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SOCIOCULTURAL PRACTICES AND IMPLICATIONS ON GIRLS' EDUCATION IN BARINGO COUNTY, KENYA

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ST. PAUL'S UNIVERSITY

A THESIS SUBMITTED TO THE FACULTY OF SOCIAL SCIENCE IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF DOCTOR OF PHILOSOPHY IN DEVELOPMENT STUDIES OF

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SEPTEMBER, 2025

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DECLARATION

This thesis is my original work and has not been presented for award to any other institution.

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DEDICATION

I dedicate my dissertation to my family: my husband, Oscar Mwambu; my sons, Moses Isaiah, Kennedy Mabonga, and Pastor David Wamba.

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ABSTRACT

This study aimed to examine the sociocultural practices and their implications on girls' education in Baringo County, Kenya. Specific objectives include determining the implication of gender norms, cattle rustling, nomadic pastoralism, and female genital mutilation (FGM) on girls' child education. Using a descriptive survey approach and grounded in the Social Policies Analysis Framework, the Push-Out Grounded Model, and the Theory of Overlapping Spheres of Influence, the research involved a target group of 1,008 female students, 13 school principals, and 6 education officials from Tiaty. A sample of 286 females was selected using Slovin's technique, with simple random sampling for students and purposeful sampling for key informants. Data were collected through surveys and interviews, with quantitative data analysed using SPSS to conduct descriptive statistics and regression analyses. Qualitative data were examined thematically, incorporating direct quotations to reflect participants' experiences. The findings revealed significant barriers to girls' education linked to sociocultural practices. Specifically, 13% of respondents reported having undergone FGM, with 22% missing classes during recovery, which accounted for 69.7% of the variation in academic performance. Gender roles were also a significant factor; 82% of girls reported being burdened by domestic chores, leading to 41% missing school due to household responsibilities. Moreover, nomadic pastoralism resulted in 46% of girls repeating grades and 63% experiencing school dropouts, contributing to 10.8% of the variation in educational outcomes. Cattle rustling disrupted schooling for 76% of respondents, causing 62% to miss exams and resulting in an 8.4% decline in academic performance. Overall, 58% of girls felt that sociocultural norms hindered their education, and 79% indicated that these practices affected their school transitions. The study concludes that sociocultural practices significantly impede girls' education in Baringo County. However, family and community support emerged as a crucial moderating factor, explaining 98.5% of the variation in educational outcomes. The research recommends enhancing community engagement, enforcing protective policies, and implementing educational interventions to safeguard girls' educational opportunities.

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

TABLE OF CONTENTS

DECLARATION.....ii

DEDICATION.....iii

ACKNOWLEDGEMENT.....iv

ABSTRACT.....v

LIST OF TABLES.....xi

LIST OF FIGURES.....xiii

ABBREVIATIONS AND ACRONYMS.....xiv

CHAPTER ONE.....1

INTRODUCTION.....1

1.0 Introduction.....1

1.1Background of the Study.....1

1.2Statement of the Problem.....5

1.3Research Objectives.....7

1.3.1General Objective.....7

1.3.2 Specific Objectives.....7

1.4Hypotheses of the Study.....7

1.5Justification of the Study.....8

1.6Scope of the Study.....9

1.7Limitations of the Study.....11

1.8 Assumptions of the Study.....12

1.9Definition of Terms.....13

1.10 Chapter Summary.....14

CHAPTER TWO.....16

LITERATURE REVIEW.....16

2.1Introduction.....16

ST. PAUL'S UNIVERSITY

2.2Conceptualization of Girl Child Education for Sustainable Development.....16
2.3Theoretical Review.....18
2.3.1Push-Out Grounded Model.....18
2.3.2Social Policies Analysis Framework.....21
2.3.3 Theory of Overlapping spheres of influence.....23
2.4Empirical Review.....25
2.4.1Female Genital Mutilation and Implications for Girls' Education.....25
2.4.2 Workload (Gender Roles) and Implications on Girl Child Education.....35
2.4.3 Nomadic Pastoralism and Implications on Girls' Child Education.....44
2.4.4 Cattle Rustling and Implications on Girls' Child Education.....53
2.4.5Community and Family Support Systems.....64
2.5 Conceptual Framework.....70
2.6Summary and Gaps.....72
CHAPTER THREE.....74
RESEARCH METHODOLOGY.....74
3.1 Introduction.....74
3.Research Philosophy.....74
3.3Research Design.....75
3.4Area of Study.....75
3.5 Study Population.....77
3.6Sample Size and Sampling Procedure.....79
3.6.1Sample Size.....79
3.6.2Sampling Procedure.....80
3.7 Data Collection Instruments.....81
3.7.1 Questionnaires.....81
3.7.2 Interview Schedules.....82
3.8Pilot Study.....82

ST. PAUL'S UNIVERSITY

3.8.1Reliability.....83
3.8.2Validity.....84
3.9Data Collection Procedure.....84
3.10Data Analysis and Presentation.....85
3.11 Ethical Consideration.....87
CHAPTER FOUR.....88
DATA ANALYSIS AND PRESENTATION OF FINDINGS.....88
4.1Introduction.....88
4.2Response Rate.....88
4.3 Demographic Information.....88
4.3.1Age of Students and Level of Education.....88
4.3.2Average Performance in Exams.....90
4.4 Impact of Female Genital Mutilation (FGM) on Girl-Child Education.....91
4.4.1Respondents' Exposure to Female Genital Mutilation.....92
4.4.2Impact of FGM Healing on School Attendance.....93
4.4.3Implications of FGM Practice.....94
4.4.4Actions Taken by Sub-County Directors of Education, Officers, and Principals to Curb FGM.....97
4.4.5 Statistical Analysis between FGM and Education.....100
4.5 The Implications of Gender Roles on Girls' Education.....105
4.5.1 Impact of Domestic Cooking Duties on Academic Focus.....106
4.5.2Disruption of Learning Due to Home-Based Chores.....107
4.5.3: Extent to Which Household Chores Affected Performance during End-Year Exams 108
4.5.4 Extent to Which Water Collection Affects Girls' Learning.....109
4.5.5 Views of Sub-County Directors of Education Officers and Principals on Household Chores 109
4.6Nomadic Pastoralism Implications on Girls' Education in Baringo County.....112

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

4.6.1 Impact of Parental Nomadic Movement on Girls' Education.....113

4.6.2Effect of Family Relocation on Learners' Schooling.....114

4.6.3Prevalence of Nomadism in the Area.....115

4.6.4Class Repetition Attributed to Nomadic Lifestyle.....116

4.6.5Relationship Between Nomadism and School Dropout Among Girls.....116

4.6.6 Influence of Nomadism on Learners' Academic Position.....117

4.6.7View of Education Officers and Principals on Nomadic Pastoralism.....119

4.6.8Statistical Analysis between Nomadic Pastoralism and Education.....122

4.7Implications of Cattle Rustling on Girls' Education.....124

4.7.1 Impact of Cattle Rustling on Girls' Education.....124

4.7.2Prevalence of Cattle Rustling in the Community.....125

4.7.3Fear of Cattle Rustling.....126

4.7.4The Extent to Which Cattle Rustling Leads to Missed Exams.....127

4.7.5Forced Relocation Resulting from Cattle Rustling.....128

4.7.6Efforts Towards Reducing the Effects of Cattle Rustling.....128

4.7.7Impact of Cattle Rustling on Girl-Child Education.....129

4.7.8Value of Cattle Rustling.....130

4.7.9Statistical Analysis between Cattle Rustling and Education.....130

4.8The Moderating Role of Community and Family Support Systems on Girls' Education 132

