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## KIPSIGIS CULTURAL VALUES AND PARTICIPATION RATES AMONG BOYS IN PUBLIC DAY PRIMARY SCHOOLS IN TRANS-MARA EAST SUB-COUNTY, NAROK COUNTY, KENYA

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### Abstract

Education is the foundation of economic development of human resources. A country that provides free access to quality education for all its citizens is far more likely to reduce poverty, promote economic growth, lower child and maternal mortality and achieve social inclusion. Despite efforts by the Kenyan government to attain gender parity in access and participation of school by both boys and girls, there are still gaps in Trans Mara East Sub-County, Narok County with boys' participation being low. This study aimed at establishing the influence of the Kipsigis cultural values on participation rates among boys in selected public day primary schools in Trans Mara East Sub-County, Narok County. The study used descriptive survey research design. Study was conducted in twelve public day primary schools selected randomly from sixty primary schools in Trans Mara East Sub-County. The target population for this study was 10,060 comprising of 120 parent representatives, 60 Head teachers, 9600 pupils in class six, seven and eight and 240 class teachers. Simple random sampling was used to select 144 pupils while purposive sampling was used to select 12 head teachers, 31 class teachers and 12 parent representatives from which a sample of 199 participants was achieved. A pilot study was carried out in Mogondo zone that was not part of the actual study involving 33 respondents. Reliability of the instruments was tested using Cronbach's Alpha and a reliability coefficient of 0.758 was obtained. The

quantitative data was analyzed using descriptive statistics and inferential statistics with the help of Statistical Package for Social Sciences version 25.0. The descriptive data was presented using tables of frequencies and percentages, while the Spearman Rho' Correlation Coefficient was used to infer on the relationship between Kipsigis cultural values and the primary school participation among boys. The findings of the study showed that there is a moderate positive correlation between Kipsigis cultural values and participation rates ( $r = 0.587$ ). The study concluded that Kipsigis cultural values greatly influenced primary school participation among boys in public day primary schools. Based on the study, the researcher recommends positive cultural values to be used as instrumental tools to instill positive values in enhancing participation of boys in primary schooling. It is hoped that the findings of this study may be useful in helping primary school administrators and managers, the ministry of education, and other key educational stakeholders in coming up with ways of strengthening primary school participation among boys.

**Key Words:** Kipsigis Cultural Values, Participation Rates

## INTRODUCTION

Education disparities are highlighted over the world in the enrollment, attendance and transition rates of the boy child in developing countries (UNESCO, 2013). Students' enrollment and transition in schools is vital in reducing societal inequalities and fostering completion in schooling (UNESCO, 2005). In order for a country to achieve sustainable participation rates, there must be substantial investment in enrollment, attendance and transition of learners at all levels of schooling (Wilayat, 2019). The purpose of having sound participation policies worldwide is to ensure more children access education and reduce educational wastage (UNESCO, 2010). The ultimate goal of participation efforts is an improved educational experiences, rather than participation itself.

In Europe and Central Asia, the reasons for children and young people not being enrolled, not attending or dropping out of school are multiple and complex, and vary among countries and regions and between individuals, (UNICEF, 2017). As enrollment rates are relatively high in basic education across the region, children out of school or dropping out tend to be the most marginalized. Policies and interventions underpinned by the principles of social justice and equity have not effectively tackled the causes of dropout, hence compromising improved socio-economic returns for individuals and for societies as a whole. There has been hardly any robust evaluation of policies, strategies or interventions that have resulted in a reduction of out-of-school children and dropout in the region. Hence this study provided measures that can be used to enhance primary school participation rates among boys in marginalized areas.

In Bangladesh, the primary school participation rate has remained at around 60 percent since 2001 (UNICEF, 2012); as a result of substantial rates of non-completion of primary school many children are leaving schooling without acquiring the most basic skills (National Center for Educational Statistics, 2014). According to Ricardo, Kwame, Westbrook and Hunt (2010) strategies to improve access to education and reduce the numbers of children not

