

## **Influence of Cultural Factors on Pupil's Transition from Primary to Secondary Schools in Laikipia West Sub-County, Kenya**

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### **Abstract**

From 2017, the government of Kenya aimed at attaining 100 percent transition rate of pupils from primary to secondary schools. In Laikipia West Sub-County whose primary schools are focused by the study, transition from primary to secondary schools averaged at 54.9% from 2008 to 2015. Cultural factors are highlighted in literature as to undermine transition of pupils from primary to secondary schools. The purpose of the study was to determine the extent to which cultural factors influence pupils' transition from primary to secondary schools in Laikipia West Sub-county in Kenya. Using ex-post facto research design, data was collected using self-delivered questionnaire from a target population of 1064 respondents. The study was carried out on a randomly sampled population of 411 respondents, composed of 280 teachers and 131 PTA chairpersons in public primary schools in the area of study. Data was analyzed using simple regression at .05 alpha level. Findings from the study revealed that cultural factors were significantly influencing transition of pupils from primary to secondary schools ( $\beta = -.790$ ) at 0.5 significance level. The study recommended that local leaders should organize for civic education in order to address the identified transition challenges so as to attain a 100% rate of progression to secondary schools.

**Key words: Cultural factors, pupils' transition, primary to secondary schools.**

### **Background to the Problem**

Formal education is a critical input in all realms of development in a nation. In this regard, progression of learners across grades and levels of a nation's education system should be seamless. The term culture is broadly conceived as attitudes, values, customs and beliefs shared by a community or society for that matter (Corkum, McGonnell & Schachar, 2000). Culture, has a fundamental influence on our general outlook of the world and the way we interact with it. Consequently, culture shapes our values, including our likes and dislikes. This observation has the implication that on individual's cultural background and upbringing has a profound effect on how they perceive the world, including the value they attach to both the material and non- material things.

Within the context of education, culture has a fundamental influence on the extent to which parents will invest in their children's education, including their willingness to inspire them to succeed in school. The role of culture on the value we attach to education and consequently the level of children's success in school- which in this context denotes successful learning, performance and progression across grades and levels in an education system is best understood from the point of view of cultural capital, and cultural practices/ traditions. The four cultural practices under the focus of the study are female genital mutilation, early marriages, child labour, and moranism.

Evidence adduced from documented literature in Kenya, however shows that a significant proportion of primary school learners (28%) did not transit to secondary schools between 2009 and 2012. During the same period, 56% of primary school leavers in Laikipia County where this study was carried out did not proceed to secondary schools (Laikipia County Director's Office, 2013). Studies within and outside Kenya have demonstrated that impediments to pupils' transition to secondary schools are typically rooted in the child's cultural background factors. However, the extent to which these factors could be undermining transition to

secondary schools in Laikipia West sub-county has not been documented. This is the gap that this study sought to address.

### **Female Genital Mutilation and Pupil's Progression through the Education System**

According to WHO (2017), female genital mutilation (FGM) is a violation of the human rights of girls and women since it entrenches deep-rooted inequality between men and women. UNICEF (2012) estimates that by 2012, over 200 million women had undergone FGM in 27 countries in Africa. This practice is also prevalent in Asia and Middle East. School girls are the ones who bear the greatest risk since FGM is commonly carried out on young girls from infancy to adolescence. When the vice is practiced to girls at adolescence, it has a direct impact on transition of girls in different ways. It is a serious violation of human rights, and a hindrance to girl's self-determination and self-realization, since it impacts negatively on their rate of attendance and completion of primary education. This is primarily due to the fact that FGM is an initiation ritual that takes months. Consequently, the affected girls may either report back to school late or drop out of the school system altogether. Moreover, girls who undergo FGM ritual in most communities are considered as mature and hence ready for marriage. For this reason, some of the affected girls are married off before transiting to secondary (GTZ, 2009).

