of Class Sizes

Class Size	Frequency	Percentage	Cum. Percent
1-15 students	12	9.8	9.8
16-30 students	38	31.2	41.0
31-45 students	41	33.6	74.6
46-60 students	25	20.5	95.1
61 and above students	6	4.9	100.0
Total	122	100.0	

Source: Field data, 2016

From the study results the smallest class size was 1-15 students while the largest class was 61 students and above. Majority of the classes (33.6%) had student population of between 31-45 students. About 31.2% of the schools had classes ranging between 16-30 students while 20.5% had between 46-60 students. The size of the class may be attributed to enrolment rates, availability of resources such as physical infrastructure and human resource. Under the Secondary Education Development Plan (SEDP) policy which was initiated in July 2004, it aimed at increasing enrolment in rural schools. Most schools have been built by the government in collaboration with the community as well as private sectors in rural areas (Olouch, 2006). Among the secondary schools in the county, 3133 are public secondary schools, and 516 are privately owned secondary schools (URT, 2009). Check the current number.

Despite the government's efforts to build secondary schools throughout the country, the plans have been associated with a lot of shortcomings. According to Mosha (2006) one of the shortcomings facing secondary schools is that, a number of the schools were built as a result of political pressure, without taking into consideration of the basic requirements for the provision of quality education. This has resulted in highly differentiated system of secondary education with community schools performing very poorly compared to other categories of schools. He also noted that, poor performance has been due to lack of qualified teachers, especially those teaching science subjects, scarcity of infrastructures and low morale among students and their parents leading to low transition rates, repetition or dropping out from school before completing the education cycle. The study sought to examine the extent to which some selected Maasai cultural factors influence the level of internal efficiency in public secondary schools in Narok South Sub-County and results summarized in Table 7.

Table 7

Factors Affecting Internal Efficiency

Factors	Yes		No		Total	
	Freq.	Percent	Freq.	Percent	Freq.	Percent
Circumcision	105	86.1	17	13.9	122	100
Early Marriages	109	89.3	13	10.7	122	100
Moranism	92	75.4	30	24.6	122	100
Nomadic Pastoralism	82	67.2	40	32.8	122	100

Source: Field data, 2016

From the study results early marriages (89.3%) and circumcision (86.1) were rated as the highest factors affecting internal efficiency followed by moranism (75.4%) and the least was nomadic pastoralism (67.2%). As already indicated in Figure 4.1, the boy child stands a better chance of being in school for long unlike the case of the girl child who will have to leave school earlier and get married so that they can bring wealth to their family. Therefore, in terms of gender, boys are likely to be in school for long to acquire education than girls. The cultural practice of paying dowry in form of cattle discourages girls' education. This is because girls are seen as wealth "bringers" unlike the boys. This observation implies that the girl leaves school once the opportunity arises for her to bring wealth to the family through proposition for marriage.

This indicates that boys on the other hand enjoy preference to girls when it comes to education. This is an indicator of gender difference in terms of unequal opportunity to attend school for the case of girls in comparison to boys. This gender difference is consistent with the results of a study on the factors affecting access to formal education among the nomadic pastoralists of Northern Kenya: A case study of Samburu done by Lanyasunya (2012) found out that there were more boys enrolled in secondary school than girls. This is an indication of gender inequality in access of education among the Samburu community. The study also revealed that Samburu community uses livestock economy as the main source of livelihoods and source of finances to pay fees to school going children. The bigger the herd that one owns, the wealthier the community regards a person. According to Schilling, *et al.*, (2012) livestock are used as a means of compensation in case of a dispute especially in a crime which is solved by village elders. Also livestock is used for paying dowry hence livestock is highly treasured than education.

The present study confirms the importance of livestock as playing a significant role in influencing the level of participation of nomadic pastoralist's children in education especially for the girls. Determining of who should be at school and when they should be in school indicates the pivotal role of livestock among the Maasai nomadic pastoralist. However, when the girl child grows, the roles and responsibilities also change. As the girl gains more domestic responsibility, their chances of attending school go down. Most of them drop out of school completely. Yet boys on the other hand are able to still attend school without neglecting their roles of grazing animals at the time when they are required though a flexible

mode. The students were also distributed by the numbers who drop-out of school per term due to selected factors (circumcision, early marriage, moranism and nomadic pastoralism). Table 8 shows the results.

Table 8

Number of Students Affected by Selected Cultural Practices in Schools

Selected cultural practices	maasai '1-5 students	'6-10 students	'11-15 Students	'16 students & above
Circumcision	20(16.4%)	24(19.7%)	16(13.1%)	19(15.6%)
Early Marriage	21(17.2%)	38(31.1%)	18(14.8%)	5(4.1%)
Moranism	5(4.1%)	17(13.9%)	11(9.0%)	9(9.0%)
Nomadic Pastoralism	2(1.6%)	4(3.3%)	23(18.9%)	8(6.6%)

Source: Field data, 2016

From the study results, most students' responses indicated that the highest number of students affected by selected cultural practices ranged between 1 to 16 students and above. Circumcision affected most students which in turn affects early marriages and moranism. Nomadic pastoralism is the least cultural practice affecting few students as weather determines migration of livestock. When the pastures are plenty the members of the society do not move.

The period in which student's drop-out of school was also sought and the results summarized in table 9.

Table 9

Distribution of Months When Students are Affected by Selected Cultural Practices

Selected cultural practices	Jan – April	May – August	Sept - Dec
Circumcision	53(31.9)	14(11.5)	45(36.9)
Early Marriage	11(9.0)	12(9.8)	59(48.4)
Moranism	39(7.4)	12(34.4)	21(58.2)
Nomadic Pastoralism	2(1.6)	7(5.7)	13(10.7)

Source: Field data, 2016

From the study results most students were affected by circumcision in most of the months as the practice carried out depending on different families' values, customs and beliefs which vary at different times. After circumcision girls and boys are exposed to early marriages and moranism as they are treated as young adults and these practices are spread throughout the months of the year. From the study results early marriage was prone in the months Sept-Dec when the learners are out for along November/December holiday. Moranism was prone between September and April when the students are recruited to the cultural practice as a rite of passage in Maasai culture in order to protect the community against external aggression. The dry period between Septembers to April affected more students as they had to migrate in search of pastures and water for their livestock. The month of September to April was highlighted as the months when learners were oriented towards traditional cultural practices, values and norms that make them loss focus in their study and instead opt to embrace this cultural practice that affect the internal efficiency. The study sought to analyse the students who are affected by selected socio-cultural factors by age and results summarized in table 10.

Table 10

Distribution by Age in which Students are affected by Selected Socio-cultural Factors

Factors	0-16 years	17-24 years	25 years and above
Circumcision	24(19.7)	93(76.2)	5(4.1)
Marriage	16(13.1)	95(77.9)	11(9.0)
Moranism	16(13.1)	102(83.6)	7(5.7)
Nomadism	9(7.4)	105(86.1)	8(6.6)

Source: Field data, 2016

From the study results the age of 17-24 years was reported to be the age in which most students underwent circumcision as a practice. After circumcision they were able to join moranism and to marry as they are treated as independent and young adults. At this age most students were married and also engaged in nomadism in the study area therefore subjecting school going children to these cultural practices. As a result of the cultural practice such as nomadic pastoralism most students delay joining of school hence affecting student completion rates as boys and girls mature while still in school thus parents use their children to graze livestock and girls are married off to generate income through early dowry. This

provides a room to some parents not to pay school fees, so as their children may be expelled or dropout in order to marry them off or enroll them to moranism.