completing school are critical if Universal Primary Education (UPE) is to be achieved. Children are starting primary school in greater numbers than ever before but completion rates are significantly low and lead to low levels of primary school completion in many countries. Studies carried out in Ghana, on access and participation in schooling have revealed that although their government is committed to provision of education, children from poor households continue to stay out of school (Akyeampong, 2009). In addition, studies carried out in Malawi on education access have revealed that children from poor households cannot enroll and complete education (Chimombo, 2009). Tanzania, Uganda and Rwanda have registered progress in enhancing retention but completion rates are still low (UNDP, 2009). In a survey done by Bruneforth (2006) on Burkina, Ethiopia, Kenya, Mali, Mozambique, Namibia, and Nigeria on the characteristics of children who did not

participate in school, more than half of all children aged 10 to 19 years left school without completion. This was majorly due to lack of a combination of social and economic factors more specifically to income and societal culture. Chang'ach (2012) argues that social-economic factors alone are not sufficient enough to account for non-participation of boys in both primary and secondary schools. Cultural values and norms need to be given a fresh look, a gap that this study intended to fill.

The influence of cultural values on cognitive development, health as well as school attendance among boys which immensely contribute to their effective school participation rates cannot be understated (Adan, 2018). This influence however has been highly under-researched though there exist many studies that look at the socio-cultural practices and how they influence girl child participation in school. Other studies have heightened on the influence of cultural practices on moral development, academic achievement and discipline in schools (Zanin, da Cunha, de Rosso, Capriles & Stedefeldt, 2017). Primary schools have the potential of preparing and sustaining cultured primary school boys by reintegrating them after the rites of passage. This has been a major concern for this study. Cultural practices or the manifestation of a culture especially in regard to the traditional and customary practices of a particular ethnic or group is another major factor that greatly affects pupils' participation in education (Busienei, 2018). A study done by Mushibwe (2009) on Tumbuka people of Zambia pointed out that patrilineal groupings are strongholds of the patriarchal predisposition and that patriarchal attitudes and cultural traditions place men and boys on an heightened position. Tumbuka socio-cultural traditions tend to limit gender equality, compel and justify male domination regarding consequent inequalities as normal. This poses a far reaching implication on the moral development, academic achievement and discipline in schools among learners, which finally imparts negatively on their lives.

Busienei (2018) in her research in Narok County stated that education is seen as a basic right, although there has been a disparity in its access, retention and performance. This implies that there are groups that are particularly disadvantaged in terms of access, retention and performance in education. These include the poor, rural populations, physically challenged, orphans, those in armed conflict situations and the nomadic pastoralist (Busienei, 2018). Studies by Kiungu (2000) and Okuma (2011) indicate that reaching pastoral communities with formal education has been a major challenge. There is growing awareness that the target of education for all will not be met unless efforts are made to improve access for the marginalized and hard to reach children hence the current study.

The high premium attached on education is stressed against the backdrop that the deadline for the realization of the Millennium Development Goals that called for increased access to quality basic education and training which have been domesticated in Kenya elapsed in 2015; Republic of Kenya (UNESCO, 2012). This broad Vision of education and the holistic approach to sector development was fully embraced by Kenya as a critical vehicle for realizing Vision 2030, the road map for development (Gakidou, Cowling, Lozano & Murray, 2010; UNESCO, 2012; Orodho, 2015). Despite all these efforts however, the education sector in Kenya has posted wide disparities in terms of school participation at all levels and the disparities are even wider in Arid and Semi-Arid Lands (ASALS) and those areas that still uphold strong cultural values, morals and traditions such as the Kipsigis community in Trans Mara East, Narok County, Kenya.

Amdany (2016) asserts that the symbols produced by Kipsigis culture produces a state of heightened awareness. As Rono (2002) theorized, cultural systems are extra ordinary powerful. Once, thoroughly embedded cultural systems tend to reside at the level of assumptions and presupposition rather than at the constructed explanations. This is one of their most salient characteristics, and the importance of this feature may hardly be overstated for its influence on learning. Cultural systems affect the most objective

enterprises and indeed interfere with educational participation. Cultural practices that persist over generations and centuries are rich in opinions on a variety of subjects (Chang'ach, 2011). While cultural systems may be more or less efficacious, the more areas of life they address the more influence they have on thought, behavior and adaptation. Kalenjin cultural practices uses a holistic approach. While ethnic traditions, circumcision and cultural practices for instance should be respected because they define one's identity, in aspects of culture they are discriminatory, restrictive and tend to prevent school-going children from attending school (Bosibori, 2011 & Ndungu, 2008). It holds concepts about value of life and the way life should be managed. The perspectives of these scholars depict that culture plays a key role in influencing people's identity, behaviour and thought. This may affect the retention, attendance and enrollment of boys in modern schooling as the school rules and regulations requires high level of subordination. An amicable way to bridge the gap between cultural practices and school participation should be sought hence the need for the current study.