Added to this is the fact FGM in some cases leads to health related complications but not limited to severe pain hemorrhage, urinary tract infections and healing wound healing problems. The affected school going girls, therefore tend to either remain at home or lose interest in learning, all of which constrain their chance of making positive progress in school and transiting to secondary schools (WHO, 1995). A research by Women's Global (2007) in Tharaka region, Kenya observed that FGM was performed among girls aged 12 or 13years. Majority of these girls, the study pointed out left primary schools prematurely to marry and start family life. This finding is consistent with the findings of a latter study by Kimonge (2011) in Gucha County, Kenya, which additionally noted that among the factors that triggered dropout from primary schools among FGM victims in the county included, the resultant psychological problems prior and after the FGM event such as suppressed feelings of anger, bitterness and betrayal. The other negative effects of FGM that tend to affect the progress of female children in primary schools and transition to secondary schools include, post-traumatic stress, inability to concentrate in class and remain focused (Karhu, 2010).

### **Early Marriages and Pupils' Progression through the Education System**

According to UNICEF (2010), early marriage is a formal marriage or informal union entered into by an individual before reaching the age of 18 years. At this age, the affected couple are supposed to be in school, some at primary schools and others at secondary schools. Countries where child marriages are recognized include India, Niger, Bangladesh, and Albania (UNICEF, 2012). Early marriage affect education for girls more than boys, because girls are subjected to betrothal and early sex, which is likely result to teenage pregnancies. After pregnancy, girls are forced to elope as a way of preventing single motherhood and fatherless children. Africa has the highest incidence rates of child marriage, with over 70% of girls marrying under the age of 18 years (UNESCO, 2015). In some communities, girls are forced to marry as a way of acquiring social security from their husbands, as well as shying away from being single parents. Forced early marriages result to girls dropping out of school so as to take up their domestic responsibilities as wives and mothers. In areas where cases of early marriages are widespread, some of the parents are not motivated to educate their daughters, because they fear that they could be waste their resources on educating girls, who may eventually drop out of school.

Several studies in different areas have demonstrated that early marriages affect education gains, particularly for girls. For instance, a study carried out by Ahmed (1986) in Niger, revealed that over 44% of girls could not acquire secondary education because they were married off under the age of 15 years. In Nigeria, study findings by Ali, Dada, Isiaka and Salmon (2014) revealed that some of the parents married off their girls early, because they believed that investment in a girl's education is a waste of money, since they will get married and benefit another house. In Kenya, Chemurgor (2002) carried out a study on the influence of church on female circumcision in Emkwen, Nandi County, Kenya attributed early marriages to poverty. The study observed that some of the parents who were unable to educate their children opt to marry off their girls at the expense of schooling. Such parents are likely to marry off their daughters in hope of earning some income through bride price. This is supported by a study by Nour (2006) that revealed that parents with low income in ASALs are tempted to betroth their young daughters as soon as they are promised dowry. Early

marriages therefore denies the affected girls a chance to complete their primary education, and transit to secondary schools.

### **Child Labour and Pupils' Progression through the Education System**

The other cultural practice that has the potential to impact negatively on pupils' progression in primary school and successful transition to secondary schools is child labour. Child labour denotes any kind of work that deprives children of their childhood, their potential and their dignity, including any kind of engagement that is harmful to the child's physical and mental development (ILO, 2015). Child labour often involves work ranging from mining, helping in parents' business, hawking, and livestock herding. In some cases, children are compelled to carry out these activities during school days, at the expense of attending school to learn. In most cases, children are given money for the services they render however little the payment may be. Exposing children to earning at an early age has an effect on a child's education, for instance they are likely to drop out of school or work after school, a factor that make them lose value for education and learning. Those who continue with learning, they are likely to be less attentive in class, a factor that may impact negatively on their learning gains (academic performance), and reduce their chances of transiting to the next level of education.

Literature is replete with ways in which child labour may impact negatively on schooling. For instance, a study by Khanam and Ross (2006) in Bangladesh showed that attendance and grade attainment were lower for children who were working, a factor that was lowering their progress grades and levels in the country. Similar findings were demonstrated by studies by Dollar and Glewwe (1998), and Heady (2000) in Vietnam and Ghana respectively. In another study carried out by Gordon (2016) in Kenya, it was observed that victims of child labour, particularly in informal settlements were malnourished, a factor that the study noted affects their physical wellbeing, and the capacity to make positive progress in their studies in primary schools. The study by Appleton (1995) in Kenya further revealed that children who were exposed to hazardous working conditions, for instance mining and construction sites were more likely to be deviant in school. Consequently, such children had high chances of playing truant and in extreme cases to drop out of primary schools before transiting to secondary schools.