4.4 Influence of Circumcision on Internal Efficiency

This section presents the findings that address the first hypothesis which states that there is no statistical significant influence of circumcision on the level of internal efficiency in public secondary schools in Narok South Sub-County. The section describes the influence of circumcision on internal efficiency using Poisson regression analysis. The results of the Poisson regression are presented in the Table 11.

Table 11
Influence of Circumcision on Internal Efficiency

Internal Efficiency	Coefficient	Standard Error	t-value	P
Repetition rates	0.027	0.067	1.371	0.002
Transition rates	0.022	0.074	2.005	0.001
Dropout rates	0.052	0.084	1.054	0.002

N= 31, LR Chi-square = 10.43, $P \leq 0.04$, $R^2 = 0.50$, Critical T = 2.0595

Critical values (t = 1.371, 2.005, 1.054) $P \leq 0.005$

Calculated values (t = 0.002, 0.001, 0.002) $P \leq 0.004$

The results showed that the model on influence of boys' circumcision on internal efficiency in public secondary schools in Narok South Sub-County was fitting ($\chi^2 = 10.43$, $P \leq 0.04$). Thus the conclusion was that the independent variables had a significant influence on the dependent variable. Results of the Poisson Regression showed that circumcision significantly influenced internal efficiency in public secondary school in Narok South Sub-County. Specifically, repetition rates ($P \leq 0.002$), transition rates ($P \leq 0.001$) and dropout rates ($P \leq 0.002$) all had significant influence.

The data collected provided evidence to prove that all internal efficiency factors were influenced by circumcision as a selected Maasai cultural practice. This could be as a result that, circumcision as a practice is carried out to both boys and girls secretly giving both boys and girls freedom to be married off or to marry. Circumcision represents a rite of passage from childhood to young adulthood where the initiates are trained to be independent and to be respected by those who have not gone through the ritual. The initiates are given a right to

construct their own house and separate from their parents as a symbol of being independent and treated as a grown up. This has affected all the internal efficiency indicators (transition, repetition and dropout). Preparations that are associated ceremonies for the rite of passage affects school attendance as they may take long affecting school opening. Some parents see the rite of passage as a leeway of marring off their girls in order to get wealth to educate the other siblings and buy food. This study sought to find out the relationship between circumcision and level of internal efficiency in public secondary schools in Narok South Sub-County using Pearson’s Correlation coefficient analysis and the results summarized in Table 12.

Table 12

Relationship of Circumcision on Internal Efficiency

Statistics	Dropout Rate	Repetition Rate	Transition Rate
Pearson Correlation	.010*	.003*	.0013*
Sig. (2-tailed)	.003	.002	.004

Note: Critical Pearson’s $r = 0.388$, $N = 31$

Critical values ($t = 0.010, 0.003, 0.001$)

Calculated values ($t = 0.003, 0.002, 0.004$)

The Pearson’s correlation coefficient for the relationship between circumcision on dropout rate, repetition rate and transition rate was calculated as 0.003, 0.002 and 0.004, respectively. These coefficients are positive and statistically significant at 0.05 level of significant (all of them are below the critical correlation coefficient of 0.388). Based on these results, the null hypothesis rejected. Thus circumcision has a relationship on the three major aspects of internal efficiency (dropout rate, repetition rate and transition rate) in public secondary schools in Narok South Sub-County.

The evidences from administered questionnaires and interviews have indicated that, rites of passages exist in the community and they have either directly or indirectly affected student’s transition, repetition and dropout rates. Through interview and questionnaires administered to the respondents it was found that circumcision process had specific period for specific age groups in the society. Circumcision as a rite of passage interfered with school calendar thereby leading to dropout rates of students who forgo schools for this rite of passage, which last for a period of between one to three months. In determining the perception of students on

circumcision as a rite of passage on internal efficiency, items were constructed to measure perception on a scale of 1 to 5 point likert-type survey instrument. That is: strongly disagree=1 Disagree=2, Undecided=3, Agree=4 and strongly agree=5 and the results summarized in Table 13.

Table 13

Perception of boys' Circumcision on Internal Efficiency

Factors	Agree	Disagree	Mean	Std. Dev
Circumcision affects repetition	109 (89.3%)	13 (10.7%)	3.75	0.85
Circumcision affects transition from one level to another	96 (78.7%)	26 (21.3%)	3.93	0.82
Circumcision influence dropout in school	107 (87.7%)	15(12.3%)	4.22	0.90
Circumcision affects performance of learners	97 (79.5%)	25(20.5%)	4.16	0.94
Circumcision is highly cherished by the society	11 (9.0%)	111 (91.0%)	4.22	0.77
Circumcision affects boys more than girls	9 (7.4%)	113 (92.6%)	4.21	0.71
Circumcision affects school attendance	112 (91.8%)	10 (8.2%)	4.22	0.81

Source: Field data, 2016

From the study, it can be noted that majority of the respondents agreed that circumcision affect repetition (89.3%), transition from one level to another (78.7%), dropout in school (87.7%) and performance of learners (79.5%). Similarly, majority of the respondents indicated that circumcision is not highly cherished by the society (91.0%), affects boys more than girls (92.6%), and agreed that it affects school attendance (91.8%).

It was found out that, circumcision as one of the rites of passage that is respected practice and is very influential among the Maasai people. After this practice, many parents do not bother whether their children are attending to school or not. It has been found that sometimes their parents encourage them to drop out to attend the circumcision ceremonies in case the process is to be conducted when students are at school. The circumcision as a rite of passage has caused irregular school attendance among students leading to their dropout. The results indicate that circumcision has contributed a lot towards students' dropout mainly among the secondary school students. If it happens that a certain group has to undergo the process and

one of the group member is at school he has to automatically leave school for the practice regardless of any important academic issue conducted in school such as examinations (Lanyasunya, 2012).

Most of the students from the Maasai society are affected by circumcision as a rite of passage. According to Lanyasunya, (2012) students from background of enlighten parents are not affected by effects of the rite as the parents have realized the importance of education to their children and the development of the whole society in general. Some members in the society are performing circumcision operations during long holiday, making it not to interfere with the general school calendar and timetable (Kampicha, 2014). However, the wound may take long without healing completely and thus, lead to excessive absenteeism and academic difficulties to those late comers making them get discouraged with schooling (Hofstede, 2011). Therefore it is evident that if the Maasai society is sensitized on the importance of education to their children, circumcision can never be a problem because it can only be done at specific periods.

The culture of circumcision for boys is greatly honoured among the Maasai community (Achoka *et al.*, 2013). The boy child too goes through rigorous cultural education during this seclusion period which puts young boys at crossroads thus affecting their academic performance and aspirations for higher education. After this many adolescents change in their behaviours, they learn their roles and adopt them. Many begin to despise their teachers especially the female teachers. At this stage, they learn what is expected of them, cultural aspects bestowed on them gives and controls how they live. It directs them on what to do and what they should desist from doing. The cultural induction provided under the initiation curriculum puts the 'man' above the 'woman' competing with the girl therefore poses a serious challenge to the boy who has been indoctrinated to believe that he is superior to the girls (Lanyasunya, 2012). Unable to prove this superiority in class, the boy student in the mixed boarding school seems to give up his aspirations for higher education. Traditional circumcision, as a cultural rite impedes on the boys aspiration for higher education. During the period of circumcision, initiation is marked by special symbolic activities such as seclusion from community, oaths of secrecy, induction into certain age groups societies and blood friendship. This leads to retardation in learning and thus the learner may repeat or even drop out of school.