### **Statement of the Problem**

Education is considered as a basic human right and a basic need for all because of the crucial role it plays in the human development. Boy-child education is recognized as one of the critical pathways to promote social and economic development. Despite the introduction of free primary education (FPE) in Kenya and numerous campaigns made by the Kenyan government and other stakeholders such as United Nations and Non Governmental Organizations in the country to enhance school participation and ensure Education For All (EFA) is realized, primary school participation rates among boys in Narok County is still unexpectedly low. This results in wastage of the scarce national resources since the pupils who do not participate in primary schooling do not acquire the knowledge and skills expected of them. The boy child goes through rigorous socialization process during cultural practices and during seclusion period which puts young boys at crossroads thus affecting their primary school participation rates. Despite research on various aspects of African cultural values and practices, much thought has not been given to its influence on school participation among boys. Cultural values need a fresh look with great emphasis on understanding and re-interpreting the rituals vis-à-vis the current situation and realities therefore this study sought to establish the influence of Kipsigis cultural values on participation rates among boys in selected public day primary schools in Trans Mara East Sub- County, Narok County, Kenya.

### **Cultural Values and Participation Rates in Primary Schools**

In Europe and Central Asia, the reasons for children and young people not being enrolled, not attending or dropping out of school are multiple and complex, and vary among countries and regions and between individuals (UNICEF, 2018). As enrollment rates are relatively high in basic education across the region, the children out of school or dropping out tend to be the most marginalized where a combination of social,cultural and economic factors all together affect primary school enrollment (Winthrop & McGivney, 2015). There has been hardly any robust evaluation of policies, strategies or interventions that have resulted in a reduction of out-of-school children and dropout in the region. Among other reasons this is because of the complex nature of programme that combine a range of interventions to address the complex needs of children at risk of education exclusion (Humble & Dixon, 2017). This calls for a multi- dimensional approach to address the issue of education exclusion hence the current study.

Gender stereotype is the over generalization about the characteristics and behaviour of individuals based on gender. Stereotypes help people to categorize things and simplify day-to-day activities and cognitive process. Society differentiates the characteristics of boys and girls with clear boundaries. Therefore, individuals are expected to behave in a particular way that is appropriate for their gender. The gender bias in society sometimes restricts

people in achieving their dreams because as per societal norms certain positions are not apt for every gender (Agyeman, 2016). Gender disparity develops as a consequence of gender stereotype that has a significant role in creating gender disparity in education. This is reflected in the academic achievement, career aspiration and academic involvement of students. Gender stereotype regarding education is spread through socialization agents, culture being among them. It is one of the social constraints that make education an unachievable dream for many individuals. It is unfair that certain individuals are restricted from education because of gender biases shared in the society through cultural labels (Akessa 2016). This paper established the influence of cultural values on primary school participation among boys in public day primary schools in Trans-Mara East Sub-County, Narok County, Kenya.

Sharma (2014) and Bello (2015) both in Fiji Islands investigated the cultural influences on academics. The studies used students from communities with different cultures on which anecdotal evidence had pointed out that there was a consistent higher school participation from one community and consistent low participation in another community. Sharma (2014) found out that a collective culture with a strong communal sense and social obligations was working against school participation among the pupils in Fiji. In addition Nguyen (2015) in Vietnam studied the role of cultural factors affecting the school enrollment among students. The findings indicated that cultural values emphasizing school achievement predicted higher participation rates in school. This study however highlighted the impact of favourable

cultural values on school participation without pointing out the negative impact cultural teachings may have in participation rates among pupils, a gap this study intended to fill.

India follows patriarchal cultural norms. The influence of patriarchy is clearly visible in educational field. Indian society expects the boys to be more educated than their girls. Sarkar, Karim and Suffiun (2017) found in their study that parents with high traditional gender role attitude and gender biases hold positive and favorable attitude towards boys' education, however, their attitude towards girl's education decreases significantly. Chingtham and Guite (2017) found that the cultural influence is still a barrier to both boys' and girls' education even in this modern era. Aeschlimann and Herzog (2019) in an alternative study in India for example, noted that school participation rates of the boys were also hampered by economic pressure asserted to boys by the Indian culture. Researchers noted that when the family face financial crisis, the boy child is forced to drop education and look for job in order to support the family.