### **Moranism and Children's Success in School**

Another cultural activity that has been associated with low progression of learners in school is initiation of boys (commonly known as circumcision). Rigby (1985) defined initiation as a rite of passage, which marks the transition from childhood to adulthood. It is therefore an important stage in a person's life, since it marks a conformity with community requirements to a responsibility stage. In Kenya, male circumcision is practiced by almost all communities, but the cultural initiation rites after circumcision (moranism) are emphasized by few communities, particularly the pastoralists Maasai and Samburu. Other communities who practice boys' circumcision are the Bukusu and the Tiriki from Western Kenya. A study by Action Aid Kenya (2004) revealed that boys in majority of Kenyan societies are circumcised when they are still young at primary school age. This implies that circumcision is carried out at the time when boys are transiting from childhood to adulthood, from lower primary to upper primary, and from primary to secondary education.

Moranism affects the boy's completion rate in primary schools and their progression to secondary schools. First, circumcision is carried out in the course of school life of a child, and therefore likely to reduce their school attendance, teacher- pupil contact time, and hence non-coverage of the academic syllabi by the pupils. Secondly, during initiation period, initiates are offered informal cultural education. Some of the initiates value this form of education, at the expense of formal education and schooling. As a result, some of them may drop out of school to look after cattle as part of their cultural obligation. After circumcision, they take a lot of time to adjust and settle back into the school routine. This affects their concentration in school and their performance in academic work. These effects of moranism on education have been documented in different studies. For instance among the Maasai community of Kenya, a studies by Ronoh (2008) and the Institute for Maasai Education, Research and Conservation (2014) revealed that the initiation ceremonies took a long time such that it interfered with the school calendar. As a result, boys who were enrolled in a school were forced to leave school for a while. Some of them returned to school later while others abandoned schooling and concentrated on cultural responsibilities to serve their community. This can be attributed to the fact that some of the initiates (morans) value the informal education offered to them during

initiation, and opt to drop out of formal education and schooling. In addition, a few of them are selected to become age set leaders with defined leadership roles.

Among the Kalenjin communities in Kenya, a study by Chang'ach (2012) revealed that since circumcision for boys is done after every 10 years, circumcision was a protracted activity that took three months. As a result, the ceremony has adverse effect on education since some of the boys left their schools before December holidays to participate or cerebrate initiation ceremonies. Parents, teachers and the community leaders were aware that the ceremonies have a negative effect on education but they continued to turn a blind eye on the issue and even cooperate with the organizers of the festivities. In some of the schools, only female teachers were left in school because many of their male colleagues choose to attend the traditional festivities. This is likely to affect the quality of teaching and learning, as reflected in examination results. A later study by Kipkorir (2015) found out some of the cultural education given to boys after circumcision placed them at a crossroad between discipline and indiscipline, tradition and modernity. This means that some of the boys regarded themselves too mature to respect their teachers and eventually dropped out of primary school before they transited to secondary schools.

Bukusu of Western Kenya is another community that regards boys' circumcision. A study by Okolla (2013) shows that informal education provided during initiation influenced use of chants, incense, drugs, alcohol and music. However, some teachers were also involved as circumcisers or circumcision assistants or parents who could not keep off from the ceremonies. Absence of teachers left remaining pupils free to loiter and join the singing and dancing groups outside the school. Circumcision ceremonies among the Bukusu are carried out along formal school programs such that boys are torn between attending school and the impending circumcision. In another study by Khamati and Nyongesa (2013), it was observed that absence of teachers and pupils negatively affected the syllabus coverage, translating to poor performance by pupils. The study further observed that anxiety by the initiates before circumcision interrupted their concentration in class, which have a direct influence on their academic performance and eventual transition to secondary school.

