

Article

Development of women's education in Kenya

Chuei Mareng

16216 - 93 Street, Edmonton, AB, Canada T5Z 3M9. E-mail chueid@yahoo.co.uk.

Accepted 16 February, 2010

From century to century, education for women/girls has always been an issue in the world, especially in developing countries. Education has also been seen by some cultures as root causes of change to their cultural norms. Having education indeed does allow a person to make proper choices about their future life. However, this idea of choices has not always been the case in the countries where most of the population is not educated. This article analyzed the significance of education by looking at the women with education and women without education in Kenya. It is obvious that women with education have great autonomy when it comes to decision-making process that involves choices.

Key words: Gender, development, women with education, women without education, analysis of women's education.

INTRODUCTION

Development in the field of education has been essential for eradicating differences in gender-based educational attainment in the world. The goal of this article is to analyze the women's education in Kenya with focused on importance of education. Karl Marx has long been debating the relative importance of this subject (McMicheal, 2004). Development is referred to here as discovering new knowledge about products, processes and services and then applying this knowledge to create new needs, which advances society toward change in one way or another (Pieterse, 2001). However, female education has been identified as more crucial for the advancement of nations than just education in general (McMicheal, 2004). It is now widely recognized that the social returns to female education is greatly exceeding those of male education because development cannot happen without the participation of women in society. Education empowers women to participate in the implementation of necessary social changes, for instance raising smaller and healthier families; while women with no education usually have more children (Moraa, 1999).

A distinctive line could be drawn when one talks about educational advancement. This analysis will focus on Kenyan women's education as a comparison of women with education and women without education. In comparing the importance of women's education, it becomes clear that women are essential in providing stability and good health to their families. The question is dynamic, but in addressing it, it would be instructive to

understand the debate surrounding women's education (Sachs, 1999). The theme analysis of this paper concerning women with education and women without education in Kenya is divided into five as follows: firstly, focus on women with education at all levels; secondly, focus on women without education; thirdly, an analysis of women's education; and fourthly, conclusion of the whole essay with some observations concerning the development of women's education. The purpose of this article is to examine the significance of education in women's lives in all circumstances of their decision-making.

RESEARCH METHODOLOGY

After considering various approaches to methodology, I decided that data analysis would be the best for this research since its concentration was based on the facts and comparison with existing literature on subject being pursued. Working with data simplified and organized the studies into traceable information when compared to the data of the studied area by breaking data into manageable units and discrete patterns. Therefore, the data for the research were collected from various forms such as journal articles, internet sources, books, UNHCR documents and my own experiences as a refugee person in Kenya. Bogdan and Biklen (2003) claimed that data are both evidence and clues for assessing a situation that is being studied. Data is referred to as rough materials that researchers collected from the world researchers are studying. So, various sources and my life experiences as a refugee person at Kakuma Camp in Kenya were the focused of this study is

to provide evidence to readers and researchers, who have little knowledge on women's education in Africa.

Women with education

Development in the field of education has been an objective of the Government of Kenya (GoK) since its independence in 1963 (Sheffield, 1973). The objectives of development are clear because many different stakeholders do consider education as both basic right and societal responsibilities too (Muchungu, 2003). In this way, there has been long outstanding cooperation between the GoK and Christian missionaries. Sheffield noted, "The history of the development of African education is largely a history of the development of the grant-in-aid system" (1973). The term 'grants-in-aid' refers to government's money that assists a non-governmental system or project through voluntary agencies, in this case for educational systems. There is no doubt that the result of this 'grant-in-aid' system; the Kenyan educational system quickly became more advanced than those of other East African countries (Arnold, 1974).

Development of education for women in Kenya has shown that educated girls on the average have better lives than those who are uneducated (Ministry of Education, 1988). Educated girls are more capable of making their own decisions rather than relying solely on their parents or families, allowing them to be more self-reliant. This indicates that education is a very important factor in the development of any society (Arnold, 1974). There is no way that a country can achieve development without the participation of women in society and government. It is not just the participation of women in government that is the necessary solution, but the decisions that the government makes can be positively influenced by their participations (Ahlberg, 1991). A report by the Minister of Education indicates that the government's long term framework for the development of the Kenyan women's education will enable Kenyans to cope with the challenges of economic development and will allow Kenya to sustain a large population while ensuring improvement in the standard of living and general quality of life (Ahlberg, 1991). It is not surprise to point out that ethnic groups' aspiration for power has been one of the problems in which women have been marginalized. Kenya has 70 ethnic groups living within its borders (Wood, 1999).