4.8.1 Family Support in Education.....132

4.8.2 Participation in any Community Programs Aimed at Supporting Education for Girls 134

4.8.3Friends or Relatives' Encouragement to Stay in School.....135

4.8.4Family Support in Balancing School Work and Household Responsibilities....136

4.9 Discussion of Findings.....140

4.10 Implications of the Study.....142

4.11 Contribution of the Study.....144

ST. PAUL'S UNIVERSITY

CHAPTER FIVE.....146

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS.....146

5.1Introduction.....146

5.2Summary.....146

5.2.1 Female Genital Mutilation (FGM) and Implications on Girls' Education.147

5.2.2 Gender Roles (Workload) and Implications on Girls' Education.....147

5.2.3 Nomadic Pastoralism and Implications for Girls' Education.....148

5.2.4 Cattle Rustling and Implications on Girls' Education.....149

5.3 Conclusions.....149

5.4Recommendations.....151

5.5 Suggestion for Further Studies.....151

REFERENCES.....153

APPENDICES.....176

Appendix I: Questionnaire for Secondary School Girls Students.....**176**

Appendix II: Informed consent forms (Parental consent).....**181**

Appendix III: Interview Schedule for School Principals.....**183**

Appendix IV: Interview Schedule for Education Officers.....**185**

Appendix V: Pilot Study Findings.....**187**

Appendix VI: Admission to candidacy for the degree of Doctor of Philoso**phy.....189**

Appendix VII: Research License (NACOSTI).....**190**

Appendix VIII: Ministry of Education - Research Authorization.....**191**

Appendix IX: Baringo County Government - Research Authorization.....**192**

Appendix X: Ministry of Interior and Coordination of National Government, Baringo County.....**193**

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

LIST OF TABLES

Table 3. 1: Population for School Girls.....**79**

Table 3. 2. Distribution of Sample Size for Main and Key Respondents in Tiaty.....**80**

Table 3. 3. Cronbach's Internal Consistency.....**83**

Table 4. 1: Distribution of respondents by background characteristics.....**88**

Table 4. 2: Demographic characteristics of respondents.....**89**

Table 4. 3: Class Position at End of Term.....**91**

Table 4. 4: Respondents' Exposure to Female Genital Mutilation.....**92**

Table 4. 5: Impact of FGM Healing on School Attendance.....**94**

Table 4. 6: Correlation between FGM and Education Performance.....**100**

Table 4. 7: Model Summary of Regression Analysis.....**101**

Table 4. 8:ANOVA of the Regression Model.....**103**

Table 4. 9: Regression Coefficients.....**104**

Table 4. 10: Does cooking affect your educational Program at Home?.....**106**

Table 4. 11: How Often Students Wash Clothes for Their Families.....**107**

Table 4. 12: Disruption of Learning Due to Home-Based Chores.....**107**

Table 4. 13: Extent to Which Household Chores Affected Performance during End-Year Exams.....**108**

Table 4. 14: Extent to Which Water Collection Affects Girls' Learning.....**109**

Table 4. 15: Relationship between gender roles (workload) and Education.....**111**

Table 4. 16: Impact of Parental Nomadic Movement on Girls' Education.....**113**

Table 4. 17: Effect of Family Relocation on Learners' Schooling (n=242).....**114**

Table 4. 18: Prevalence of Nomadism in the Area (n=242).....**115**

Table 4. 19: Class Repetition Attributed to Nomadic Lifestyle.....**116**

Table 4.20: Relationship between Nomadism and School Dropout Among Girls(n=242) **116**

Table 4. 21: Influence of Nomadism on Learners' Academic Position.....**117**

Table 4. 22: Correlation between Nomadic Pastoralism and Girl Education.....**122**

Table 4. 23: Model Summary.....**123**

Table 4. 24: ANOVA Results.....**123**

Table 4. 25:Impact of Cattle Rustling on Girls' Education.....**125**

Table 4. 26: Prevalence of Cattle Rustling in the Community.....**125**

Table 4. 27: Fear of Cattle Rustling.....**126**

Table 4. 28: Extent to Which Cattle Rustling Leads to Missed Exams.....**127**

ST. PAUL'S UNIVERSITY

Table 4. 29: Forced Relocation Resulting from Cattle Rustling.....**128**
Table 4. 30: Efforts Towards Reducing the Effects of Cattle Rustling.....**128**
Table 4. 31: Impact of Cattle Rustling on Girl-Child Education.....**129**
Table 4. 32: Extent to which Cattle Rustling is Valued.....**130**
Table 4. 33: Correlation between Cattle Rustling and Girls' Education (n=242).....**130**
Table 4. 34: Model Summary.....**131**
Table 4. 35: ANOVA Results.....**131**
Table 4. 36: Coefficients.....**132**
Table 4. 37: Family Support.....**132**
Table 4. 38: Participation in any community programs aimed at supporting education for girls **134**
Table 4. 39: Friends or relative encouragement.....**135**
Table 4.40:Family support in balancing school work and household responsibilities.**137**
Table 4. 41: Model Summary.....**138**
Table 4. 42: Anova.....**138**

ST. PAUL'S UNIVERSITY

LIST OF FIGURES

Figure 2. 1: Conceptual Framework..... **71**

ST. PAUL'S UNIVERSITY

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ABBREVIATIONS AND ACRONYMS

ASAL: Arid and Semi-Arid Areas

CIDP: County Integrated Development Plan

CWA: Catholic Women Association

DOAJ: Directory of Open Access Journals

EFA: Education for All

ESDP: Educational Sector Development Program practices

FGM: Female Genital Mutilation

FPE: Free Primary Education

FSE: Free Secondary Education

GBV: Gender Based Violence

KNBS: Kenya National Bureau of Statistics

MOE: Ministry of Education

PRISMA: Preferred Reporting Items for Systematic Reviews and Meta-Analyses

SDGs: Sustainable Development Goals

STEM: Science, Technology, Engineering, And Mathematics

TVET: Technical and Vocational Education and Training

UNESCO: United Nations Educational, Scientific, and Cultural Organisation

UNGEI: United Nations Girls' Education Initiative

URT: United Republic of Tanzania

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CHAPTER ONE

INTRODUCTION

1.0 Introduction

Information on the study background, problem statement, research objectives, hypotheses, limitations, scope, assumptions, and operational definitions of terms is included in this section.