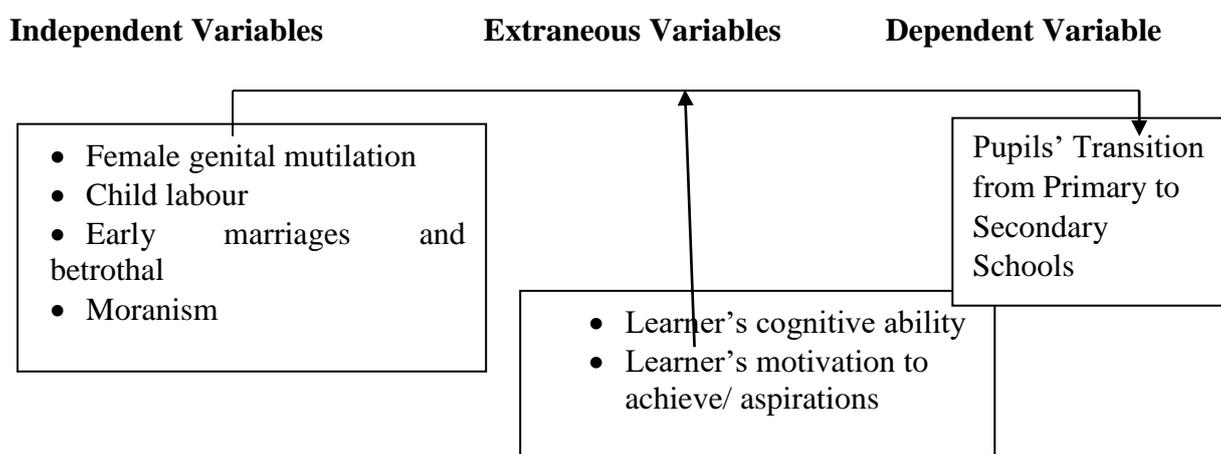
### **Theoretical Framework**

The present study is guided by the cultural deficit theory by Pierre Bourdieu (Bourdieu, 1985). The term deficit refers to capital deficit theory, defined in the capital theories of Pierre Bourdieu that are based on perceptions of cultural and symbolic stratification in society, which are supported by intergenerational strategies to maintain the status quo, which lead to persistent educational inequalities. Bourdieu's work in the development of socio-cultural and capital theories addressed two concepts that form the basis of the cultural deficit theory. These concepts are cultural capital and cultural deficit. His work attracted a lot of scholarly critical analysis that has also strengthened knowledge on the operation of the theory. For instance on cultural capital, Bourdieu (1986) says that human societies are organized in systems of economic and cultural production. This means that societies and the social groups within them reproduce, and produce different forms of capital across generations. These forms include social capital, cultural capital and economic capital. All these forms of capital can be converted, for instance financial capital to cultural capital, cultural capital to social capital, and so on. Societies and social groups continuously compete for real and symbolic capital for the benefit of present and future generations.

Sullivan (2002) say that cultural capital in education equip learners with positive attitudes, motivation and appreciation. These attributes in turn raise their commitment to attend school, work hard, perform well and proceed to the next level of education. In the present study, the cultural forms of capital acquired by pupils include religious beliefs, value for education, code of conduct and morality that facilitate their smooth learning, performance and eventual progression to secondary school. The cultural deficits that on the other hand affect transition of pupils are reflected in female genital mutilation, early marriage and betrothal, child labour, teenage pregnancies, and moranism. Transition from one level of education to the other (in order to acquire more capital) is determined by the interplay between the nature and amount of capital (cultural, social and economic) on one side, and the cultural deficits in a given area. The study holds that while cultural deficits provide a high chance that pupils encounter academic problems, they also increase the probability that pupils may perform poorly in school. Academic problems and poor performance reduce the chances of pupils to progress to secondary school. As a result, when cultural capital exceeds cultural deficits, there is high transition on an education system while more deficits lowers transition to secondary schools.