Without the education and participation of Kenyan women, it is difficult to imagine that the government's plans will work (Ministry of Education, 1988). It can be argued that women should handle most of the decisions concerning social equality because they played an essential role in society. It is claimed that large numbers of girls are denied education because they are either kept at home or sent to other households to be domestic workers (Fududa-Parr, 2004). As such, women's education would be essential if the government could afford to train women in various fields.

Women's education is very important, because women have a central role in the management of households (Ahlberg, 1991). However, the participation of women in society and government has helped immensely, especially in the campaign to control rapid population growth. The Minister of Education's report indicated, "A campaign to promote family planning and maintain reasonable rate of population growth can be sustained by available resources" (p. 7). The importance of women in the social realm and their presence in decision-making roles encourages the government to educate more women so that the population will not go out of control, which would have a negative effect both on the society and the economy. The system of education is the significant factor in the development of society and is the only system people should rely on. This suggests that allowing women to have education will encourage them to choose what is best for themselves and it will lead to improvement

of demographic.

Development of the education system is not only beneficial because it provides for the education of girls, but it also can be used to promote many important features such as a democratic system of government (Kibaki, 2002). Democracy allows societies to choose from possibilities in such a way that everything undergoes a process of discussion. A good example is the democratic election that was held two years ago which indicated that Kenyans were concerned with development issues because they have chosen the National Rainbow Coalition (NARC) when it promised that it would promote basic education and make primary education free (Kibaki, 2002). A statement made during the campaign by NARC promised, "NARC will bring to Parliament a sessional paper on the Koech Report on education and ensure that we implement whatever promotes our vision for progressive education" (Kibaki, 2002). This statement provides the hope for Kenyans that this government will provide free education to develop and improve their society.

With the development of education for women, Kenya seemed to be more advanced than its neighboring countries because the government has finally made women's education a priority (Sheffield, 1973). Missionary societies have been educational pioneers in Kenya and have rendered a distinguished service. Sheffield (1973) noted that:

Acknowledging the education of women and girls had lagged seriously behind that of men; it called for increased efforts in this area on the grounds that educated wives and mothers would contribute to general welfare of the home and community.

In this case, one can see that education is believed to be of great importance for society's growth in all forms of human socialization.

Relatively, both lines of thinking, ranging from advocacy of education as an abstract training of the mind to education as a commitment to rudimentary agricultural training, were already being presented in the missionaries' formal education in Kenya (Alterincham, 1955). This form of thinking indicates that education has become a tradition in Kenya. Sheffield (1973) also noted, "Adapting [these ideas] necessary to change circumstances and progressive ideas, as an agent of natural growth and evolution" that will allow society to develop self-reliance. Kenya seems to have achieved more progress in the education of women than many countries in the East African region (Berg-Schlosser, 1984). Ironical the problem of this argument is that there are some ethnic groups inside Kenya who ignored the idea of promoting women's participation in education, mainly because they wanted to keep the girls at home for the benefit of the parents and not the girl's benefit. A good example is in the Maasai culture, which the issue of dowries is a priority to the people who 'own' the girls (Ahlberg, 1991).

Maasai saw the girls as a means for providing wealth by either marrying them or by 'giving them' to someone rich (Ahlberg, 1991). These traditional beliefs in some parts of Kenyan society has led to ignoring women's education by many Kenyan ethnic groups, although the government is trying to do what it could to alleviate women's lives. In Maasai culture, women train girls to be wives and mothers by having them help around the house (Ahlberg, 1991). Girls help with cooking, preserving food, caring for children, cleaning the house, washing clothes and gardening. They milk cows, churn butter and make cheese (Ahlberg, 1991). How can women participate in the advancement of society and have careers if they are restricted by traditional norms? It is believed that all human beings have the same consciousness that they are born with. In such a circumstance, women should have opinions about the decisions concerning their lives. Nevertheless, in Turkana society, controls of women have gone beyond the imagination.