Culture dictates a number of things in an individual's life. This ranges from values, norms as well as economic activities of the society. In cases where cultural activities are highly regarded they have negative effect on formal education. A survey carried by World Vision (2016) in East Pokot and Baringo East Sub-counties in Rift valley shows that challenges against boys and girls enrollment in schools in the area are mainly cultural practices as well as conflict between neighboring communities. All these activities are culturally oriented and negatively affect education. However, culture also plays a major role in development of curriculum. According to Shiundu and Omulando (2012) in planning and development of curriculum it is important to analyze the kind of knowledge, skills and competence that youths in society will need so that they can cope with tasks and roles in that society and the problems prevalent in the society for which education should provide an answer, a gap that this study intends to address.

A study conducted by Muchunku (2014) on the effect of socio cultural factors on academic achievement in Tharaka Nithi County revealed that certain socio-cultural factors negatively affected the pupils' participation in schools. The socio-cultural factors identified by Muchunku (2014) as having a negative influence on academic performance were initiation ceremonies, circumcising girls, polygamous family background cultural tendency towards early marriages and community attitudes towards education. Social arrangement and

cultural forms have functional significance in relation to the psychological needs of individuals. The in-depth description of the cultural practices in this study clearly indicates the holistic approach to issues by the cultural phenomenon. Kibiego (2010) argues that the amount of knowledge that we obtain is filtered through a cultural screen that selects stimuli for attention. These stimuli effectively define the larger experience, the object, person or idea. On this basis, cultural rules organize the field of experience into categories. On the basis of cultural knowledge, individuals discover meaning by grasping the underlying pattern and the implicit frame of reference that people have learned. It is this then that influences behaviour and attitude towards social issues like education. According to Kibiego (2010) boys who are encultured tend to develop rebellion, truancy and deviancy. In relation to schooling matters, absenteeism and indiscipline are common phenomenon hence leading to low school attendance.

Cheison (2008) in the Kalenjin cultural practices research emphasized the structural aspect of culture when they identified culture as patterns of values, ideas and other symbolic meaningful systems. Culture concerns the forms of things that people have in their minds. It functions as a set of plans for ordering behavior. These attributes are greatly embedded in the Kalenjin cultural practices. The cultural screens therefore determine the learner's attendance rates in schools, which is a key concern in this study. Amdany (2016) in the study on African Religion in the Study of Comparative Religion. A case study of Kipsigis practices, also asserts that the symbols produced by Kipsigis culture produces a state of heightened awareness. It should be noted that as Rono (2002) theorized, cultural systems are extra ordinary powerful. Once thoroughly embedded cultural systems tend to reside at the level of assumptions and presupposition rather than at the constructed explanations. This is one of their most salient characteristics, and the importance of this feature may hardly be overstated for its influence on learning. Cultural systems affect the most objective enterprises and indeed interfere with educational participation, a gap the study intended to address.

## **THEORETICAL FRAMEWORK**

This study is guided by Structural functionalism theory developed by Durkheim (1893) a French sociologist and refined by Merto, (1910) and Parsons (1975) and System approach theory by Kurt Lewin (1890-1947).

### **Structural Functionalism Theory**

The theory views society as a well-organized system in which most members agree on common values and norms. Institutions, groups and roles fit together in a unified whole. Members of the society do what is necessary to maintain a stable society because they accept the regulations and rules. The theory serves as a model for this study in that the Kipsigis society is stratified with various cultural forms coming together to form an organized cohesive and functional system. Cultural practices component occupies a key position in the cultural strata. Structural functionalism is centered on two claims; first any society is a unique functioning whole and second, that the social arrangement and cultural forms obtained in a society have functional significance in relation to the psychological needs of individuals. Cultural practices serves to elevate the esteem of the man and his position in society is accepted as superior. Introduction of new ideas by Western education and which are apparently being forced to form part of the already existing functional whole has caused dysfunctional tendencies which is the major concern of this study.