## Conceptual Framework

Primary education is a critical phase of a child's schooling life. This is because, this level of education equips learners with knowledge and skills necessary for handling more advanced learning materials in secondary schools. For learners to master primary education curriculum, parental support is very critical in terms of material and non-material input in a child's education. This is because parental support enhances enrolment, retention and thus transition to secondary schools. The study holds that pupils' academic gains and hence transition to secondary school (dependent variable) is contingent upon cultural factors, in terms of female genital mutilation (FGM), Child labour, early marriages and betrothal, and moranism. The overriding assumption in the conceptual framework model is that although the independent variables have the potential to negatively influence pupils' transition to secondary schools, this effect may be counteracted if the learner has high level of cognitive ability and motivation to achieve. For instance, even in a situation where cultural practices are not conducive, a pupil may transit to secondary school if he/ she capable of achieving in the KCPE examinations and hence transit to secondary schools owing to intellectual ability and motivation to achieve, and consequently progress in the education system. Marczyk, De Matteo, and Festinger (2005) have averred that extraneous variables have the potential of generating rival/ competing hypothesis that might explain the results of a study, and consequently compound its internal validity. In this regard, the study controlled extraneous variables through randomization. Thus, respondents were selected through stratified and simple random sampling techniques so as to decrease the effect of extraneous variables. The conceptualized relationship between the variables subsumed in the study is schematically presented in Figure 1.



**Figure 1: Relationship between Variables Subsumed in the Study**

## Research Methodology

The study adopted ex-post facto research design. This is a type of design that is applied in a situation whereby independent and dependent variables have already interacted. In this regard, the effect of interaction between the independent and dependent variables is determined retrospectively (Kerlinger, 1986). The study targeted a population of 1,064 respondents comprising 933 public primary school teachers and 131 chairpersons of Parents and Teachers Association (PTA) from 131 public primary schools in Laikipia West sub-county. The study was carried out on a sample of 411 respondents comprising 131 PTA chairpersons and 280 teachers. All the PTA chairpersons (n=131) in the 131 schools in the sub-county participated in the study. The 280 teachers were selected using simple and stratified random sampling technique. The starting point in applying the two sampling designs was to determine the required sample size of teachers who would participate in the study. According to Krejcie and Morgan's (1970) table for determining sample size (n) in a given population (N), the ideal sample in a population of 933 subjects is 280 cases. This is equivalent to 30% of the total number of subjects in the population.

There were two parallel questionnaires; one for teachers (QFT), and the other for PTA chairpersons (QFPTAC). The matrix items in the questionnaires were rated on a five- point Likert scale in which each item represented a given response category. The response options were denoted by choices 'Strongly Agree (SA)', 'Agree (A)', 'Undecided (U)', 'Disagree (D)', and 'Strongly Disagree (SD)'. The five options were allocated '5' '4' '3' '2' and '1' scores respectively. The items measured the respondent's perception of the

extent to which selected community, cultural, school and family factors were impinging upon pupils' transition from primary to secondary schools in the study area. In order to determine the extent to which independent variables impacted negatively on pupils' transition from primary to secondary schools in the study area, individual responses relating to each independent variable (items 7- 35) were divided by the total number of respondents (n= 250). Based on the anticipated range of mean scores, level of influence (LOI) index was generated, whose value ranged from a minimum mean score of 1 to a possible maximum mean score of 5. The mean scores were grouped into four quotas which were categorized into four levels of influence which indicated the extent to which a given indicator of the independent variable in question impacted on pupils' transition to secondary schools. The four levels of influence were denoted by four descriptors, namely very low level of influence, low level of influence, high level of influence, and very high level of influence, as shown in table 1.

**Table 1: Expected Mean Scores Ranges by LOI on Pupils' Transition to Secondary Schools**

Mean Score	LOI
1.99	Very low level of influence
2.99	Low level of influence
3.99	High level of influence
4.99	Very high level of influence

A higher score therefore indicated that the factor in question was a higher risk factor in regard to pupils' transition and vice versa.

The validity of the instruments (QFT and QFPTAC) was achieved through two ways. First, an in depth review of literature review was carried out on the influence of cultural factors, on pupils' transition to secondary schools. The instrument was additionally validated by the two supervisors and two other experts in the Department of Curriculum and Education Management in Laikipia University. Lastly, the instruments were piloted in five public primary schools in the neighbouring Nyahururu sub-county with a view to determining the clarity of the items. Items in the instrument that appeared to be unclear to the trial group or open to misinterpretation, including those that were left unanswered were rephrased prior to the execution of the main study. Reliability of the instruments was estimated through test- retest technique. This involved administration of the instrument to the pilot group. The instrument was subsequently re-administered to the group after two weeks. Responses to the items during the two test administration phases were correlated in which a correlation coefficient of R= .89 (89%) and R= .85 (85%) were realized with regard to teachers and PTA chairpersons' questionnaire respectively. The two instruments were therefore considered to be reliable since, as has been explained by Marczyk, De matteo, and Festinger (2005) a reliability coefficient exceeding .70 (70%) is considered ideal in social science research.