They do so in part, because there have been no laws which punish those who force girls out of school.

Thus, the absence of such legal texts makes it difficult for the police to arrest those who do such acts (Kajiado, 2000). The good news is that the women's movement has helped some Kenyan women to eradicate negative attitudes that girls face in schools, hospitals and bars. Smith (1998) cited a statement from Massai elders, who said, "The girls of the railway line are destroying the country; they abandon the customs of home and simply follow their own" (n. p.). The elders claim that development has negative impact on their society because girls are making their own choices in life. In this regard, it can be argued that building the community's voice into a plan to maximize the output of limited public resources and finding solutions that are sustainable for local communities can help to close the sex gap and will guarantee girls education in society (Kajiado, 2000). Hence, guaranteeing education for women can be a nightmare considering some traditional beliefs, but it will make more services available to girls and families (Smith, 1998). In most local communities in Kenya, girls do not receive the same educational opportunities as boys. Even when given the opportunity to be educated, girls typically face formidable barriers to the completion of their studies. Such barriers are either directly or indirectly related to issues surrounding reproductive health, sexual behavior and maturation (Moraa, 1999).

It has been reported that some of the main causes of school dropout in Kenya include early marriage, pregnancy, lack of gender appropriate facilities in schools (such as latrines), low self-esteem, lack of money, harassment by male teachers and fellow students and the low value placed on the education of girls by their parents and society in general (Ministry of Education, 1988). Indeed, the government has been aware that Kenyan culture must still be maintained while advancing education. The Ministry of Education report stated, "The government has established a Ministry of Culture and Social Services and also encourages various cultural activities in order to promote cultural development" (1988). In this regard, it can be argued that the government's report thus proposes that education will help communities to develop despite the risks it poses to the cultural life of Kenyans.

Most Kenyan women who are educated see that progress that has been made is not enough to combat the vulnerability of girls (Langley, 1979). They claim that educational development is very significant for human progress and that more needs to be done to provide women with a sustainable future. Kajiado (2000) cited Mutua saying:

The country cannot claim to be on the right course of development if the majority of women are illiterate. A larger percentage of the populations (women) are not receiving education to enable them to contribute effectively to the development of this country. (n. p.)

Education has become the only tool for combating poverty while it should be seen to be a right of everyone (Kajiado, 2000). There is no need to allow boys to receive a better education than girls. It is only that women are not physically strong like men, but intellectually; they are like any man on this planet. As a result, women without education pay heavy prices, because they do not say anything even though it is against their wills. This suggests that when people are told by other sex, there is a clear within such order given. Therefore the receivers pay heavy prices, because they do not have any say in that discussion process.

Women without education

Kenya's advancement in educating women can be compared with other East African countries. It can be argued that Kenya has

gained in this kind of comparison. Although the goal of universal education has not yet been reached, many advances have been made (Sheffield, 1973). Even when problems seem to slow the progress that is being made, there is still a hope that one day universal education will be available to all Kenyans. As such, it can be argued that investing in women's education yields massive economic and social benefits. Women with more education delay childbearing and bear fewer and healthier children among other demographic outcomes (Sheffield, 1973). Indeed, Kenya has made enormous strides toward universal enrollment; Kenyan parents and educators are very concerned about their children's education (Kajiado, 2000). Although Kenya has achieved relative political stability, poverty and traditionalism remain two serious obstacles to achieving equal rights for women in Kenya.

Moreover, government policy, legislation and the media favor women's rights, but the traditionally low status of women is hard to overcome in Kenyan society. Ringa notes that a 12-year-old girl walked out of marriage after three years and went back to school (Ringa, 2003). She had an ambition in schooling, but conditions forced her to get married at an early age. Looking at the gap in age, she might have married the man while she was only nine years old (Ringa, 2003). In the case of marriage in early age, one may ask; is it right for the parent to force girls to marry at such an early age? The answer to this question is not simple and the society needs to debate such issues, since it is clear from the alternative development that society's participation is the only way to debate what affects them. Societies seem to have their own ways of treating women based on what they believe is right for them to do.