1.1 Background of the Study

Girls' education is a pivotal element in the broader framework of societal advancement and sustainable development, yet its realization is often impeded by deeply entrenched sociocultural practices (Ihuoma, 2022). These cultural norms and traditions usually prioritize boys' education over girls', resulting in persistent gender disparities in schooling. Such disparities limit girls' opportunities to acquire knowledge and skills, restricting their potential and reinforcing gender inequality across generations. The exclusion of girls from education due to sociocultural factors is a widespread problem that demands focused attention. Rizwana (2021) notes that neglecting girls' education perpetuates cycles of poverty and social marginalization, as they are denied access to opportunities that could empower them and improve their livelihoods.

Globally, sociocultural practices such as early marriage, female genital mutilation (FGM), and rigid gender roles continue to obstruct girls' access to education, particularly in developing regions. The World Bank (2018) reports that millions of girls are withdrawn from school annually in parts of Africa and South Asia due to these practices. Early marriage, for example, often forces girls to leave school prematurely, limiting their prospects for economic independence and perpetuating dependence on traditional family roles (Adeyemi et al., 2023). FGM remains prevalent in some communities, causing severe health complications that contribute to absenteeism and permanent school dropout, thereby widening educational inequalities (Emporia, 2016). Additionally, the expectation that girls assume most domestic responsibilities reduces the time and energy they can dedicate to schooling, further hindering their academic progress (UNICEF, 2020).

ST. PAUL'S UNIVERSITY

The consequences of these sociocultural barriers extend beyond education and affect girls' broader social and personal development. Girls deprived of education have limited opportunities to improve their health, participate in decision-making, or pursue employment. Educated women tend to have greater autonomy and are more likely to advocate for their rights and those of their children (World Bank, 2018). Thus, overcoming sociocultural constraints on girls' education is essential to enhancing their agency and enabling them to contribute more fully to their communities. Addressing these barriers requires a comprehensive understanding of how cultural norms, traditions, and social expectations intersect to influence educational access and outcomes.

In many developed countries, although overt gender disparities in education have diminished, subtler sociocultural influences still affect girls' educational and career choices, especially in male-dominated fields such as science and technology. For instance, women make up only about 28% of the STEM workforce in the United States Clancy et al. (2017), reflecting enduring societal beliefs about gender roles and capabilities. Despite these challenges, affirmative action and gender-sensitive policies have helped reduce educational inequalities, demonstrating that cultural norms can be shifted through deliberate interventions.

On the contrary, the situation is even more complex in parts of Asian nations where patriarchal standards continue to drastically limit girls' educational possibilities, hampering their social and economic progress. In India, societal inclinations for teaching boys over girls result in a gender discrepancy in literacy rates, with women having a literacy rate of 70.3% compared to 84.7% for males (Jejeebhoy, 2019). Additionally, behaviours such as child marriage, impacting over 27% of girls in India UNICEF (2023), lead many girls to forsake their schooling early, restricting their future chances. In Afghanistan, during the Taliban administration, females' access to education has been severely limited, with secondary schools for girls shuttered since 2021, and only around 30% of Afghan girls enrolled in school (Human Rights Watch, 2021). These girls experience substantial social isolation, since the traditional focus on protecting 'honour' leads to their seclusion, further restricting their capacity to participate in school and contribute to society. Similarly, in Saudi Arabia, while progress has been made in women's education, particularly in higher education and

ST. PAUL'S UNIVERSITY

STEM fields, the deeply ingrained cultural expectations continue to limit women's professional and social advancement, with only 16% of women employed despite increased educational attainment (World Bank, 2020). These stories demonstrate how cultural norms and behaviours greatly limit the educational and social development of females, creating cycles of poverty and inequality throughout the area.

Karmaker et al. (2024) points out that early marriage is a key barrier to girls' education, forcing them out of school and into domestic roles in Indonesia. This limits their personal and economic growth, making it hard to return to education or find employment. As a result, poverty persists across generations. In Nepal, deeply entrenched sociocultural norms often hinder girls' access to and continuation of education, impacting their potential for sustainable development. Girls as young as six face heavy domestic workloads, which increase with age and contribute to school dropouts. Despite free primary education, families often can't afford basic school supplies, creating economic barriers. Deep-rooted gender inequality persists, with girls controlled throughout life by parents, husbands, and later their children, reflecting a longstanding sociocultural system that marginalizes women (Belbase,2025). Also in Yemen, conservative social and religious norms discourage girls from attending mixed-gender schools or being taught by male teachers, creating a reliance on scarce female teachers, especially in rural areas. This leads to high dropout rates among girls. Patriarchal traditions, early marriage, and domestic duties hinder girls' access to education (Ray,2023).

Across Africa, sociocultural barriers pose formidable challenges to girls' education and broader social advancement. In countries like South Africa, Nigeria, Egypt, and Uganda, traditional practices such as early marriage, gender-based violence, and the prioritization of boys' education over girls significantly hinder educational progress. In South Africa, for instance, customs like lobola (bride price) and ukuthwala (abduction for marriage) lead to early marriages that disrupt girls' schooling, with nearly 40% of secondary school girls dropping out due to these pressures (Statistics South Africa, 2022). Despite legal frameworks aimed at addressing these issues, cultural traditions often overshadow policy efforts, perpetuating gender inequality and limiting opportunities for girls.

ST. PAUL'S UNIVERSITY

Similar sociocultural barriers restrict girls' education across other African countries. In Nigeria, early marriage affects over 43% of girls, contributing to lower female literacy rates compared to males (Terlau, 2021). In Somaliland, cultural practices such as early marriage, undervaluing girls' education, and using daughters for dowry further limit girls' schooling, as girls also bear the burden of domestic chores (Mohamed, Mberia & Muturi, 2017). Patriarchal norms in Uganda and Egypt deepen girls' marginalization by reducing investment in their education and increasing exposure to gender-based violence and child marriage. Hussein (2025) highlights how, in Egypt, cultural attitudes and a lack of domestic violence legislation normalize abuse and restrict girls' education. Similarly, Ninsiima et al. (2018) show that in Uganda, gender norms restrict girls' agency and mobility, limiting their schooling opportunities. These interconnected sociocultural constraints not only perpetuate educational inequalities but also reinforce cycles of poverty and exclusion, underscoring the urgent need to address them to empower girls and promote their full societal participation.

In Kenya, customary practices such as early marriage and female genital mutilation (FGM) continue to impair girls' education and social development. According to UNICEF (2022), 23% of girls in Kenya marry before the age of 18, which directly hampers their scholastic chances. In rural places, cultural norms can lead to early marriages, with families adopting marriage as a tool to ease financial burdens or achieve social expectations. Furthermore, FGM, while being banned, is a popular practice in specific locations, with a prevalence estimate of 21% Kenya Demographic and Health Survey (KDHS, 2021). The physical and psychological repercussions of FGM result in school dropout and reduced educational performance, resulting in a cycle of poverty and inequality. Additionally, domestic responsibilities, like caring for siblings and collecting water, disproportionately impact females, contributing to absenteeism and low academic performance (Wambua, 2021).