The instrument's internal reliability was measured through Cronbach's alpha which according to Bryman and Cramer (1997) is ideal for internal reliability estimation of Likert scale matrix items. The objective was to assess whether items in the two parallel instruments were really measuring the degree to which cultural factors were influencing pupils' transition to secondary schools in Laikipia West Sub-county. The Cronbach's alpha obtained was .89 (89%) and .87 (87%) as pertains to teachers and PTA chairpersons' questionnaires respectively. The two instruments were therefore deemed reliable in view of the fact that they were consistent in measuring the influence of cultural factors 89% of the time in respect to teachers' questionnaire and 87% of the time with regard to PTA chairpersons' questionnaire, and that error may have only occurred 11% and 13% of the time respectively.

Before the actual study, an introductory letter to the National Commission for Science, Technology and Innovation (NACOSTI) was secured from the Graduate School, Laikipia University, with a view to obtaining a research permit. After securing the permit, key officers, specifically the Sub-county Director of Education and head teachers of the participating schools were personally informed of the impending study. Thereafter, the questionnaires were personally delivered to the sampled respondents. This mode of instrument administration was selected because it enables the researcher to create rapport with the

respondents in addition to explaining the purpose of the study to the respondents including issues that may require clarification by respondents (Cohen & Marion, 1994). Respondents were given two weeks to respond to the items in the questionnaire. After the expiry of the two-week's deadline, the questionnaires were personally collected for the purpose of analyzing of the responses to the items in the instruments.

Raw data collected from the respondents was coded, with each code representing a given response category. The codes were manually entered into a code sheet. Thereafter, data from the code sheet was entered into a computer and analyzed Statistical Package for Social Science (SPSS) computer software version 22.0 for windows. Two approaches were applied when analyzing the data. The first approach involved computation of mean scores of the responses to the matrix items. This involved summation of scores from each item and dividing the total sum by the total number of respondents. Mean scores from teachers and PTA chairpersons were in turn aggregated and divided by two so as to get the grand mean score for the two groups. The objective of computing the mean scores for the matrix items was to determine the LOI (see table 1) of each factor in the matrix items on pupils' transition to secondary schools. The second data analysis level involved simple regression analysis at .05 level of significance.

### Data Analysis

The overall objective of the study was to find out whether cultural, factors have any influence on pupils' transition to secondary schools in Laikipia West sub-county. To achieve this objective, responses to the items were summed up and divided by the total number of respondents (n= 381). This generated mean scores for each cultural factor and the grand mean or the mean of the mean scores for that matter. This level of analysis aimed at getting the general impression of the respondents' perceived influence of the selected cultural factors on pupils' transition to secondary school. The outcome of this analysis is presented in table 2.

**Table 2: Respondents' Mean Score on the Influence of Cultural Factors on Pupils' Transition to Secondary Schools**

<b>Cultural factors</b>	<b>Mean Score</b>	<b>Standard Deviation (SD)</b>
Female Genital Mutilation (FGM), which leads to early marriages and hence dropout among some of the affected girls.	3.14	1.415
Attachment to cultural based labour practices e.g., rearing of cattle and fetching firewood by school going boys and girls.	3.48	1.395
Early marriages and betrothal practices in the community.	3.36	1.292
Teenage pregnancies.	4.04	1.153
Preference for moranism among boys after initiation rather than progressing to secondary schools.	3.34	1.614
<b>Grand Mean</b>	<b>3.35</b>	<b>1.367</b>

Source: Field data, 2017

As it is envisaged from table 2, the grand mean score with respect to the five selected cultural factors stood at 3.35. This implies that the influence of the six cultural factors on pupils' transition to secondary schools as perceived by the respondents was high (see the LOI index in table 1). It is further learnt that the cultural factor which in the opinion of respondents had the highest level of influence on pupils' transition to secondary schools was teenage pregnancies (mean= 4.04), followed by attachment to cultural rooted labour practices (mean= 3.48), and early marriages including betrothal practices among communities in the study area (mean= 3.36). The factor that had the least impact on pupils' transition to secondary schools, the table shows was female genital mutilation (mean= 3.14).