### **Research Design**

The study employed the descriptive survey research design to determine the influence of Kipsigis cultural practices on primary school participation among boys in public schools in Trans Mara East sub county Narok county, Kenya. Descriptive survey research design is used in preliminary and exploratory studies to allow the researcher to gather information,

summarize, present and interpret for the purpose of clarification (Orodho, 2012). Descriptive survey is intended to produce statistical information about the aspect of education by reporting the way things are (Mugenda & Mugenda, 2003). Descriptive research survey is concerned with conditions that are already existing, practices that are held, processes that are ongoing and trends that are developing. This design was most appropriate for this study because it enabled the researcher to collect information about Kipsigis cultural practices and school participation among boys in public schools in Trans Mara East, Narok County.

### Target Population

According to Mugenda and Mugenda (2013) the target population is the larger group to which the researcher wants to generalize the results of a study. The entire Trans Mara East Sub-county has four educational zones which include; Emarti, Emurua Dikirr, Ololmasani and Mogondo. The total number of schools in the sub-county are 60. The target population for this study was 10,080. This includes 9,600 pupils in class six, seven and eight, 60 head teachers from the 60 schools in the Trans Mara East sub-county, 240 class teachers and 180 parent representatives from the selected classes. (Trans Mara East sub-county Education office, 2020).

## RESULTS AND DISCUSSIONS

### Response Rate

The study sample size was 199 comprising of 144 boys in class six, seven and eight then twelve headteachers, 31 class teachers and 12 representatives of Parents Teachers association (PTA) from the twelve public day primary schools in Trans Mara East-sub county, Narok county. A total of 199 questionnaires were successfully completed. The response rate is shown in Table 1.

Table 1: Response Rate

Category of Respondents	Target Population	Sample Size	Response Rate %
Parent representatives	180	12	100
H/Teachers	60	12	100
Class teachers	240	31	100
Boys in class (6,7,8)	9,600	144	100
<b>Total</b>	<b>10,080</b>	<b>199</b>	<b>100</b>

The information in Table 1 indicates that 199 subjects participated in the study across all the categories of the respondents. The high return rate was possible since the researcher personally administered the instruments and used drop and pick method with all the respondents.

### Kipsigis Cultural Values and Participation Rates

The first objective of the study sought to establish the influence of Kipsigis cultural values on participation rates among boys in public primary schools in Trans –Mara east sub-county. Cultural values are elements that bind people

together which make them strong and united. Cultural values were conceived in terms of morals, rules, values, languages, beliefs, arts, literature, music, social roles, customs and traditions.

### Descriptive Statistics on Kipsigis Cultural Values and Participation Rates

Teachers were asked to indicate the extent to which they agreed or disagreed with the statements on Kipsigis cultural values and participation rates listed on a five point likert scale ranging from: Strongly Disagree (SD), Disagree (D), Uncertain (U), Agree (A) and

Strongly Agree(SA). Data was analyzed using frequencies and percentages. Information in Table 2 presents the results.

Table 21: Teachers' Response on Kipsigis Cultural Values and Participation Rates

Statement	SD	D	U	A	SA
Moral lessons encourage boys to progress with education	11 (36%)	18 (58%)	1 (3%)	1 (3%)	0
Moral lessons do not encourage progression with education	3 (10%)	1 (3%)	1 (3%)	10 (33%)	16 (52%)
Cultural beliefs encourage participation in education	24 (77%)	4 (13%)	0	1 (3%)	2 (7%)
Cultural beliefs discourage participation in education	0	1 (3%)	1 (3%)	9 (29%)	20 (65%)
The cultural norms encourage boys to respect men and women	19 (63%)	1 (3%)	0	5 (17%)	6 (20%)
The cultural norms encourage boys to respect men only	6 (20%)	1 (3%)	0	3 (10%)	21 (70%)
The cultural norms encourage boys to respect women only	26 (86%)	1 (3%)	0	4 (13%)	0
Cultural taboos prohibit boys participation in schooling	14 (47%)	7 (23%)	10 (32%)	0	0
Cultural taboos encourage boys participation in schooling	23 (77%)	1 (3%)	0	0	7 (23%)
Cultural values make the boys more adjusted to school life	26 (90%)	2 (7%)	1 (3%)	1 (3%)	1 (3%)
Cultural values make the boys more indisciplined	0	1 (3%)	0	1 (3%)	29 (94%)

Information in Table 2 shows that majority of the respondents disagreed at 58% and 36% strongly disagreed on the statement that boys received moral lessons that encouraged progression with education during Kipsigis cultural practices. In addition 52% strongly agreed and 33% agreed that the moral lessons taught to the boys do not in any way encourage progression with education. The findings are in tandem with Chang'ach (2013) and Rono (2002) findings who highlighted that Kalenjin cultural systems are extra ordinary powerful tools. Once thoroughly embedded Kipsigis cultural systems tend to reside at the level of assumptions and presupposition rather than at the constructed explanations. This is one of their most salient characteristics, and the importance of this feature may hardly be overstated for its influence on learning.