Indeed, most of customaries law disadvantages women, particularly in the areas of property rights and inheritance (Stephan, 1997). Girls are forced to accept situations they have not chosen, but must accept it because of traditional ways of life. A good example is in Western Kenya, the inheritance of wives is practiced and this practice has helped to increase the spread of disease (Muthengi, 2003). The tradition which forces women to move from husband to husband often disadvantages women, because of sexually transmitted diseases. Women follow this tradition because they have been marginalized by the system (Muthengi, 2003). Violence against women is also a serious and widespread problem in Kenyan society. This is because some traditional cultures permit a man to discipline his wife by physical violent means and is ambivalent about the seriousness of such problems as spousal violence or rape. There are no laws in Kenya specifically prohibiting spousal violence or rape (Muthengi, 2003). This is a great blow to Kenyan society and the criminalization of such violence should be made a top priority.

It is very clear under the customary law of most ethnic groups in Kenya that a woman cannot inherit land and must live on the land as a guest of male relatives by blood or marriage. Women continue to face both legal and customary discrimination in other areas as well (Stephan, 1997). A married woman is legally required to obtain the consent of her husband before obtaining a national identity card or a passport. Such circumstances of inhibit usually prevent society from achieving advancement. Complaints have also been launched by human rights activists concerning the raping of girls in Kenya and the fact that it has fueled the spread of HIV/AIDS in that country (Stephan, 1997). Furthermore, those who face these difficulties are usually women from poor families. It is hard to see how Kenyan societies are going to control these brutal acts against girls. Some believe that those who deny girls formal education face shortages of economic income (Kinyatti, 1987). Girls in many countries are frequently kept at home and away from school to do domestic work simply because the education of girls is not valued.

The denial of girls' education in any circumstance can be devastating for children because they lack guidance for their futures (Kinyatti, 1987). It is not surprising to say that women do most of

the activities in the household. It is also important to point out that the lack of education for women is real and has destroyed some women's futures in terms of being forced to do what they are not willing to do (Bienen, 1974). A good example is the Maasai Community where women do not have the right to choose what they want to do with their lives. The fathers, who are thought to have the right to say what their daughters will do, make most of their decisions (Bienen, 1974). A girl may fall in love with someone whom she likes. Nevertheless, if the families favor someone with more cattle, the girl must marry him so that the family can have more cows.

Despite the fact that education should be a fundamental right for all children, including such girls, which will guarantee them self-esteem and the ability to choose what is good for themselves (Kajiado, 2000). This suggests that uneducated women pay a great price and are disadvantaged in many social aspects. Most girls quit school because they have no food to bring to school because of restrictions from their parents (Kajiado, 2000). According to a report released by the Inter-Church Coalition on Africa noted:

Generally enrolment of girls in Kajiado secondary school has not matched that of boys. While many boys complete their secondary schools or even go to colleges and most of the few enrolled girls drop out due to various factors but mainly early marriages and Female Genital Mutilation (FGM). (Kajiado, 2000, n. p.)

These are problems that society faces whenever it attempts to achieve social development. To abolish early marriage or female genital mutilation, parents may need more compensation so that they can be free from poverty (Kajiado, 2000).

Apparently, the government contributions will not be enough for everyone. One-thing governments can do, however, is to legally prohibit such inhuman acts so that girls can have the dignity and respect that is their rights. Female Genital Mutilation (FGM) is a term used to refer to any practice that includes the removal or the alteration of the female genitalia (Sarkis, 2003). In such circumstances, it can be argued that instruments frequently used on several girls in succession, are rarely cleaned, causing the transmission of a variety of viruses such as the HIV virus and other infections during operations. In surviving this type of inhuman program, it is not surprising to say that girls do it because they do not have a choice (Sarkis, 2003). In the case of FGM, one may ask; is it right to inflict something on someone without a choice? This question may involve philosophical analysis, but here one would simply point out that this problem exists because many women are not educated.