Female genital mutilation (FGM) is recognized internationally as a violation of human rights on women (UN, 2007). The practice reflects deep-rooted inequality between men and women, and constitutes discrimination against women (WHO, 2011). FGM is one of the cultural practices still being practiced in developing nations and has spread to other parts of the world such as Europe and North America, where immigrant families have settled despite global efforts to eradicate the practice (UNICEF, 2005). Some 3 million girls face FGM every year, the argument for FGM continuation is that the practice is a traditional cultural rite of passage (Achoka *et al.*, 2013). According to UNICEF (2010) early marriages deny the girl-child the right to education since a child is denied the opportunity of attending school. UNESCO (2010); Sheila, (2006) argued that provision of quality education to children in a pastoral community is a nightmare. When girls reach sexual coercion, unwanted pregnancy and early marriages may interfere with their academic performance and force them to drop out of school (Yara, 2010). The Report on (EFA) states that two-thirds of the 759 million adults lacking literacy skills today are women.

In the Maasai community the greatest hindrance to girls' education is early marriage after undergoing FGM. Parents neglect the education of girls causing them to drop out from school. Gurian (2002) asserted that early marriage is a barrier to girls' education as young girls drop out of school to get married which impacts negatively on the future of girls' young generation. The practice stands in direct conflict with the millennium development goals especially the promotion of basic education and fight against gender disparity. The widespread practice of child marriage makes it difficult for families to escape poverty in the developing world. Clark, Bruce and Dude (2004) found that about 30 percent of women in developing countries are married by the age of 18 years with the highest in Sub-Sahara Africa.

Abagi and Odipo (1997) argued that a new behaviour developed among the initiates who continued with schooling. They develop a negative attitude towards teachers and schooling. The boys viewed male teachers as equals, while female teachers as people of low status who could take orders from boys pupils. The girls voluntarily or were forcefully married off. Girls in most of African communities were interpreted culturally in terms of wealth generation (dowry), hence there was no need of allowing girls to stay in school and delay or deny a family an immediate wealth (dowry) as per studies of (Yungungu, 2005). Further, any schooling action that was perceived to be a challenge to their ego, and against to what was

instilled among the initiates during the time of training or seclusion, could not go unchallenged. For instance, the male pupils would challenge female teachers on the strength that female teachers are inferior who are supposed to take orders from them. The new behaviour exhibited by pupils especially boys are contrary to most school moral codes (RoK, 2001).

4.5 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 secondary schools in Narok South Sub-County. The section describes the extent of early marriages on internal efficiency using Poisson Regression. The results of the Poisson regression are presented in Table 14.

Table 14

Relationship between Early Marriages on Internal Efficiency in Public Secondary Schools

Internal Efficiency	Coefficient	Standard Error	t-value	P
Repetition rates	.178	.066	2.677	0.0141
Transition rates	.214	.072	2.947	0.0080
Dropout rates	.273	.085	2.054	0.0018

N= 31, LR Chi-square = 18.92, P-value = 0.00, R2 =0.45, Critical T = 2.0595

Critical values (t = 2.677, 2.947, 2.054) P ≤ 0.005

Calculated values (t = 0.0141, 0.0080, 0.0018) P ≤ 0.00

The results showed that the model on the influence of early marriages on internal efficiency in public secondary schools in Narok South Sub-County was fitting ($\chi^2 = 18.92$, $P \leq 0.000$). This implies that the independent variables influenced the change in dependent variable significantly. The results of the Poisson Regression shows internal efficiency was significantly influenced by early marriages in Narok South Sub-County. Specifically, the early marriages practice influenced repetition rates ($P \leq 0.0141$), transition rates ($P \leq 0.0080$) and dropout rates ($P \leq 0.0018$). All internal efficiency factors were influenced by early marriages as a selected Maasai cultural practice. This could be as a result that early marriages as a practice is carried out when learners go for midterm holidays or during end of term holidays and both boys and girls get out of school to take care of their new family. Those

who wish to return back after marriage either repeats in the same class they were before marriage thus affecting their transition rate. Also majority of girls are married off in other regions where they do not get a chance to enrol back to secondary school after marriage hence drop out of school.

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 Lee (2008) most of the pastoralist communities in Kenya are marginalized groups and girls are not given the same opportunity as boys to attend school as a result of cultural prejudice of the boy child. Also girls are often sexually harassed by their peers due to neglect by their parents and relevant arms of the government. Gurian (2002) argues that most of the girls are forced to travel for long distance to the nearest school thus increasing the risks to their security. Otero and Coshan (2005) 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 in Kenya for all boarding secondary school students and offer free day secondary education in 2008 was a bold step that was expected to address the rising cost of secondary education (RoK, 2009). Levine *et al.*, (2008) argue that though many countries have adopted free basic education to ensure girls are retained in schools, indirect costs in Kenya continue to be barriers to enrolment and retention of girls in secondary school education. Lee (2008) observes the cause of girls' drop out at secondary school in Kenya as 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.

In determining the extent of early marriage on internal efficiency, items were constructed to measure perception on a scale of 1 to 5 point likert-type survey instrument. That is: strongly disagree=1 Disagree=2, Undecided=3, Agree=4 and Strongly agree=5 and the results summarized in Table 15.

Table 15

Perception of Early Marriages on Dropout in Public Secondary schools

Factors	Disagree	Agree	Mean	Std. Dev
Early marriages influence repetition positively	31 (25.4)	91 (74.6%)	3.92	0.88
Early marriages influences transition positively	26 (21.3%)	96 (78.7%)	4.14	0.77
Early marriages positively influence dropout	34(27.9%)	88 (72.1%)	4.15	0.76
Early marriages influences performance	25 (20.5%)	97 (79.5%)	4.18	0.81
Early marriages is cherished by the society	20 (16.4%)	102 (83.6%)	4.18	0.87
Early marriages influences girls positively	32 (26.2%)	90 (73.8%)	4.21	0.80
Early marriages affects school attendance positively	19 (15.6%)	103 (84.4%)	4.45	0.77

Source: Field data, 2016

From table 15, it can be noted that majority of the respondents agreed that early marriages affected repetition (74.6%), transition from one level to another (78.7%), dropout in school (72.1%) and performance of learners (79.5%). Similarly, majority of the respondents indicated that early marriages is highly cherished by the society (83.6%), affects girls more than boys (73.8%), and affects school attendance (84.4%).

The cultural practice of marrying off of girls at a tender age translates to more wealth to the family, since dowry is paid in form of cattle. The result of this is that the length of time that the girls stay in school is affected since they end up dropping out of school to take up their new social roles. The findings of this study therefore agree with Schilling *et al.*, (2012). The study found out that livestock is indeed a symbol of prosperity and prestige hence girls are seen as wealth bringers and cannot therefore continue being in school when they get old while in school thus get bored with schooling and opt to get married, they are withdrawn from school to get married. Interviews with one of the principals in one of the schools, gave a scenario where the local chief married off his daughter who was doing very well in school and then in what seemed an attempt to console the teacher, he volunteered to replace the daughter with another child who was not schooling in place of her daughter. The local chief is also a school committee member in the same school. This observation shows the weak role of school committees in encouraging children to continue schooling and the community structures to encourage participation of nomadic pastoralist's children in education. This brings the need to have the community leaders sensitised on the importance of education so

that they act as role model to the rest of the community and encourage them to take their children to school.

Girls drop out of school each year due to pregnancy. A study by Migosi *et al.*, (2012) shows that teenage pregnancy and its subsequent cultural interpretation help to keep most of the affected girls at home. Oluoch (2006) asserted that girls often fail to get someone to look after their baby and even if admitted back to school, there is a possibility that she may frequently miss classes. Besides, parents and the community view her as a grown-up who is ready to take up household duties independently. 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 (Yungungu, 2005). The findings reveal that girls face humiliation and isolation from both teachers and colleagues whenever they attempt to go back to school. Nairesiae (2006) opines that many girls leave school altogether because they feel unsafe and unwilling to remain in an environment that has failed to protect them.