The statement on whether cultural beliefs encourage participation in education was strongly disagreed by 77% respondents and 13% disagreed. On the contrary, 65% of the respondents strongly agreed and 29% agreed that Kipsigis cultural beliefs discourage participation in education. This could explain the rising cases of drop out rates among teenage boys in Trans-Mara East as evident in the enrollment data presented in Table 1. The findings agree with Herzog (2019) in a study in India which portrayed that school participation rates of the boys were also hampered by economic pressure asserted to boys by the Indian culture.

The next aspect of Kipsigis cultural norms were gauged through teachings on respect, majority of the respondents that is 63% strongly disagreed that boys are taught to respect both men and women. Majority of the respondents that is 70% strongly agreed that boys were taught to respect men more and on the other hand 86% of the respondents strongly disagreed that boys were taught to respect women more. The findings agree with Kibiego (2010) on a study in Kwale County which established that failure in areas of responsibility, respect and manners are more pronounced in

conservative African society. The new status acquired by encultured boys alienates them and this influences on their primary school participation.

Basing on the statement whether cultural taboos prohibited participation in school, 47% strongly disagreed and additional 23% disagreed; on whether cultural values made the boys more or less adjusted to school life, 94% of the respondents strongly agreed that boys were more disciplined to school life after cultural practices. The findings show a strong indication that Kipsigis cultural values negatively affect primary school boys. The current study conforms to the suggestion of Django (2017) in a study on culturally relevant pedagogy which advised schools to develop students' cultural competence to assist students in developing positive ethnic and social identities.

The findings from the pupils and teachers were in agreement with those from the interviewed parent representatives. Majority of the interviewed PTA members agreed that cultural values influenced primary school participation among the boys to a great extent. One member exemplified this by reporting that in Kipsigis community the boy child is encultured to be hardy, wary, hardworking and fierce/courageous. The interviewee added that a man (Muren) among the Kipsigis was trained to be a breadwinner from a young age. Boys are trained to plough lands, graze cattle, fence homesteads, hunt, own property and also protect the homestead from intruders. A boy with these qualities was labelled a man enough.

Boys in the Kipsigis community were trained the gender roles of men at a young age and some of these roles such as war, hunting and protective role may mismatch the expectations in the formal education set up. Protective roles for example may make the boys prone to ethnic conflicts, strikes and demonstrations in schools as well as bullying. Kasiku (2012) in a study on ethnic conflicts in Kirindoni among Maasai and Kipsigis communities highlighted that cultural practices such as cattle rustling and competition for pastureland were key catalysts of violence. However some cultural attributes such as hard work can be emphasized even in educational activities in order to encourage boys participation in schooling.

### **Correlation of Kipsigis Cultural Values and Participation Rates**

Spearman's rho Correlation analysis was used to determine the relationship between cultural values and primary school participation among boys. This was meant to identify the magnitude, direction, nature and strength of the association between the two variables. The results are presented in Table 3.

Table 3: Correlation of Cultural Values and Primary School Participation

	<b>Statistic</b>	<b>Participation rate</b>	<b>Cultural values</b>
Cultural values	r	.587**	1
	P	0.001	
	N	28	28

The results in Table 3 reveal that there is a moderate, positive and significant correlation between Kipsigis cultural values and primary school participation in Trans-Mara east sub-county ( $r=0.587$  p value=0.001). This can be interpreted to mean that increase in positive cultural values results to an increase in primary school participation rates among boys in Trans mara East sub county. Sadam and Abd (2020) study in Indonesia indicate that a positive sense of cultural possession is expounded to numerous positive individual developments as well as tutorial engagement, action and prosocial behavior related to favorable psychological and school adjustment for young cultural minorities.

Busienei (2018) in a study in Narok reported that cultural beliefs and practices acted as a great setback to educational achievement for girls. Data from descriptive statistics also unveiled that there were negative cultural aspects that influenced primary school participation rates among boys in Trans-Mara East. However, the current study revealed that there are positive cultural values that can be emphasized to promote primary school participation among boys such as respect for both men and women, teachings on hard work as well as formal employment.