The lack of education of women makes it very difficult to get rid of such an inhuman act (Kajiado, 2000). In the female genital mutilation situation, one may still ask the question whether it is morally right to inflict pain on someone without consent. There is a very considerable amount of evidence to suggest that girls' education is turning to social advantage in life (Sheffield, 1973). That is, the way girls conduct their educational lives is determined to a marked degree by what a particular society finds to be acceptable. Sheffield (1973) stated, "...10,000 African children in Kenya between the ages of seven (7) and eleven (11) are attending primary school". This shows that the advancement of education for all Kenyan children has proceeded very slowly.

Educators have become increasingly aware that the solution to many crucial issues in Kenyan education is to address women's needs and women's education, although political participation remains an obstacle. However, Kenyans splitted when the imperialists arrived in Kenya due to ideological differences. White (1990) mentioned, "In colonial cities built by male migrants, prostitution was a specific relationship between men and women, their families

and private employers". This idea created division between ethnic groups, because some ethnic groups kept women as property. The emergence of new ideas led the Kenyan ethnic groups to accuse each other (Davison, 1996). In that, those who kept women as properties pointed their fingers at those who do not keep women as properties.

The social, political and economic condition of the current Kenyan situation has had a profound effect on the development and direction of education in Kenya. Cameron (1970) noted, "...social education and particularly self-help must fit into a carefully considered, extremely detailed overall development plan". The planning seems to be very well structured; however, the programs are yet to overcome the problem of implementation. White (1990) mentioned, "One woman was born in Meru, journeyed to Ukambani, where she married and became widowed; then she went to Kikuyu, married and became a Kikuyu". In this regard, the stereotype escalated in the community as her daughter was also quoted saying, "I do not know how my mother became a Kikuyu; the Kikuyu are the ones who could tell how she became one of them" (White, 1990). There is no doubt that grievances were in place but waiting for what will generate them. In reality, she is the only one who can say what is good for her life.

However, by living in a communitarian society, her right is taken as a group concern, while it should be her right to decide what is moral to do for herself (White, 1990). Kenyan women have difficulties jumping through the traditional belief; though Kenya is seen as more advanced than its neighboring countries, there are still some problems that need to be addressed. A good example is in Maasai Community where women usually accept a decision made by men without questioning what is going on. Relatively speaking, however, Kenya is one of the East African countries that have gone further in addressing women's rights (Eisemon, 1988). Even though some circumstances may hinder the government (such as financial difficulties), it still continues slowly with its programs. Eisemon (1988) noted that:

Each step that the government of Kenya has taken to increase access to primary schooling since independence has at least temporarily set the progress made in upgrading the qualifications of primary school teachers.

These are problems of financial know - how – the government cannot blame itself if it does not have adequate funds to maintain each of the programs it believes are important. There might be an urgent need by the public or a financial institution regarding loans that may shift the government's plans.

In certain developing countries, the relatively large number of women in tertiary education as compared to men can be explained by the fact that men usually have better employment opportunities than women (Standard Correspondent, 2003). The Kenyan government has pledged to increase the number of students that are selected for secondary schools to 70% of primary school leavers and increase the proportion of girls through special bursary schemes (Standard Correspondent, 2003). Primary school leaver is a term used to refer to those who are finishing elementary school and entering high school (Standard Correspondent, 2003). As a result of election, the United Nations Children's Fund (UNICEF) had pledged US\$ 2.5 million for free education in primary school level (Standard Correspondent, 2003). There has been a great fear during the years of Moi regime that the money given may not be spent accordingly. However, the new pledge came as a result of election in which the new government was elected. It is certain that girls who do not go to school face many difficulties and are forced to accept the decisions of other people (Kajiado, 2000). Men often forget that people are endowed with certain rights that must be respected.

Analysis of women's education

There is no doubt that there is a huge gap between women with education and women without education. Women without education have little sense of self-esteem, because other people make many of their decisions. The decisions made by other people often complicate their lives, because those who make decision always think for themselves and leave women with no freedom to choose for themselves (Presley, 1992). A good example is in the Maasai Community in Central-Kenya, where people getting married often do not see each other until the wedding night (Ambler, 1988). The parents usually make the decision about whom the girl will marry. It is like a lottery – you might win if you are lucky and marry a good person, or you might lose and spend the rest of your life with someone you hate (Ambler, 1988). Women without education pay a great price in such communities where women are thought of as properties.