The girls who are sexually harassed lose interest in academics and schooling. Sometimes school authorities take no steps to ensure that girls have a sense of security and comfort at school. Sometimes the school administration fails to counsel and discipline boys who commit acts of violence. Moreover Murray (1994) asserts that some teenagers would rather be lonely than risk public humiliation. Girls who get pregnancy suffer from stigma since some parents and teachers perceive them as a bad influence to others. Parents are sceptical of returning the girl to school for fear of losing more resources, the fear of second or another pregnancy and worse still, a girl who gets pregnant when not married is interpreted as disgrace to the family. A girl, who is part and parcel of the culture of dropping out of school without a valid reason only to obey and respect cultural values. Teenage pregnancy and its cultural interpretation are cited as one of the factors influencing the rate at which girls drop out of public secondary schools.

Regarding the effect of early marriage on girls, Wanjiru (2007) found out that in rural areas girls' dropout rate became higher because parents consider girls' schooling as of no benefit when they leave their own family and get married. Mansory (2007) also found out that early marriage is the foremost cause of early school dropout among girls in Afghanistan. A lot of

research have highlighted on girls' age and education and found that when girls reach puberty, parents consider it as time for them to get married and tend to arrange the marriage instead of continuing with schooling (Gustafsson, 2011). Some studies argue that early marriage among girls is associated with dropouts in certain contexts. For instance, in societies where girls leave parental household after marriage, girls' dropout might be higher in that society (Ackers, 2001). The PROBE team (1999) of India reported that in that country education might give girls better preparation for marriage, however, these parents sometimes are reluctant to let their daughters have their education, as higher education raises the cost of marriage for girls. Shahidul (2012) also found that in Bangladesh girls with lower socio-economic backgrounds drop out from secondary school when schooling or higher education as it inflates dowry in the marriage market for girls.

Several studies have also found out that, teenage pregnancy is a significant cause of school dropout for girls (Boyle, Brock, Mace & Sibbons, 2002). Some studies argue that there are some specific characteristics of girls with dropout status which are: Girls with poor school performance, girls who have experienced temporary dropout previously, low economic status, family migratory life styles and the consequent vulnerability of girls. Dunne and Leach (2005) argued that some unexpected circumstances of girls such as lack of social and economic opportunities and gender inequality in education system lead to motherhood and consequently drop out from school. They also argued that, the dropout rate of girls is higher than that of boys with the foremost cause being early pregnancy. Though some countries permit girls after getting pregnant to return to school, research found that the re-entry rate is not much higher. According to Grant and Hallman (2006) re-entry to school after pregnancy depends on some circumstances such as if they can get caregiver for their child.

4.5 Influence of Moranism on Internal Efficiency

This section presents the findings on the third hypothesis which states that there is no statistically significant influence of moranism on the level of internal efficiency in public secondary schools in Narok South Sub-County. The section describes the influence of moranism on internal efficiency using Poisson Regression. The results of the Poisson regression are presented in Table 16.

Table 16

Influence of Moranism on Internal Efficiency in Selected Public Secondary Schools

Internal Efficiency	Coefficient	Standard Error	t-value	P
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

N= 31, LR Chi-square = 22.67, P-value = 0.01, R2 =0.44, T = 2.0595

Critical values (t = 2.508, 5.368, 3.363) P ≤ 0.05

Calculated values (t = 0.020, 0.003, 0.002) P ≤ 0.01

The results showed that the model on the influence of moranism on internal efficiency in public secondary schools in Narok South Sub-County was fitting ($\chi^2 = 22.67$, $P \leq 0.000$, $R^2 = 0.44$). Therefore, the independent variable, (moranism) significantly influence the change in dependent variable (level of internal efficiency). Results of the Pearson's correlation coefficient showed that moranism significantly influences internal efficiency in Narok South Sub-County. Specifically, moranism has a significant influence on: repetition rates ($P \leq 0.020$), transition rates ($P \leq 0.003$) and dropout rates ($P \leq 0.002$). All internal efficiency factors were influenced by moranism as a selected Maasai cultural practice. This could be explained by the fact that moranism is a practice which is done by boys in order to be trained on ways of protecting the family and once they complete the training they enroll back to school, this practice has on all the internal efficiency factors being measured. Some of the morans may opt to continue with the practice and drop out of school completely to become community protectors.

This study sought to determine the influence of moranism on the level of internal efficiency in public secondary schools in Narok South Sub-County. Pearson's Correlation coefficient was used to analyse the data and the results summarized in Table 17.

Table 17

Relationship between of Moranism and Internal Efficiency

Statistics	Dropout Rate	Repetition Rate	Transition Rate
Pearson Correlation	.594*	.490*	.565*
Sig. (2-tailed)	.032	.039	.035

Note: Critical Pearson's $r = 0.388$, $N = 31$

Critical values ($t = 0.594, 0.490, 0.565$)

Calculated values ($t = 0.032, 0.039, 0.035$)

The Pearson's correlation coefficient for the relationship between moranism and dropout rate, repetition rate and transition rate was calculated as .594, .490 and .565, respectively. These coefficients are positive and statistically significant at 0.05 level of significance. Based on these results, the null hypothesis was rejected. Thus moranism influences the three major aspects of internal efficiency (dropout rate, repetition rate and transition rate) in public secondary school system in Narok South Sub-County.

The results show that dropout has been noted to be correlated with age set system practiced by communities in Narok South Sub-County. Through the interview schedules administered to principals in secondary schools, it was noted that traditionally the adolescents aged should be ready for more responsibilities in the society such as being a warrior (Moran) as well as ready for marriage, rather than going for secondary school education which is meant for young generation. During their schooling, they demand high respect from their fellow students and equal treatment as school workers and not as students.

In determining the influence of students on influence of moranism on internal efficiency, items were constructed to measure influence on a likert scale of 1 to 5 point instrument. That is: strongly disagree=1 Disagree=2, Undecided=3, Agree=4 and Strongly agree=5 and the results summarized in Table 18.

Table 18

Perception of Moranism on Internal Efficiency in Public Secondary Schools

Factors	Disagree	Agree	Mean	Std. Dev
Moranism influences repetition positively	42 (34.4%)	80 (65.6%)	3.75	0.84
Moranism influences transition positively	31 (25.4%)	91 (74.6%)	4.07	0.76
Moranism influence dropout in school	19 (15.6%)	103 (84.4%)	4.31	0.74
Moranism affects performance of learners	21 (17.2%)	101 (82.8%)	4.37	0.79
Moranism is highly cherished by the society	36 (29.5%)	86 (70.5%)	4.29	0.80
Moranism influences boys positively	17 (13.9%)	105 (86.1%)	4.19	0.70
Moranism affects school attendance positively	33 (27.0%)	89 (73.0%)	4.25	0.84

Source: Field data, 2016

From the study, it can be noted that majority of the respondents agreed that moranism affects repetition (65.6%), transition from one level to another (74.6%), dropout in school (84.4%) and performance of learners (82.8%). Similarly, majority of the respondents indicated that moranism is highly cherished by the society (70.5%), affects boys more than girls (86.1%), and affects school attendance (73.0%).

4.6 Influence of Nomadic Pastoralism on Internal Efficiency

This section presents the findings on the fourth hypothesis which states that there is no statistical significant influence of nomadic pastoralism on the level of internal efficiency in public secondary schools in Narok South Sub-County. The section describes the influence of nomadic pastoralism on internal efficiency using Poisson Regression. The results are presented in the Table 19.