These socio-cultural practices are particularly pronounced in Baringo County, where over 30% of girls are married before the age of 18 and FGM is deeply embedded in local traditions, exacerbating gender inequality (UNICEF, 2018). The impact of these customs extends beyond education, posing serious health risks and limiting girls' ability to contribute fully to society. Gender-based violence (GBV) further

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complicates the situation, with over 40% of women in Baringo reporting experiences of GBV (Kenya Demographic and Health Survey, 2019). The pervasive fear of assault and harassment discourages many girls from attending school regularly, resulting in low academic performance and high dropout rates. In this challenging environment, girls' educational accomplishments are stifled, severely constraining their prospects for social and economic advancement. This context underscores the need for a comprehensive study on sociocultural practices and their implications for girls' education in Baringo County, Kenya.

Existing studies have underscored the critical need to address socio-cultural practices such as early marriage, Female Genital Mutilation (FGM), and gender biases in educational spending. Wangila (2015) explores how FGM is deeply rooted in religious and cultural traditions, reinforcing gender roles that shape societal expectations for girls and women. Despite these critical insights, less attention has been given to how these practices relate to girls' education across different cultural and regional contexts. In regions like Baringo County, Kenya, key issues remain understudied, particularly the role of FGM, gendered expectations, nomadic pastoralism, and cattle rustling as culturally embedded practices. These socio-cultural realities demand focused research to understand their unique intersections and implications within the educational landscape. Against this backdrop, the study examined the sociocultural practices and their impacts on girls' education in Baringo County, Kenya.

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1.2 Statement of the Problem

Girl-child education is widely recognised as a critical driver of sustainable development, positively influencing health, economic well-being, and gender equality (UNESCO, 2021). Despite national and global efforts to achieve universal access to education, girls in many rural areas of Kenya continue to face deeply entrenched cultural barriers that prevent them from completing basic education. In Baringo County, harmful socio-cultural practices such as Female Genital Mutilation (FGM), early and forced marriage, and gendered domestic responsibilities disproportionately hinder girls' educational progression. According to the Kenya Demographic and Health Survey (KDHS, 2022), over 40% of girls in rural regions drop out of school

due to these cultural norms, underscoring the urgent need for targeted and comprehensive strategies to dismantle such patterns of exclusion.

National statistics further reveal the scope of the problem. The Kenya National Bureau of Statistics (KNBS, 2022) reports a female dropout rate of 16% across both primary and secondary levels, with rural counties like Baringo exhibiting even higher figures. Girls are more likely than boys to drop out of school by age 17, with a dropout rate of 6.5% compared to 5.9% for boys. The Anti-FGM Board of Kenya (2020) estimates that 58% of girls in Baringo undergo FGM, which frequently leads to early marriages that prematurely terminate their schooling. Moreover, the Ministry of Education (2022) confirms that more than 60% of girls in Baringo are affected by these cultural pressures, leading many to leave the education system before reaching secondary school. Lempassy et al. (2024) further note that girls in Baringo are 30% less likely than boys to complete basic education. This alarming trend highlights a critical need to investigate how these intertwined sociocultural practices, particularly FGM, early marriage, and gender-based roles, continue to undermine girls' educational attainment in Baringo County.

While several studies have explored girl-child education in Kenya and beyond, significant gaps remain in understanding the specific dynamics within Baringo County. For instance, Pesambili and Mkumbo (2018) focused on the impact of FGM on education in Tanzania but did not explore how this intersects with early marriage in Kenya's rural pastoralist regions. Similarly, Dahal et al. (2022) and Monazza and Geeta (2018) addressed gender disparities in education from a broader lens but overlooked how localized cultural norms and insecurity uniquely affect girls. Fitzpatrick (2020) examined educational access among pastoralist communities but did not delve into how pastoralist mobility, insecurity, and household gender roles differently impact female learners. Studies by Kerosi and Olando (2021) explored the effects of cattle rustling on schooling but failed to assess its disproportionate impact on girls, especially in dropout risk and psychosocial harm.

Additionally, existing research often neglects the spatial and gendered nature of educational inequality in marginalized regions. Drawing on Henrietta Moore's (1986) anthropological insights into neighbouring Elgeyo Marakwet, space is not merely geographical but socially constructed and experienced differently by gender. In Baringo, vast and insecure distances between homes and schools, coupled with girls'

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responsibilities such as fetching water or firewood, expose them to risks like gender violence and fatigue, thereby discouraging school attendance. Despite these realities, few studies have integrated sociocultural and spatial dimensions to explain the persistence of educational inequality for girls in Baringo County. Therefore, this study sought to examine the sociocultural practices and their implications on girls' education in Baringo County, Kenya.

1.3 Research Objectives

1.3.1 General Objective

This study aimed to examine the sociocultural practices and their implications on girls' education in Baringo County, Kenya.

1.3.2 Specific Objectives

The following specific objectives guided the study:

(i) Determine the implications of Female Genital Mutilation (FGM) on girls' education in Baringo County, Kenya.

(ii) Examine the implications of gender roles on girls' education in Baringo County, Kenya.

(iii) Identify the implications of nomadic pastoralism on girls' education in Baringo County, Kenya.

(iv) Analyse the implications of cattle rustling on girls' education in Baringo County, Kenya.

(v) Assess the moderating role of community and family support systems on girls' education in Baringo County, Kenya.

1.4 Hypotheses of the Study

The following hypotheses guided the study:

Ho_1: Female Genital Mutilation (FGM) has no statistically significant relationship with girls' education in Baringo County, Kenya.

Ho_2: Gender roles have no statistically significant relationship with girls' education in Baringo County, Kenya.

Ho_3: Nomadic pastoralism has no statistically significant relationship with girls' education in Baringo County, Kenya.

Ho_4: Cattle rustling has no statistically significant influence on girls' access to and participation in education in Baringo County, Kenya.

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1.5 Justification of the Study

This study was necessitated by the urgent need to understand and address the socio-cultural practices hindering girls' access to education in Baringo County, Kenya. While the global development agenda, particularly the United Nations Sustainable Development Goals (SDGs), notably SDG 4 (Quality Education) and SDG 5 (Gender Equality), emphasizes inclusive, equitable, and quality education for all, localized socio-cultural barriers in rural and pastoralist communities remain insufficiently explored concerning these targets.

Baringo County represents a distinctive context where entrenched cultural practices such as female genital mutilation (FGM), early marriage, rigid gender roles, nomadic pastoralism, and cattle rustling persist as key socio-cultural norms. These practices disproportionately affect girls, subjecting them to early domestic responsibilities, sexual initiation rituals, and societal expectations that deprioritize their education. They are not only deeply embedded in traditional identity and belief systems but also intersect with poverty, insecurity, and weak institutional enforcement to produce significant barriers to girls' educational continuity. Despite policy commitments to universal education in Kenya, the persistence of such practices at the grassroots level reveals a critical disconnect between policy intentions and lived realities, which remains underexamined in empirical research. Baringo County was purposefully selected due to its unique blend of pastoralist livelihood systems, cultural conservatism, and high prevalence of early marriage and FGM, which make it a high-risk region for girls' school dropout and underachievement.