Apart from exploring the level of influence of the selected cultural factors on primary school pupils' transition to secondary schools, the analysis was taken a notch higher whereby an attempt was made to determine whether the cultural factors under focus had any statistically significant influence on pupils' transition to secondary schools. The guiding hypothesis in this analysis was stated as follows;

Ho<sub>1</sub>: Cultural factors have no statistically significant influence on pupils' transition from primary to secondary schools in Laikipia West Sub-county, Kenya.

The hypothesis presumed that the selected cultural factors had no statistically significant influence on pupils' transition from primary to secondary schools. To ascertain the truth of this assumption, simple (bivariate) linear regression was run with a view to establishing whether the selected cultural factors had the capacity to predict pupils' transition to secondary schools. The results of simple linear regression analysis is summarized in table 3.

**Table 3: Summary of Simple Linear Regression Analysis between Cultural Factors and Pupils Transition from Primary to Secondary Schools**

Variable		r	r <sup>2</sup>	Constant	df	F	p
Dependent	Pupils' transition	-0.790	0.624	100.729	1,381	630.133*	.000
Independent	Cultural factors		beta (β)	Regression coefficient		t	
			-0.790*	-2.424		-25.102	.000

(\* means significant at .05 alpha level.)

Table 3 presents several statistical indices pertaining to the link between cultural factors and pupils' transition to secondary schools. From the table, it can be learnt that the F- value was statistically significant (F = 630.133; df = 1,381; p<.05). This implies that there was a linear relationship between the selected cultural factors and pupils transition to secondary schools. In other words the selected cultural factors were capable of predicting the level of pupils' transition to secondary schools. The table further shows that the beta value (β= -0.790) was negative and statistically significant (t = -25.102; p<.05). This indicates that the selected cultural factors had a statistically significant influence on pupils' transition to secondary schools. Based on the generated r<sup>2</sup> values, it can be reasoned that prevalence of the selected cultural factors in the study area were lowering the rate of pupils' transition to secondary school by 62.4%. On the basis of the findings captured in table 3, the formulated null hypothesis (Ho<sub>1</sub>) was rejected and conclusion made that the selected cultural factors and pupils' transition to secondary schools were not statistically independent. This implies that the selected cultural factors were a reliable predictor of primary to secondary transition rate.

The observed magnitude of the negative influence of the selected cultural factors on pupils transition to secondary schools is consistent with the findings of an earlier study by CAMFED (2009) which demonstrated that repugnant cultural factors like FGM and early marriages were critical risk factors to girls' transition to post primary institutions in rural parts of Africa, more so the ASALs. Similarly, a number of studies in Kenya (e.g., Koskey Chang'ach, & Kipsoi, 2012; Kratli, 2001; Nkoyiai, 2011) observed that some of the risk factors to pupils progression in primary schools and eventual transition to secondary school in the county were FGM, strong attachment to traditional labour practices which disadvantaged school going children, early marriages, and teenage pregnancies.

The study concluded that the cultural factors focused in the study were playing a significant negative influence on pupils' transition to secondary schools in the sub-county. In light of the observations that teenage pregnancies, negative cultural-based economic practices, specifically the use of school going children in livestock herding activities and early marriages were the major risk factors in regard to pupils' progression to secondary schools, the study recommended that first, on the issues related to teenage pregnancies and early marriages, there is need to come up with strategies to prevent teenage pregnancies in the sub-county; including, sensitization of school going children and their parents on the dangers of pre-marital sex and early marriages. Such an initiative should involve the core stakeholders such as educators (i.e., school leaders and teachers), community leaders, for instance influential church leaders, the National Government Administration Officers (NGAOs) and the county government. In regard to elimination of child labour in the livestock economy, there is need for the national government and county governments to enforce anti-child labour regulations and those safeguarding the rights of children to basic education as stipulated in the article 53 of the constitution (RoK, 2010), article 31 of the Basic Education Act (RoK, 2013), and article 5 of the County Early Childhood Education (RoK, 2014). Such efforts should include close collaboration with different actors including parents, community leaders, teachers, local pastoralists and their networks.

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