Table 19

Influence of Nomadic Pastoralism on Internal Efficiency

Internal Efficiency	Coefficient	Standard Error	t-value	P
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	2.635	0.008

N= 31, LR Chi-square = 31.65, P-value = 0.02, R2 =0.34, Critical T = 2.0595

Critical values (t = 4.798, 3.624, 2.635) P ≤ 0.05

Calculated values (t = 0.000, 0.002, 0.008) P ≤ 0.02

The results showed that the model on the influence of nomadic pastoralism on public secondary school internal efficiency in Narok South Sub-County was fitting ($\chi^2 = 31.65$, $P \leq 0.000$, $R^2 = 0.34$). Therefore, the independent variable (nomadic pastoralism) significantly influences the change in dependent variable. Results of the Poisson regression showed that nomadic pastoralism is a significant factor influencing internal efficiency in public secondary schools in Narok South Sub-County. Nomadic pastoralism influence: repetition rates ($P \leq 0.000$), transition rates ($P \leq 0.002$) and dropout rates ($P \leq 0.008$). The data collected provided evidence to prove that all internal efficiency factors were influenced by nomadic pastoralism as a selected Maasai cultural practice. This could be as a result that nomadic pastoralism as a practice is carried out 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 of cattle which is seen as symbol of wealth and resource for payment of dowry in the community. Some of the boys have already inherited some cattle from 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 go back to school. Some of the secondary schools are boarding hence some boys do not practice nomadic pastoralism hence reducing dropout rates.

Leaners that practice nomadic pastoralism are affected by repetition, transition and dropout rates as a result of inconsistency in attending schools. Nomadic pastoralism is seasonal in nature. To counter the effect of nomadic pastoralism, most schools are being converted to boarding schools. A nomadic pastoralist forms a majority of the vulnerable population in Kenya. 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. '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 (Dyer, 2009).

Another study among the pastoralists Rabaries 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 (Dyer, 2009). However, defective policies have affected nomadic education in Nigeria (Aderinoye, Ojokheta, & Olojede, 2007)

and by extension, the Turkana’s nomadic pastoralist group too. 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, the ministry of education in Kenya in partnership with (UNICEF) and other stakeholders have developed policy framework for nomadic pastoralist’s 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 (NACONEK, 2010).

This study sought to examine the influence of nomadic pastoralism on the level of internal efficiency in public secondary schools in Narok South Sub-County. Pearson’s Correlation coefficient analysis was used and the results summarized in Table 20.

Table 20

Relationship between Nomadic Pastoralism and Internal Efficiency

Statistics	Dropout Rate	Repetition Rate	Transition Rate
Pearson Correlation	.457*	.599*	.462*
Sig. (2-tailed)	.036	.028	.035

Note: Critical Pearson’s $r = 0.388$, $N = 31$

Critical values ($t = 0.457, 0.599, 0.462$)

Calculated values ($t = 0.036, 0.028, 0.035$)

The Pearson’s correlation coefficient for the relationship between nomadic pastoralism on dropout rate, repetition rate and transition rate was calculated as .457, .599 and .462, respectively. These coefficients are positive and statistically significant at 0.05 level of significance (the Critical Pearson’s $r = 0.388$). Based on these results, the null hypothesis was rejected. Thus nomadic pastoralism influences the three major aspects of internal efficiency (dropout rate, repetition rate and transition rate) in public secondary school system in Narok South Sub-County. In determining the influence of students on influence of nomadic pastoralism on internal efficiency, items were constructed to measure influence on a scale of

1 to 5 point Likert-type survey instrument. That is: strongly disagree=1 Disagree=2, Undecided=3, Agree=4 and Strongly agree=5 and the results summarized in Table 21.

Table 21

Perception of Nomadic Pastoralism on Internal Efficiency in Public Secondary Schools

Factors	Disagree	Agree	Mean	Std. Dev
Nomadic pastoralism influences repetition positively	27 (22.1)	95 (77.9%)	3.89	0.88
Nomadic pastoralism influences transition from one level to another	15 (12.3)	107 (87.7%)	3.97	0.93
Nomadic pastoralism influence dropout	17 (13.9%)	105 (86.1%)	4.06	0.88
Nomadic pastoralism influences performance	34 (27.9%)	88 (72.1%)	4.11	0.86
Nomadic pastoralism is highly cherished by the society	29 (23.8%)	93 (76.2%)	4.15	0.76
Nomadic pastoralism affects boys positively	37 (30.3%)	85 (69.7%)	4.22	0.79
Nomadic pastoralism affects school attendance	16 (13.1%)	106 (86.9%)	4.36	0.74

Source: Field data, 2016

From table 21, it can be noted that majority of the respondents agreed that nomadic pastoralism affects repetition (77.9%), transition from one level to another (87.7%), dropout in school (86.1%) and performance of learners (72.1%). Similarly, majority of the respondents indicated that nomadic pastoralism is highly cherished by the society (76.2%), affects boys more than girls (69.7%), and affects school attendance (86.9%).

Despite the progress by the government and communities to increase internal efficiency in secondary schools, several factors such as cost of education, migration of parent's, truancy among others were highlighted as drawbacks to realization of internal efficiency. From the study results the hindrances were ranked from the lowest mean to the highest means. Effect of nomadic pastoralism on school attendance was ranked the highest while effect of nomadic pastoralism on repetition was ranked the least hindrance to internal efficiency. Despite the fact that livestock are valued, it has been noted that nomadism is not a great problem among

the pastoralists. The results shows that nowadays pastoralists have permanent settlement, they lived nomadic life in the past years but recently, only livestock shifts with the herders, while the rest of the family remain in permanent residence, this allows the children and women to remain in their usual residence. Also most of the pastoralists have been educated on the importance of education hence it is normal for them to take their children to school. The results imply that nomadism contributes to students' dropout in minor cases.

These study finding agrees with results observed by Irin (2007) who observed that, in some cases among pastoral communities, parents demanded that boys look after livestock instead of going to school, however through awareness those communities more of their children are now going to school. He further argued that “we are getting good reports from Manyara and Arusha region, where the Maasai children are now allowed to go to school”. Nomadic pastoralists form the majority of the poorest and most vulnerable African population. Millions of children have been denied access to education and record low participation rate in secondary schools 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 (Dyer, 2009).

Table 22

Mean difference on selected cultural factors on different types of schools.

Variable	Category	N	Mean	Std Dev	Std Error
Internal efficiency Repetition	Type of school				
	Boys	52	83.2	5.08	1.79
	Girls	46	85.8	5.70	2.01
	Mixed	24	86.2	5.91	1.58
	School category				
	Day	6	86.0	4.87	1.54
	Boarding	19	84.7	5.59	1.44
	Mixed	7	85.9	7.88	3.52
	Transition	Type of school			
Boys		52	87.2	4.78	1.10
Girls		46	88.1	4.80	1.69
Mixed		24	86.7	3.11	1.28
School category					
Day		6	89.1	5.40	1.73
Boarding		19	76.8	3.98	1.02
Mixed		7	67.8	1.76	0.79
Dropout		Type of school			