Existing literature provides valuable insights but leaves critical gaps. For example, Kiptiony (2015) explores community perceptions of FGM but does not adequately examine how the practice affects long-term educational trajectories, such as school completion or transition to higher education. Similarly, Koskei et al. (2020) analysed gender roles within education. Yet, their focus skews towards boys' experiences, thereby overlooking the distinct, compounded challenges faced by girls, especially in pastoralist and conflict-prone regions like Baringo. This study sought to fill these gaps by directly investigating how specific socio-cultural practices in Baringo, such as FGM, linked to marital readiness or nomadic pastoralism that demands constant family movement, shape girls' access to and progression within the formal education

ST. PAUL'S UNIVERSITY

system. Moreover, issues such as cattle rustling, which contribute to widespread insecurity in the region, are rarely analysed in connection with their implications on education, particularly for girls, who face increased vulnerability to gender-based violence, school absenteeism, and eventual dropout in such volatile environments. These overlooked intersections between culture, security, gender, and education called for a localized, in-depth study that could inform national policy and grassroots action.

The research was therefore both timely and necessary. It responded to an underexplored need for context-specific evidence on how socio-cultural norms and practices, often normalized within communities, function as structural impediments to educational access for girls. Unlike boys, who are more likely to be protected and encouraged in education even within these communities, girls often bear the burden of cultural conformity, domestic labour, and early motherhood, making their experiences uniquely marginalized. By grounding the study in the specific socio-cultural and economic conditions of Baringo County, the research offered a nuanced contribution to the broader discourse on educational equity, gender equality, and sustainable development. Furthermore, the study's findings carry immediate practical relevance. They inform the development of culturally sensitive policies and programs by government agencies, civil society organizations, educators, and community leaders seeking to dismantle barriers to girls' education. In doing so, the research contributes to academic knowledge and actionable interventions that can drive meaningful change in historically marginalized regions.

ST. PAUL'S UNIVERSITY

1.6 Scope of the Study

This study examined the impact of specific socio-cultural practices on girl-child education in Baringo County, Kenya. The research targeted four main socio-cultural factors: Female Genital Mutilation (FGM), gender roles assigned to girls, nomadic pastoralism, and cattle rustling, as independent variables affecting girls' access to and progression in education. These variables were explored concerning educational outcomes and their broader implications for sustainable development within the county. Broader cultural practices such as general circumcision rites, masculine initiation ceremonies, child labour, widowhood customs, generalized child-rearing norms, and early marriage patterns were deliberately excluded from this study due to

their indirect or limited impact on the specific educational challenges faced by girls in this context.

The geographical focus of the study was Tiaty Sub-County in Baringo County, which was chosen because it is representative of the socio-cultural and economic dynamics typical of the area. Concentrating on this sub-county allowed the study to capture localized interactions between pastoralist lifestyles, cultural norms, and educational participation. The setting also reflects challenges linked to insecurity and poverty that further complicate girls' educational trajectories. This geographic limitation helped provide an in-depth, contextualized understanding rather than a generalized overview of Baringo County.

The study's target population consisted mainly of secondary school girls, the primary respondents, because they are directly affected by the socio-cultural practices under investigation. A total sample of 286 female students was selected through stratified random sampling, ensuring proportional representation across schools and grade levels within the sub-county. This method allowed for a fair and balanced selection of participants reflective of the diversity among the student population. In addition to the students, key education stakeholders, including school principals, Sub-County Directors from the Ministry of Education, Quality Assurance and Standards Officers, and Examination Officers, were purposively sampled. These individuals were chosen for their expert knowledge and involvement in education governance and policy implementation, thus providing rich and relevant data about institutional perspectives on cultural barriers to girl-child education.

While the study covered the direct socio-cultural factors impacting girls' education, it intentionally excluded several related but broader socio-economic and cultural issues such as general community circumcision practices, masculine rites, child labour, and widowhood traditions. These were considered beyond the immediate scope because their influence on girl-child education was either indirect or insufficiently specific to the study's objectives. By narrowing the focus, the research provided a sharper analysis of the key cultural norms most closely linked to girls' school attendance, academic performance, and educational continuation, thereby contributing targeted insights for policy and community interventions in Baringo County.

ST. PAUL'S UNIVERSITY

1.7 Limitations of the Study

The researcher encountered significant insecurity challenges in Tiaty Sub-County due to frequent bandit attacks, which posed risks during data collection in secondary schools. To mitigate this, security escorts were arranged through coordination with the county commissioner, who provided police escorts to the sub-counties. Additionally, administration police officers accompanied the researcher to individual schools, and rapport was established with respondents to enhance safety and cooperation throughout the study.

Focusing exclusively on secondary schools limited the study's ability to capture the initial impacts of socio-cultural practices such as Female Genital Mutilation (FGM) and traditional gender roles on girls during early education stages. This limitation was addressed by supplementing the data with interviews from former female students and community members, which helped provide retrospective insights into early educational disruptions. The study also incorporated perspectives from education officials who knew dropout patterns, helping to partially account for early-stage educational challenges despite the exclusion of primary schools.

The study's focus on currently enrolled secondary school girls introduced a potential bias by excluding girls who had dropped out or never enrolled due to socio-cultural barriers. To mitigate this, the researcher conducted additional qualitative interviews and focus group discussions with families and community representatives to gather information on the experiences of out-of-school girls. This approach broadened the understanding of the full spectrum of socio-cultural influences on girls' education beyond the formal school environment.

Finally, by concentrating on official secondary schools, the study did not directly investigate the role of informal or alternative education systems, such as community-based schools or vocational training centres, which may serve some girls affected by socio-cultural or economic constraints. To address this limitation, the study incorporated insights from education officials, community leaders, and families who provided valuable information on the influence and reach of these alternative education pathways. This broader stakeholder engagement helped capture how informal and vocational education options interact with socio-cultural practices and

ST. PAUL'S UNIVERSITY

their implications for girls' education and sustainable development within the community.

1.8 Assumptions of the Study

When studying sociocultural practices and their implications on girls' education in Baringo County, Kenya, several key assumptions underpinned the research:

It was anticipated that socio-cultural practices, such as Female Genital Mutilation (FGM), conventional gender roles, nomadic pastoralism, and cattle rustling, had a quantifiable influence on girl-child education. This assumption informed the study's emphasis on how these practices impact educational achievement and sustainable development outcomes.

The research assumed that ingrained cultural norms and traditions considerably impact the accessibility and quality of schooling for females. This involves the concept that traditional practices and gender expectations impact educational opportunities and academic achievement for sustainable development.

It is assumed that educational disruptions, such as absenteeism or dropout rates, directly relate to socio-cultural practices. This assumption implies a causal relationship between these practices and interruptions in girls' education, thus affecting sustainable development negatively.

The study assumed that improvements in girl-child education contribute to broader sustainable development goals. This includes the expectation that better educational outcomes for girls positively impact community development, economic growth, and social progress.

It was assumed that the responses provided by participants in the study accurately reflect their experiences and perceptions regarding the influence of socio-cultural practices on education and sustainable development in Baringo County, especially Tiaty Sub-County. This includes believing participants would share honest, accurate information despite potential sensitivities.