#### Test for Independence Between Participation Rates and Kipsigis Cultural Values

The first objective of the study was to determine the influence of cultural values on primary school participation among boys in public day primary schools in Trans-Mara East sub county, Narok county. To assess the relationship between

cultural values and primary school participation, the following hypothesis was tested.  $H_01$ : There is no statistically significant influence of the Kipsigis cultural values on participation rates among boys in selected public day primary schools in Trans Mara East Sub-County, Narok County, Kenya. In order to test the hypothesis, a chi-square test was conducted. The three measure variables: cultural values, cultural festivities, circumcision rites, and participation rates were all continuous. Thus, respective binary variable was created using median as their cut points, that is 1.909 ( $n = 28$ ), 1.00 ( $n = 23$ ), 2.00 ( $N = 30$ ) and 3.167 ( $N = 31$ ), respectively to make Chi-square test appropriate. Table 4 presents the resultant frequency table.

Table 4: Cross-tabulation between degree of cultural values positivity and participation rates

Degree of positivity	Cultural values		cultural festivities		Circumcision rites		Participation rates	
	n	%	n	%	n	%	n	%
Low	16	57.1	12	52.2	19	63.3	16	51.6
High	12	42.9	11	47.8	11	36.7	15	48.4
<b>Total</b>	<b>28</b>	<b>100</b>	<b>23</b>	<b>100</b>	<b>30</b>	<b>100</b>	<b>31</b>	<b>100</b>

Chi-square test was then conducted to test for independence between participation rates and cultural values. The test results were found to be statistically significant at a 5% level ( $\chi^2(1) = 2.250, p = 0.022$ ) (Table 5).

Table 5: Cross-tabulation and Chi-square test of independence between degree of cultural values positivity and participation rates

Degree of positive cultural values	Participation rates		Total
	Low	High	
Low	11 (68.8%)	5 (31.3%)	16 (100%)
High	3 (25%)	9 (75%)	12 (100%)
<b>Total</b>	<b>14 (50%)</b>	<b>14 (50%)</b>	<b>28 (100%)</b>

Note. All percentages are row percentages.  $\chi^2(1) = 2.250, p = 0.022$ . Minimum expected count is 6.

Thus, the null hypothesis ( $H_01$ ) There is no significant influence of Kipsigis cultural values on primary school participation rate in Trans-Mara East sub-county was hence rejected at a 5% level. High degree of positive cultural values was associated with high participation rate ( $n = 9, 75%$ ) than with low degree of positive cultural values ( $n = 5, 31.3%$ ). The results are consistent with the Spearman's rho correlation results that there is a moderate and significant positive correlation between Kipsigis cultural value and primary school participation rate in Trans-Mara East sub- county.

## SUMMARY AND CONCLUSION

The first objective of the study was to determine the influence of Kipsigis cultural values on participation rates among the boys. This objective was analyzed with indicators such as cultural norms, morals, beliefs and taboos that are embedded in Kipsigis community. The study found out that boys in the Kipsigis community were taught many taboos, beliefs, morals and norms but none of these emphasized on progression with schooling. Instead the cultural values taught to the boys by the Kipsigis culture encouraged hard work in other areas of life other than education. Cultural values also were found to teach boys more of respect to men than women. In addition cultural values gave the boys freedom to choose whether to participate in schooling or not.

Judging from the findings resulting from the quantitative and qualitative data collected for this study, the results reveal some vital facts upon which the conclusions are based.

Kipsigis cultural values greatly influenced primary school participation among boys in public day primary schools. The cultural values, norms and morals that were taught to the boys during cultural practices emphasized on hard work in other areas other than education. In addition, cultural values gave boys a lot of freedom to choose whether or not to attend school. The cultural norms also taught the boys to respect men more than women and hence this perpetuated male chauvinism at a very early stage. This implies that there is need to advocate for cultural values that positively influence participation of boys in school.

## RECOMMENDATIONS

Based on the findings and conclusions of this study, the following recommendation was made:

The study recommends that Kipsigis cultural values, norms and morals taught to boys during cultural practices through initiate caregivers, education stakeholders and the community at large, should emphasize on virtues that positively influence participation of boys in school.

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