	Boys	52	87.5	4.23	1.34
	Girls	46	84.3	4.11	2.35
	Mixed	24	86.4	3.07	1.20
	School category				
	Day	6	81.1	4.22	3.48
	Boarding	19	86.9	5.78	3.12
	Mixed	7	86.0	2.11	2.78
Cultural practices	Type of school				
Early marriages	Boys	52	12.1	3.42	1.31
	Girls	46	87.5	3.76	1.23
	Mixed	24	89.2	2.90	1.78
	School category				
	Day	6	84.2	4.32	1.34
	Boarding	19	82.1	2.17	2.37
	Mixed	7	81.4	2.97	2.22
Circumcision	Type of school				
	Boys	52	88.5	3.45	2.34
	Girls	46	76.4	3.78	4.21
	Mixed	24	67.5	3.97	2.41
	School category				
	Day	6	66.8	2.11	1.15
	Boarding	19	87.9	2.17	1.02
	Mixed	7	74.2	2.89	1.23
Moranism	Type of school				
	Boys	52	89.4	2.56	2.35
	Girls	46	22.3	2.76	2.11
	Mixed	24	67.9	2.87	3.01
	School category				
	Day	6	88.6	2.36	2.28
	Boarding	19	84.3	2.89	1.89
	Mixed	7	81.3	2.35	2.13
Nomadic pastoralism	Type of school				
	Boys	52	86.7	4.56	2.17
	Girls	46	12.5	4.78	2.89
	Mixed	24	23.3	4.16	2.75
	School category				
	Day	6	76.7	5.76	2.13
	Boarding	19	42.3	5.34	2.19
	Mixed	7	27.8	5.11	1.98

Source: Field data, 2016

From table 22, it is evident that repetition rate is highest in mixed schools and least in boys schools. It was also high in day schools and least in boarding schools. This could be attributed to exposure to domestic chores and lack of proper facilities to undertake evening remedials at home. Some schools are also located at long distances hence the students have to travel for long distance and during the harsh weather, it makes learning conditions to become

unbearable for the learners. In the mixed schools, peers influence as a result of opposite sex could have attributed to the low performance hence repetition.

Transition rate is higher in girls' school and least in mixed schools. Day schools recorded high transition rate and least in mixed schools. This could be attributed to the fact that the child will often get both teacher and parental guidance on daily basis. The students also have a free environment which triggers motivation.

Dropout was recorded high in boys' schools and least in girls' schools. The boarding schools also recorded higher rate than day schools. This could be attributed to the fact that there's high negligence of the boy child than the girl child, many boys are attracted to boda boda businesses, sand harvesting drug and substance abuse among others. Boarding and mixed schools recorded high dropout due high school fees, peer influence, diet in schools, the school environment which leads to low the student motivation.

Early marriages were recorded highest in mixed schools followed by girls' schools and lowest in boys' school. This could be attributed to the boy-girl relationships in schools, FGM, and other cultural practices. It is also high in day schools due to the interaction of the girls with potential young men when travelling for long distance while going home from schools in insecure routes, lack of necessities like sanitary towels where some young men promise to provide them for sexual favours.

Circumcision recorded a higher rate in boys' schools and low in mixed schools. This could be attributed to the fact that, circumcision is a very important ceremony among the Maasai's and all the boys must undergo the process. Some may even get out of school before the doing the end term examinations for early preparations, especially on those who go for traditional cut. The healing process also together with the associated ceremonies takes long and thus the child may stay for a whole term out of school which may make him repeat or drop out of school. It is also high in boarding schools and low in day schools. This could be attributed to the fact that they are too eager to leave school for the ceremony.

Moranism also recorded high rate in boys' schools and lowest in girls' schools. This may be due to the fact that boys mainly enrol for moranism immediately after circumcision. This is a process that takes several months and even years in some cases. The girls also though do not go for moranism, are affected by boys moranism since they remain at home to do the duties that were done by boys.

Nomadic pastoralism recorded high rate in boys' schools and low in the girls' schools. This could be contributed to the fact that boys are the ones in most cases that take the cattle away during the dry season to far places in search for pastures. In cases where the parents are old to go for long distances the boys are left with no option but to drop out in order to accompany the animals. In some instances the whole family may shift temporarily forcing even the girls to get out of schools for some period of time. The day schools also recorded the highest rate and low in mixed schools. This could be due to the fact that, those students in the day school are directly affected by any occurrence that may happen to the parent or herder, hence has to forego school and attend to the animals for that particular period, in case the boy child is not available the girl have to take that part.

CHAPTER FIVE

SUMMARY, CONCLUSION, IMPLICATIONS AND RECOMENDADTIONS

5.1 Introduction

This chapter presents a summary of the findings, conclusion, the implications and recommendations drawn from the study. In addition, suggestions for further research are given. The study investigated on the influence of selected Maasai cultural practices on internal efficiency by analysing drop outs, repetition and transition rates in public secondary schools in Narok South Sub-County. This was done by analysing the selected cultural practices specifically, circumcision, early marriages, moranism and nomadic pastoralism on internal efficiency. The socio-cultural factors constituted the independent variable of the study, while internal efficiency constituted the dependent variable.

5.2 Summary

The study specifically sought to investigate the influence of selected Maasai cultural practices specifically, circumcision, early marriages, moranism and nomadic pastoralism on internal efficiency by analysing dropout rates, repetition rates and transition rates in public secondary schools in Narok South Sub-County. Statistical tests specifically poisson regression analysis was used to test the hypotheses of the study along with descriptive statistics including: percentages, frequencies and mean. Specifically, this study examined the following objectives:

- a) To determine the influence of circumcision on internal efficiency in public secondary school in Narok South Sub-County.
- b) To establish the influence of early marriages on internal efficiency in public secondary schools in Narok South Sub-County.
- c) To find out the influence of moranism on internal efficiency in public secondary schools in Narok South Sub-County.
- d) To examine the influence of nomadic pastoralism on the level of internal efficiency in public secondary schools in Narok South Sub-County.

Primary data was collected using questionnaires for the class secretaries' respondents and interview schedules for the key informants (principals). A sample of 124 class secretaries' respondents and 31 key informants (Principals) formed the respondents of the study. The results were summarized based on the study objectives.

5.3.1 Influence of Circumcision on Internal Efficiency

Circumcision as a rite of passage was noted as the main factor influencing dropout rates, low transition rates and high repetition in public secondary schools in Narok South Sub-County. The overall results showed that there is significant influence of circumcision on internal efficiency in public secondary schools of Narok South Sub-County. Evidence from this study revealed that, the rite of passage existed in the society and had significant influence on internal efficiency in public secondary schools in Narok South Sub-County. Some of the most common cultural practices (rite of passage) such as circumcision and age set system were noted to be highly valued than education which is considered as a subsidiary issue. It was found that during circumcision some students drop out of the school regardless of examinations which may be taking place either at that period of time. They do so in order to attend the circumcision ceremonies or to be circumcised because the rite of passage is one of the very important cultural practice in which every boy child has to pass through.

5.3.2 Influence of Early marriages on Internal Efficiency

From the study results it was noted that early marriages had significant influence on internal efficiency (repetition, transition and dropout) rates. This could be explained by the fact that it is difficult for most of the nomadic families to educate all their children and as such, a choice has to be made of either educating a girl or a boy. Prevailing cultural values dictate that parents should educate their boys as they are not likely to be married off after schooling. As a result of poverty, girls are likely to be married off in order to generate dowry in form of cows. Given the labour needs in the society, girls have other roles like provision of domestic labour and child care, a situation that affect their attendance of schools. Given the dominance of the view that girls are supposed to be prepared for marriage, educating a girl is seen as a waste of time and money. Establishment of single sex schools is viewed as an essential component to prevent the girl child from engaging into peer groups that may spoil their morals. FGM and early marriages are common among the girls who are in secondary schools especially those in form one and two. There is statistically significant influence of early marriages on internal efficiency in the study area. Soon after FGM, majority of the girls drop out of school and get married to old rich men as second or third wives. The leaders who are expected to enforce the legislations are part of participants in the cultural practices. Majority of women are not aware of their rights and the few who are aware are suppressed by outlawed cultural practices. The findings indicate that most girls are affected by this practice.