ST. PAUL'S UNIVERSITY

The study assumed a certain level of consistency in socio-cultural practices across Baringo County, allowing for generalizations about their impact. It was presumed that although there were variations, the core socio-cultural practices affecting girl child education were similar throughout the region.

It was assumed that the existing programmes and policies designed to alleviate the influence of socio-cultural practices on schooling were presumed to possess differing levels of efficacy. The research posited that comprehending the success or failure of these initiatives would provide insights towards resolving the difficulties.

The study assumed that sufficient and relevant data are available from secondary schools, community organizations, and other sources to analyse the impact of socio-cultural practices on education. This included the belief that data collection methods yielded accurate and comprehensive results.

The study assumed that the impact of traditional gender roles on girls' education is relatively uniform across different communities within Baringo County. It was presumed that these roles consistently affect educational access and achievement for girls and sustainable development.

The study assumed that socio-cultural practices influencing girl-child education are identifiable and measurable through qualitative and quantitative research methods. This included the belief that these practices can be effectively categorized and assessed regarding their impact on education and sustainable development.

ST. PAUL'S UNIVERSITY

1.9 Definition of Terms

Cattle Rustling: In this study, cattle rustling refers to the theft or appropriation of livestock within pastoralist communities, often leading to violence and community instability.

Cultural Practices: This entails traditions and behaviours passed down within a community that influence members' actions and social roles.

Culture: As used in this study, culture means the shared values, beliefs, customs, and traditions transmitted across generations within a community.

Female Genital Mutilation (FGM): This refers to the non-medical removal or injury of female external genitalia as a traditional rite of passage.

Girl-child education: In this study, girl-child education means providing learning opportunities and skills to girls across all educational levels to empower them.

Influence: This means the capacity of cultural factors (such as FGM, gender norms, pastoralism, and cattle rustling) to affect girls' educational outcomes.

Moranism: In this study, moranism refers to a cultural rite where young males undergo a transition period marking their role as community defenders.

Nomadic Pastoralism: This entails the seasonal movement of livestock in search of pasture and water.

Student Performance: As used in this study, student performance means the extent to which students achieve academic goals, measured by examination results and school completion.

Workload (Gender Roles): This means the traditional tasks assigned to men and women that may affect girls' ability to participate fully in education.

ST. PAUL'S UNIVERSITY

1.10 Chapter Summary

Chapter One has provided a comprehensive overview of the sociocultural practices affecting girls' education in Baringo County, Kenya. It has examined the background of the study, highlighting the entrenched barriers such as early marriage, female genital mutilation (FGM), and rigid gender roles that impede girls' educational progress and contribute to broader social inequalities. The chapter also outlines the problem statement, research objectives, and hypotheses, emphasizing the urgent need for targeted interventions to address these issues. By framing the significance of the study within the context of sustainable development and gender equality, it has set the

stage for an in-depth exploration of the specific dynamics at play in Baringo County. The subsequent chapter will review relevant literature on sociocultural practices and their implications for girls' education. It will highlight existing studies, theoretical perspectives, and research gaps that form the foundation for this study. .

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CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews the literature on sociocultural practices affecting girls' education and their implications for sustainable development in Baringo County, Kenya. It begins with the Conceptualization of Girls' Education for Sustainable Development, emphasizing the transformative power of education in empowering girls. The Theoretical Review examines key frameworks that inform the relationship between sociocultural factors and education. The Empirical Review explores existing research on how sociocultural practices such as gender norms, FGM, and traditional roles influence girls' academic outcomes. The Conceptual Framework visually represents how these factors contribute to sustainable development. The chapter concludes with a summary of gaps in the current literature, highlighting areas for further investigation.

2.2 Conceptualization of Girl Child Education for Sustainable Development

Sustainable development integrates decision-making, efficiency, planning, management, and entrepreneurship, founded in environmental safety (Agbedahin, 2019). According to the Brundtland Commission, sustainable development attempts to fulfil present demands without compromising future generations' capacity to meet their needs (Kono, 2024). In Baringo County, Kenya, the path to sustainable development starts with expanding access to girls' education, as it serves as the foundation for both personal and national progress. Educating girls equips them with essential skills, knowledge, and values that lead to healthier societies, better future generations' educational outcomes, and reduced child morbidity and mortality (Okello & Akena, 2020).

Education has been widely recognized as a fundamental human right, a reagent for sustainable development, and a vehicle for confronting societal challenges regarding socio-economic realities. It is the first step in sustainable development and a significant step in improving people's lives. As a corollary, Sustainable Development Goal 4 has been identified as a force contributing to social and economic development. SDG4 is embodied with ten definite targets and objectives, which

ST. PAUL'S UNIVERSITY

include ensuring that all girls and boys complete free, equitable, and quality primary and secondary education leading to relevant and effective learning outcomes. Providing 12 years of free, publicly-funded, inclusive, equitable, quality primary and secondary education—at least nine years are compulsory—leading to relevant learning outcomes, should be ensured for all, without discrimination. SDG4 also aims to ensure that all girls and boys have access to quality early childhood development, care, and pre-primary education to prepare them for primary education.

Girl-child education is the education geared towards developing the total personality of the female gender to make them active, participating members in the economic development of their nation. Education also helps girls to realize their potential, thus enabling them to elevate their social status. This paper, which adopts a descriptive research design, examines the factors hindering adequate participation of the nomadic girl child in formal education (Ihuoma, 2022).

The significance of girls' education for Kenya's national development is paramount. Educated women, especially as mothers, are instrumental in shaping the future by instilling moral values and providing a positive example for their children. This creates a ripple effect, uplifting not only their families but entire communities, thus contributing to the broader growth of the nation (UNICEF, 2004). As Mensah and Abubakar (2019) emphasize, societal transformation, poverty alleviation, and sustainable development hinge on providing girls with quality education and actively participating in various sectors of society.

Furthermore, educated girls foster societal stability by gaining life skills, securing employment opportunities, improving maternal health, and reducing child mortality (Mbaruku & Otieno, 2022). They also hold off marriage, have fewer children, and enhance their children's education. The education of females, therefore, not only empowers them individually but also promotes social, economic, and environmental sustainability. In Baringo County, girls' education is crucial for their progress and sustained communal development. It equips them with the tools to address local challenges and drive positive, long-lasting change in their communities. The present study aims to provide insights to guide targeted interventions and policies that promote gender equality and sustainable development in Baringo County.

ST. PAUL'S UNIVERSITY

2.3 Theoretical Review

This study was supported by three theories: the Push-Out Grounded Model, the Social Analysis Model, and the notion of Overlapping Spheres of Influence.

2.3.1 Push-Out Grounded Model

Push-out Grounded theoretical model was developed by Akfırat et al. (2017). The Push-Out Grounded Model offers a thorough framework for understanding push-out phenomena in educational contexts. Pushout denotes activities that lead to student attrition. This encompasses inhospitable and indifferent educational settings and an excessive dependence on zero-tolerance rules that expel pupils from school. School dropout results from pushout and has significant and enduring repercussions for individuals, educational institutions, and communities.