Furthermore, throughout the research from both sides, it is very clear that women without education pay a heavy price when making choices, because cultural norms often prevents them from choosing what they want. However, the reality remains that these cultural norms are manmade rules (Langley, 1979). There has been no clear explanation of how these norms started. Women often do house work while men are just loitering around without doing anything. It could be argued that failing to give proper explanation of these norms has clearly shown that men's greed was a cause of these norms in which they wanted to keep women in a lower level of society. McMichael (2004) noted, "In Kenya, the Kikuyu women in Laikipia have formed 354 women's groups to help them coordinate community decision about access to and use of resources". From this quotation, it could be concluded that these women's groups do not actually function in practice as it is mentioned in the book. Indeed, reading these women's groups in the book may sound nice, but it is just a window dressing.

In the natural rights perspectives, there is a clear desire that no one has a right to deny anyone their natural rights, which they are born with. However, in the local communities of Kenya, many women do not get these natural rights that they are born with. In this regard, it can be argued that it will be appropriate to protect women from the abuses of their natural rights. They should be allowed to manipulate their social and biological contributions. McMichael (2004) noted that the United Nations report in its World Survey on the Role of Women in Development acknowledged that: The bottom line shows that, despite economic progress measured in growth rates, at least for the majority of developing countries, economic progress for women has virtually stopped, social progress has slowed and social well-being in many cases has deteriorated and because of the importance of women's social and economic roles, the aspirations for them in current development strategies will not be met.

Thus, this argument pointed to the fact that education in terms of development has not changed women's suffering. In such a circumstance, it can be argued that women are still being marginalized despite the articulation of development through education that focused in improving women's life.

Moreover, it is mentioned earlier in discussion that Kenyan women have more education than the rest of Eastern African women. However, there is still a doubt that this may not be true, because women's conditions have not yet improved in Kenya. The United Nation's Human Development Report of 1994 points out that:

Despite advances in labor-force for participation of women; education and health; women still constitute about two-thirds of the worlds. Hold fewer than half of the jobs on the market and are paid half as much men for work of equal value. (McMichael, 2004).

This reflects the fact that women still have a long way to break the circle of abuse against them. Men often decide what is best for women and also leave women's suffer from these actions without caring about their conditions. However, the reality remains that women are human beings who have consciousness like men. In this case, men as persons with their own minds should respect women. In this respect, one would argue that it sounds silly when men are the only ones who decide what women should do, while men do not know what affect women in general. It is very obvious that women have struggled to fight for an injustice in Kenyan societies.

Conclusion

To summarize this discourse, one may argue that Kenya is still ahead of many sub-Saharan African countries in terms of providing education for women. Even though women in Kenya continue to constitute a minority in decision-making, whether in the management of the educational system, industry, commerce, professions, or even in wider political participation, there are some sorts of improvements. This gender disparity frustrates the achievement of general equality and the efforts to empower women through education. When making decisions regarding the educational curriculum, textbooks, or instructional programming, educators need to be sensitive to and plan for differences among students. Access to education is only one part of educational opportunities.

Another important aspect of education is the treatment of students, especially young women, during the process of their education. Education is essential for improving women's living standards and enabling them to exercise a greater voice in decision-making in the family, community, place of work and public arena of politics. Literacy and other basic skills are absolutely vital to empowering women and without the skills acquired in primary school and secondary education; women's life choices are limited. In this respect, the Kenyan societies have based on the idea of denying women's liberty; while they should be a participant of community. If women are going to be fully participating in policymaking and implementation processes, it is important that impediments, which prevent women from participation in all Kenyan societies' lives, are eliminated by all means.

REFERENCES

- Ahlberg BM (1991). Women, sexuality and the changing social order: The impact of government policies on reproductive behavior in Kenya. Stockholm: Uppsala University.
- Alterincham L (1955). Kenya's opportunity: Memories, hopes and ideas. London: Faber Press.
- Ambler CH (1988). Kenyan communities in the age of Imperialism: The central region in the later Nineteenth Century. London, England: Yale University Press.
- Arnold G (1974). Kenyatta and the politics of Kenya. London, England: Aldine Press.