5.3.3 Influence of Moranism on Internal Efficiency

Age set system is characterized by moranism among the Maasais, it is also a rite of passage which had a significant influence on internal efficiency especially on repetition, transition and students' dropout rates. After most of the youths are transformed into adulthood, they get attracted by their age mates who are not in school. This practice encourages them to early marriages leading to increased dropout rates among the boys. Those who do not drop out may change their character after going back to school. They view themselves as morans whose duty is to protect the community thus may not be ready to take instructions especially from the female teachers. At this stage, those who have been given leadership position in those age sets may sometimes demand high respect and special treatment from other students and even engage in solving disputes affecting their age sets instead of reporting the issues affecting them to teachers. It becomes difficult to abide by school rules and regulations. The situation leads to truancy among boys leading to either dropping out, repetition or low transition.

5.3.4 Influence of Nomadic Pastoralism on Internal Efficiency

It was found out that, some parents depend on their children to graze cattle even where it may involve travelling for long distances in search of pastures and water during the harsh climatic conditions. This contributes to excessive absenteeism which may lead to dropouts, repetition and low transition rates. Due to the migrating nature of the nomadic pastoralists, there is a tendency of some parents to reduce their attention to their children especially those in boarding schools. This reduces the child's attachment to the parents thus may tend to relax which in turn affects internal efficiency. From the study results, nomadic pastoralism cases still exist and although in lower scale, they have a significant influence on internal efficiency indicators such as repetition, dropout and low transition rates.

5.4 Conclusions

From the study results it can be concluded that the selected Maasai cultural practices influences internal efficiency factors such as dropout rates, repetition rates and transition rates in public secondary schools in Narok South Sub-County. The following conclusions can be made;

- (i) Circumcision as a rite of passage has great influence on internal efficiency especially on repetition, transition and dropout rates in public secondary schools in Narok South Sub-County. An issue such as circumcision is highly valued in the Maasai community. There is a need to ensure that children undergo the circumcision during long holidays to avoid some students dropping out and wasting a lot of school time which leads to low transition rates, high repetition rates and high dropout rates. Since students who are circumcised takes several months to heal, this leads to excessive absenteeism.
- (ii) Early marriages have a significant influence on internal efficiency in public secondary schools. From the study it mostly occurs during the months of September to December when there's high peer influence and more interaction with young men who are out of school. In the month of November –December, most of the girls are prone to peer pressure and parental influence at home as the economic activities are few. This makes the girls engage in sexual activities that lead to early pregnancies and consequently early marriages.
- (iii) Moranism also has a significant influence on internal efficiency in public secondary schools in Narok South Sub-County. This is attributed to the fact that the process takes a long period of time. Some students drop out of school to attend the practice. Those who wish to go back to school often repeat their former classes due to the time wasted. Some of them drop out of school after the practice as they feel that they have the duty of defending the community at all times.
- (iv) Nomadic pastoralism has influenced internal efficiency in the study area. In Maasai community, parents depend on their 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 as opposed to education of their children. This may cause them to lack basic school requirements and consequently contribute to repetition, dropping out or low transition rate.

5.5 Implications of the Study

The following implications were drawn from the study:

- i) The study found out that the circumcision as a Maasai cultural practice greatly contributes to internal inefficiency. Therefore, stakeholders have to increase their contribution towards minimising its influence on education. As a matter of policy, parents should ensure that some practices such as circumcision are done during long holidays to allow for smooth progression of their children in public secondary schools. The government should encourage male circumcision to be carried out during the school long holidays in order to avoid the likelihood of affecting the school calendar and lay guidelines to regulate the kind of counselling to be given to the initiates during this rite of passage.
- ii) This study found out that, early marriages negatively influence the success of internal efficiency in public secondary schools in the study area. The government should strengthen the policy of enrolling girls back to school after giving birth in order to curb the high cases of dropout rates in the study area. This could be through the way of spelling more stiff penalties on the part of parents and principals who fail to uphold the rule.
- iii) The study revealed that the practice of moranism as a cultural practice has a significant negative influence on internal efficiency in public secondary schools in the study area. The governments should enforce the “education for all policy” to make sure that all school going children attend school without fail. This may involve punishing the parents and students who fail to attend school. This may curb the dropout rates that result from moranism.
- iv) Since nomadic pastoralism has a negative influence on internal efficiency in public secondary schools in the study area, it is prudent for the governments to consider simplifying the procedures involved in acquisition of individual land title deed in order to curb nomadic pastoralism which negatively influence the education standards in communities such as Maasai. This may encourage a settled manner of livestock farming.

5.5 Recommendations

Based on the research findings and conclusions drawn, the following recommendations are made.

- (i) There is need to carry out parent sensitization programmes among the Maasai society on the importance of education to their children, which could help to deal with the issue of circumcision if they can be sensitized to do it only during the long holiday. Various leaders from ministry level, County, Sub-County, wards and village levels should cooperate with parents and the society in general to sensitize the community on the importance of education to their children for the development of the whole society. Also civic 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.
- (ii) Early marriages among young girls have a negative effect on realization of their school dreams which affects internal efficiency and mostly lead to 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 who drop out of school as a result of early marriages among the Maasai community to give learners a second chance to continue with their education.
- (iii) There is a need to have policies on education which integrates moranism practices in the education system especially in nomadic communities in order to reduce the student dropout, repetition and low transition rates among learners.
- (iv) The issue of the inclusion of 'educationally disadvantaged' nomadic children into national education system should be considered with the context of integrating the nomadic children within their own household's economy. This can reduce the rates of student dropout, low transition and high repetition among the nomadic communities. There should be more efforts to ensure that the society modernize their economic activities from being pastoral to mixed type of economy. It will be easy for them to settle permanently and get involved in other economic activities such as crop cultivation. In classes with high dropout repetition and low transition, there should be an operational guidance and counselling unit in all secondary schools.

5.6 Area for Further Research

This study was conducted in Narok South Sub-County and focused on selected Maasai cultural practices which influence internal efficiency in schools. From the findings the study makes the following recommendations for further research.

1. In order to generalize these findings to a wider scope, a similar study need to be carried out involving counties with diverse socio-cultural influence on a larger sample and focusing on all socio-cultural factors that may influence internal efficiency in public secondary schools.
2. There is need to investigate whether there are other non-cultural factors apart from the selected Maasai cultural practices (circumcision, early marriages, moranism and nomadic pastoralism) that may influence internal efficiency in schools.
3. There is need to investigate how local leaders especially chiefs, assistant chiefs and community leaders to sensitive the community on how to adjust the cultural practices that affect internal efficiency in schools especially in nomadic pastoralism communities areas.
4. There is need to investigate on the influence of economic factors on internal efficiency in the study area.

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APPENDICES

APPENDIX A: INTERVIEW SCHEDULE FOR THE PRINCIPALS

Dear respondent

I am a post graduate student conducting a research for an award of masters of education. This interview schedule is meant to solicit for information to highlight on INFLUENCE of selected Maasai cultural practices on internal efficiency in Narok South Sub-County. The information will help the researcher to suggest ways of curbing wastage in education especially in marginal areas such as pastoral communities.

Instructions

Please respond to each question as requested.

Section A: Background information

- 1. What is the type of your school?

.....

- 2. How many streams does your school have?

.....

- 3. What is the size of your class in-terms of population?

.....

- 4. In your own opinion do the following selected Maasai cultural practices affects internal efficiency such as (transition rates, dropout rates and repetition in class)?

- (i) Circumcision.....

.....

- (ii) Early marriages.....

.....

- (iii) Nomadic pastoralism.....

.....

- (iv) Moranism.....

.....

- 5. To what extent do the following internal efficiency factors affect your school?