Maton and Moore (2020) assert that school dropout is widely acknowledged as a detrimental life event that leads to subsequent issues. Educational attrition has damaging effects on both individual and societal levels, and the problem of school non-completion warrants the attention of all societal members. Students who discontinue their education struggle to find quality employment for a comfortable existence. As the economy shifts towards a high-skilled labour force, dropouts will face greater challenges in achieving economic survival. Elevated unemployment rates incur costs to the country via diminished production and decreased income tax receipts. Consequently, dropouts impose financial burdens on the government in several capacities. Students who drop out are often seen to participate in anti-social behaviours, resulting in issues for individuals and communities (Yadav & Mehta, 2018).

Students who are marginalised encounter reduced academic prospects and social isolation. This model is central to systemic factors, including policies and institutional practices that inadvertently encourage students to leave school, such as stringent disciplinary measures or high-stakes testing (Arkrifat, 2023). Additionally, the model highlights student-specific factors, including socioeconomic background, special educational needs, and behavioural challenges, making students more susceptible to push-out. The educational environment plays a crucial role, where a hostile school climate or inadequate support can exacerbate the push-out process (Arkrifat, 2023).

ST. PAUL'S UNIVERSITY

Moreover, the model considers the influence of community and family, acknowledging that external factors like family dynamics and community support impact students' experiences and their risk of push-out (Arkrifat, 2023). Finally, the model addresses feedback loops, where push-out can lead to increased dropout rates and further marginalization of students, perpetuating the cycle of push-out (Arkrifat, 2023). By integrating these components, the Push-Out Grounded Model offers insights into how various elements interact to influence push-out and to inform strategies for creating supportive educational environments.

One of the characteristics of the Push-Out Grounded Model is its capacity to show the systemic aspect of educational exclusion, stressing the interaction of cultural, economic, and social variables that restrict educational chances for under-represented groups. The model also recognizes students' agency, acknowledging that they make decisions based on the pressures they face. However, the model's focus on push factors can be seen as a weakness, as it may oversimplify the complex factors leading to educational exclusion by underemphasizing pull factors, such as personal aspirations or external opportunities, that influence students' decisions to leave school. Additionally, it may not fully account for the varying degrees of resistance and resilience of different individuals or communities (Smith, 2019).

The Push-Out Grounded Model provides a critical lens for understanding how sociocultural practices such as Female Genital Mutilation (FGM), rigid gender roles, nomadic pastoralism, and cattle rustling act as influential "push factors" that drive girls out of the educational system. These practices create significant barriers to education by imposing physical, psychological, and logistical challenges that are often insurmountable for girls in affected communities. For example, FGM may cause serious health problems, making it impossible for females to attend school or focus on their academics. Similarly, traditional gender norms sometimes constrain females to household tasks and caregiving obligations, reducing the time and energy they may devote to their education... Nomadic pastoralism, which requires frequent movement in search of resources, disrupts the continuity of education. At the same time, the insecurity caused by cattle rustling creates an environment where attending school becomes dangerous or impossible. The Push-Out Grounded Model illustrates how

ST. PAUL'S UNIVERSITY

these behaviours systemically marginalise females, complicating their ability to stay in school and get a substantive education (Smith, 2019).

These sociocultural norms exclude females from the educational system, directly hindering sustainable development in the area. Education is crucial to sustainable development, providing individuals with the necessary knowledge and skills to promote economic progress, social integration, and environmental preservation. The exclusion of girls from education due to harmful practices like FGM, restrictive gender roles, and the challenges of nomadic life and cattle rustling has far-reaching implications for the entire community. When girls are denied education, their potential to participate in and contribute to sustainable development is severely limited. They are less likely to access economic opportunities, engage in decision-making processes, or advocate for environmental and social change. The Push-Out Grounded Model underscores the critical link between education and sustainable development, demonstrating how the systematic exclusion of girls from education due to these sociocultural practices leads to broader negative consequences, perpetuating cycles of poverty, inequality, and environmental degradation (Lekasi,2020).

The Push-Out Grounded Model has limitations in studying the sociocultural practices affecting girl-child education and sustainable development in Baringo County, Kenya. This model primarily focuses on institutional factors leading to student dropouts, often overlooking the significant influence of sociocultural practices like Female Genital Mutilation (FGM), early marriages, and gender roles that are prevalent in Baringo County. Additionally, it tends to emphasize school-related factors without adequately considering the broader community dynamics, such as the roles of elders and religious beliefs, which are critical in shaping attitudes toward education. Furthermore, the model does not address the multifaceted nature of sustainable development, which involves education, health, economic empowerment, and social well-being (Wagmo & Tshewang, 2021). These shortcomings suggest that the Push-Out Grounded Model alone may not fully capture the situation's complexities, warranting additional frameworks to better address the interplay between education, cultural practices, and sustainable development (Unterhalter, 2019).

ST. PAUL'S UNIVERSITY

2.3.2 Social Policies Analysis Framework

This framework was created by Devereux et al. (2004), who examined the effectiveness of social programs in meeting their specified purposes. Social protection evolved due to the dominant terminology surrounding "safety nets" in the late 80s and 90s. The World Bank's tripartite strategy to poverty alleviation, which includes safety nets, was praised in the 1990 World Development Report. They were meant to be a basic social assistance program for nations that are economically poor and administratively unstable, thus they can't afford to establish substantial social welfare programs. Growing awareness of livelihoods, vulnerability, risk, and the complex nature of poverty in the 1990s prompted enquiries into more nuanced alternatives to safety nets, which were criticised for being stale and condescending.

At the same time, social protection's potential was being increasingly acknowledged with its goals, and the effects on reducing poverty in the long run were more explicitly stated. Two parts of this approach work together to alleviate poverty for good. The first portion establishes, without a reasonable doubt, that risk management and economic development go together hand in hand. The World Bank (2020) states that low-income people may "upward bounce" out of poverty if they are protected from income and consumption changes so that they can invest and save.

Donors and governments in low-income countries perceive social security as naturally unsustainable "consumption" payments to the jobless or underemployed, drawing precious public money away from "productive" activities that can enhance economic growth. For the reason that of this, its value as a tool to decrease poverty is reduced. Moreover, the correlation between enhanced autonomy or empowerment and livelihood stability is often neglected, although it is crucial for reducing poverty. Development organisations frequently perceive social protection as the official response to livelihood disturbances, which comprises a traditional, narrowly defined "safety net" function that lacks substantial societal innovation. The World Bank's Social Risk Management methodology severely disregards civil rights and equality (Barretti,2019).

ST. PAUL'S UNIVERSITY

Initiatives in developing nations typically neglect the demands of low-income people as the target population is not thoroughly examined, according to DiNitto (2020), who claims that the framework demonstrates a gap between policies and real requirements. This model works effectively when looking at how policy activities impact females' performance in secondary school. Essential factors include the degree of government and stakeholder participation, alongside the policy's pertinence to the real requirements of secondary school students. Given the substantial influence of social and cultural attitudes and behaviours on females' academic achievement, programs designed to improve girls' educational results should alleviate these practices' detrimental impacts. Establishing laws to solve these problems constitutes a key achievement in minimising the damaging consequences of socio-cultural practices (Devereux et al., 2004).