- Berg-Schlosser D (1984). *Tradition and change in Kenya: A comparative analysis of seven major ethnic groups*. Paderborn: Ferdinand Schoningh.
- Bienen H (1974). *Kenya: The politics of participation and control*. New Jersey: Princeton University Press.
- Bogdan RC, Biklen SK (2003). *Qualitative research for education: An introduction to theory and methods* (4th ed.). New York: Allyn and Bacon.
- Cameron J (1970). *The development of education in East Africa*. New York: Teachers College, Columbia University Press.
- Davison J (1996). *Voices from Mutira: Change in the lives of rural Gikuyu women, 1910-1995*. London, England: Lynne Rienner.
- Eisemon TO (1988). *Benefiting from basic education, school quality and functional literacy in Kenya*. Montreal: McGill University.
- Kajiado WE (2000). *Female genital mutilation blamed for school dropout*. Inter-Church Coalition on Africa. Retrieved August 04, 2005 from <http://www.web.net/~iccaf/humanrights/kenyainfo/kenyaoc00.htm>
- Kibaki M (2002). *How Can Kenyan Get Back on Track? Kenya Election Platform*. Retrieved August 12, 2005 from <http://www.nationaudio.com/elections/platform/Platform12711.htm>.
- Kinyatti MW (1987). *Kenya's freedom struggle: The Dedan Kimathi papers*. London, England: Zed Books.
- Langley MS (1979). *The Nandi of Kenya: Life crisis rituals in a period of change*. New York: St. Martin's Press.
- McMicheal P (2004). *Development and social change: A global perspective* (3rd ed.). London, England: Pine Forge Press.
- Ministry of Education (1988). *Education and manpower training for the next decade and beyond*. Nairobi: Sessional Paper p. 6.
- Moraa B (1999). *Women's political participation in Kenya*. Kenya Human Rights Commission. Retrieved July 8, 2005 from <http://www.sdnf.undp.org/www/women-power/msg00195.html>
- Muchungu C (2003). *Queries raised over Narc's commitment to human rights*. East Africa Standard. Retrieved July 21, 2005 from <http://eastandard.net/issue/issue230603007.htm>.
- Muthengi A (2003). *Kenyan widows fight wife inheritance*. British Broadcasting Co-operation. Retrieved July 28, 2005 from <http://news.bbc.co.uk/1/hi/world/africa/3275451.stm>.
- Pieterse JN (2001). *Development theory: Deconstructions and reconstructions*. London, England: Sage.
- Presley CA (1992). *Kikuyu women, the Mau Mau rebellion and social change in Kenya*. Oxford, England: Westview Press.
- Ringa M (2003). *Girl, 12, leaves marriage for school*. East Africa Standard. Retrieved July 20, 2005 from <http://eastandard.net/headlines/news27110314.htm>.
- Sachs W (1999). *Planet dialectics: Explorations in environment and development*. London, England: Zed Books.
- Sarkis M (2003). *Female genital cutting. The Female Genital Cutting Education and Network Project*. Retrieved August 03, 2005 from <http://www.fgmnetwork.org/intro/fgmintro.html>
- Sheffield JR (1973). *Education in Kenya: An historical study*. New York: Teachers College, Columbia University Press.
- Smith TR (1998). *Rural to urban migration and its effects on Kenyan women*. Retrieved July 12, 2005 from <http://www.wm.edu/SO/monitor/spring98/docs/KenyanWomen.html>.
- Standard C (2003). *Unicef to fund free primary education*. East Africa Standard. Retrieved July 18, 2005 from <http://www.eastandard.net/archives/January/thur16012003/headlines/news16012003010.htm>.
- Stephan B (1997). *Wife inheritance spurs AIDS rise in Kenya*. Washington Post Foreign Service. Retrieved July 12, 2005 from http://www.washingtonpost.com/wpsrv/inatl/longterm/africanlives/kenya/kenya_aids.htm.
- White L (1990). *The comforts of home: Prostitution in colonial Nairobi*. Chicago: University of Chicago Press.
- Wood JC (1999). *When men are women: Manhood among Gabra nomads of East Africa*. London, England: University of Wisconsin.