- a) Repetition rates.....%

- b) Transition rates.....%
 - c) Dropout rates.....%
6. Approximately how many students leave school every term due to circumcision?
.....
 7. Approximately how many students leave school every term due to early marriage?
.....
 8. Approximately how many students leave school every term as a result of nomadic pastoralism?.....
.....
 9. When do most students leave school as a result of the following selected Maasai practices?
 - (i) Circumcision
.....
 - (ii) Early marriage.....
 - (iii) Moranism.....
 - (iv) Nomadic pastoralism.....
 - 10 Do your school have a functioning policy on the following indicators of internal efficiency?

Indicator	Yes	No
High repetition rates		
Low transition rates		
High dropout rates		
Poor performance		

APPENDIX B: QUESTIONNAIRE FOR THE CLASS SECRETARIES

Dear respondent

I am a post graduate student conducting a research for an award of masters of education degree. This questionnaire is meant to solicit for information to highlight on INFLUENCE of selected Maasai cultural practices on internal efficiency in Narok South Sub-County. The information will help the researcher to suggest ways of curbing wastage in education especially in marginal areas such as pastoral communities.

Instructions

Please respond to each question as requested.

Section A: Background information

1. What is the type of your school?

- a) Girls boarding () b) Boys boarding () c) Mixed boarding () d) Mixed day ()

2. What is your age?

- a) 10-14yrs [] b) 15-19yrs []
 b) 20-24yrs [] d) 25yrs and Above []

3. What is your gender? Male [] Female []

4. Which form are you in?

- (i) Form One [] (ii) Form Two []
 (iii) Form Three [] (iv) Form Four []

5. How many streams does your school have?

- (i) One stream [] (ii) Two streams [] (iii) Three streams []
 (iv) Four streams [] (v) Five streams & Above []

6. What is the size of your class in-terms of population?

- (i) 1-15 students [] (ii) 16-30 students [] (iii) 31-45 students []
 (iv) 46-60 students [] (v) 61 & above students []

7. In your own opinion state whether the following practices affects internal efficiency such as (transition rates, dropout rates and repetition in class)?

Factor	YES	NO
Circumcision		
Early marriages		
Moranism		
Nomadic pastoralism		

8. Approximately how many students leave school every term as a result of circumcision?

1-5 students () 6-10 students () 11-15 students () 16 students and above ()

9. Approximately how many students leave school every term as a result of early marriage?

1-5 students () 6-10 students () 11-15 students () 16 students and above ()

10. Approximately how many students leave school every term as a result of moranism?

1-5 students () 6-10 students () 11-15 students () 16 students and above ()

11. Approximately how many students leave school every term as a result of nomadic pastoralism?

1-5 students () 6-10 students () 11-15 students () 16 students and above ()

12. When do most students leave school as a result of the following selected Maasai practices?

PRACTICE	January to April	May to August	September to December
Circumcision			
Early marriage			
Moranism			
Nomadic pastoralism			

Section B: Influence of circumcision on the level of internal efficiency in public secondary school system in Narok South Sub-County.

13. At what age do individuals undergo circumcision in your community?

0-8 yrs. () 9-16 yrs. () 17-24yrs. () 25yrs and Above ()

14. State whether you agree with the following statements about relationship between circumcision and internal efficiency in public secondary schools (Where SD = Strongly disagree, D = Disagree, U = Undecided, A = Agree and SA = Strongly Agree)

Statements	SD	D	U	A	SA
Circumcision affects repetition					
Circumcision affects transition from one level to another					
Circumcision INFLUENCE dropout in school					
Circumcision affects performance of learners					
Circumcision is highly cherished by the society					
Circumcision affects boys more than girls					
Circumcision affects school attendance					

Section C: Influence of Early marriage on the level of internal efficiency in public secondary school system in Narok South Sub-County.

15. At what age do boys and girls get married in your community?

0-8 yrs. () 9-16 yrs. () 17-24yrs. () 25yrs and Above ()

16. State whether you agree with the following statements about relationship between early marriages and internal efficiency in public secondary schools (Where SD = Strongly disagree, D = Disagree, U = Undecided, A = Agree and SA = Strongly Agree)

Statements	SD	D	U	A	SA
Early marriages INFLUENCE repetition					
Early marriages affects transition from one level to another					
Early marriages INFLUENCE dropout in school					
Early marriages affects performance of learners					
Early marriages is highly cherished by the society					
Early marriages affects boys more than girls					
Early marriages affects school attendance					

Section D: Influence of moranism on the level of internal efficiency in public secondary school system in Narok South Sub-County.

17. At what age do boys engage in moranism in your community?

0-8 yrs. () 9-16 yrs. () 17-24yrs. () 25yrs and Above ()

18. State whether you agree with the following statements about relationship between moranism and internal efficiency in public secondary schools (Where SD = Strongly disagree, D = Disagree, U = Undecided, A = Agree and SA = Strongly Agree)

Statements	SD	D	U	A	SA
Moranism affects repetition					
Moranism affects transition from one level to another					
Moranism Influence dropout in school					
Moranism affects performance of learners					
Moranism is highly cherished by the society					
Moranism affects boys more than girls					
Moranism affects school attendance					

Section E: Influence of Nomadic pastoralism on the level of internal efficiency in public secondary school system in Narok South Sub-County.

19. At what age do boys and girls participate in nomadic pastoralism in your community?

0-8 yrs. () 9-16 yrs. () 17-24yrs. () 25yrs and Above ()

20. State whether you agree with the following statements about relationship between nomadic pastoralism and internal efficiency in public secondary schools (Where SD = Strongly disagree, D = Disagree, U = Undecided, A = Agree and SA = Strongly Agree)

Statements	SD	D	U	A	SA
Nomadic pastoralism affects repetition					
Nomadic pastoralism affects transition from one level to another					
Nomadic pastoralism Influence dropout in school					
Nomadic pastoralism affects performance of learners					
Nomadic pastoralism is highly cherished by the society					
Nomadic pastoralism affects boys more than girls					
Nomadic pastoralism affects school attendance					

APPENDIX C: RESEARCH PERMIT

THIS IS TO CERTIFY THAT:
MR. JAMES NGUGI NJUGUNA
of EGERTON UNIVERSITY, 68-20115
EGERTON, has been permitted to
conduct research in Narok County

Permit No : NACOSTI/P/16/93474/13722
Date Of Issue : 28th September,2016
Fee Received :ksh 1000

on the topic: INFLUENCE OF SELECTED
MAASAI CULTURAL PRACTICES ON
INTERNAL EFFICIENCY IN PUBLIC
SECONDARY SCHOOLS SYSTEM IN
NAROK SOUTH SUB-COUNTY, KENYA

for the period ending:
28th September,2017



Applicant's Signature

[Signature]
Director General
National Commission for Science,
Technology & Innovation

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit.
2. Government Officer will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one (1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice



REPUBLIC OF KENYA



National Commission for Science,
Technology and Innovation

RESEACH CLEARANCE
PERMIT

Serial No.A **11110**

CONDITIONS: see back page

APPENDIX D: RESEARCH AUTHORIZATION LETTER



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying Please quote

9th Floor, Utalii House
Uhuru Highway
P. O. Box 30623-00100
NAIROBI-KENYA

Ref: No.

Date:

NACOSTI/P/16/93474/13722

28th September, 2016

James Ngugi Njuguna
Egerton University
P.O. Box 536-20115
EGERTON.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Influence of selected Maasai cultural practices on internal efficiency in public secondary schools system in Narok South Sub-County, Kenya,”* I am pleased to inform you that you have been authorized to undertake research in Narok County for the period ending 28th September, 2017.

You are advised to report to the **County Commissioner and the County Director of Education, Narok County** before embarking on the research project.

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

**BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Narok County.

The County Director of Education
Narok County.