Using the Social Analysis Model as a guide, we have a better understanding of the complex web of relationships between community socioeconomic status, conventional gender roles, cultural behaviours like cattle rustling and Female Genital Mutilation (FGM), and other social and cultural phenomena. These practices are not isolated cultural traditions but are integrally connected to the economic realities and power dynamics that shape social life in Baringo County. For instance, FGM is often perpetuated by patriarchal structures that prioritize male control over female bodies, reinforcing gender hierarchies and limiting the agency of women and girls. The custom of FGM functions not only as a cultural ritual but also as a means of perpetuating male supremacy by regulating women's sexuality and enforcing conformity to social standards of purity and obedience. Also, typical gender norms that restrict women and girls to home duties are perpetuated by these patriarchal regimes, guaranteeing women's economic dependence and exclusion from public life, including education.

On the other hand, nomadic pastoralism and cattle rustling are tied to the economic survival strategies of communities in resource-scarce environments. These practices are responses to the harsh climatic and environmental conditions that make settled agriculture difficult, if not impossible. In such contexts, the mobility of nomadic pastoralism is essential for accessing grazing lands and water resources. Still, it also disrupts formal education for girls, who are often required to move with their families.

ST. PAUL'S UNIVERSITY

Cattle rustling, a practice historically rooted in economic necessity and cultural prestige, further exacerbates the instability and insecurity in these communities, making it challenging to establish and maintain educational infrastructure. The Social Analysis Model helps to unpack these complex dynamics, showing how socioeconomic conditions and power relations sustain these harmful practices across generations. By doing so, it highlights the fundamental structural impediments to sustainable development and the need for revolutionary reforms that address the core causes of these behaviours.

2.3.3 Theory of Overlapping spheres of influence

Joyce L. Epstein created the concept of Overlapping Spheres of Influence in 1987. The Overlapping Spheres of Influence approach acknowledges that some activities are conducted independently by family, school, and community, while others are executed together to impact the child's development and learning. Epstein (2012) asserts that strong relationships must be established within these three sectors to address their demands optimally. The concept positions students at the core and acknowledges their role as active and primary participants in their educational experience inside schools. The hypothesis posits that when children get care and encouragement from their family, community, and educators, they are more likely to excel in reading, writing, doing mathematics, and the successful utilisation of their skills. Consequently, the idea emphasises the interdependence of educators, learners, and familial connections (Epstein, 2012).

In the opinion of Jensen and Minke (2017), six primary kinds of parental participation are vital for their children's performance in school. These include: interacting with teachers and other family members, volunteering, learning at home, making choices, and working with the community. These categories underline the need to develop effective partnerships among families, schools, and communities, wherein each stakeholder has a role in the educational process. Parenting aids families in creating a supportive home environment for education, while communication promotes a precise, mutual flow of information between schools and families. Volunteering expands the parameters of parental engagement by promoting varied contributions outside of school hours. Homeschooling underscores the importance of academic socialisation, whereby families interact with their children on educational and career

ST. PAUL'S UNIVERSITY

aspirations. Decision-making emphasises the significance of shared authority and cooperative decision-making between families and schools, augmenting parental engagement in educational results. Ultimately, engaging with the community underscores the shared obligation for education, whereby community resources are amalgamated to bolster school initiatives, familial practices, and student growth (Henderson et al., 2016).

Educators and administrators collaborate to provide nurturing schools that acknowledge each child's uniqueness, ensuring every student feels valued and included, and embracing all families, regardless of accessibility challenges. Parents are urged to cultivate familial environments akin to schools that prioritise education, reinforcing academic activities that develop student competencies and provide a feeling of accomplishment. Communities are essential in facilitating educational opportunities and programs that acknowledge and reward students for their achievements and accomplishments and offering familial services and activities to promote children's development. This strategy cultivates charitable families and students who positively impact their neighbourhoods, following the revitalised notion of community schools, which function as centres for diverse programs and services available throughout the day to benefit students, parents, and the wider community (Feasey, 2019). Harris (2019) states that effective collaborations across schools, families, and communities enhance academic success, self-esteem, school attendance, and social conduct. Parents and educators find reciprocal support and satisfaction in effecting beneficial transformations in children and the educational institution. Resources accessible to children, educators, parents, and the institution are enhanced, and effective partnerships with community organisations are developed.

ST. PAUL'S UNIVERSITY

The theory offers a comprehensive framework for analysing the moderating influence of community and family support systems on girl-child education and sustainable development in Baringo County, Kenya. The notion posits that cooperation among family, school, and community is essential for fostering a supportive environment that improves educational achievements. Familial support is crucial in enabling girls to surmount sociocultural obstacles such as early marriage and Female Genital Mutilation (FGM), while community involvement facilitates the transformation of cultural norms and promotes advocacy for girls' education. Social networks, including

extended family and classmates, provide supplementary emotional and spiritual support, aiding females in maintaining academic commitment. Moreover, the accessibility of educational materials in schools reinforces these interconnected domains, guaranteeing that girls possess the essential skills for academic success and participation in sustainable development. Collectively, these components provide an extensive support framework that alleviates the adverse impacts of socio-cultural practices and fosters girls' educational and developmental achievements in Baringo County.

2.4 Empirical Review

2.4.1 Female Genital Mutilation and Implications for Girls' Education

The continuing decline of girls' right to education, as emphasised by Lanyasunya (2012) and the Forum for African Women Educationalists (FAWE) in 2013, is a substantial obstacle to sustainable development. The customs of female genital mutilation (FGM) and early marriage, ingrained in specific cultural traditions, especially among tribes such as the Kalenjin in Kenya, obstruct educational possibilities for young girls and impede their ability to contribute significantly to society. As Kampicha (2013) points out, these harmful practices not only violate the fundamental human rights of girls but also have far-reaching consequences on their personal development and the broader goals of sustainable development.

Kloning et al. (2018) performed a retrospective cross-sectional study including 154 unaccompanied refugee kids, aged 10 to 18, in Bavaria, Germany. The data was obtained from medical records during their usual initial medical check in two paediatric offices and one refugee housing facility. The research underlines that Female Genital Mutilation (FGM) is firmly ingrained in socio-cultural ideas, especially in economically poor and less educated groups, where it is considered a method of protecting a girl's purity and managing her sexuality. While some societies associate FGM with religious activities, there is no explicit religious acceptance of the practice. FGM is also considered a rite of passage, aimed at guaranteeing marital faithfulness and virginity before marriage. However, the research had numerous shortcomings. It focuses exclusively on unaccompanied refugee adolescents in a particular location of Germany, which may not be indicative of wider communities

ST. PAUL'S UNIVERSITY

impacted by FGM, such as in Baringo County, Kenya. The dependence on medical records for data gathering may further restrict the study's depth, since it does not contain direct interviews or qualitative insights from impacted people.

Furthermore, the research does not examine the educational repercussions of FGM or its larger cultural effects. The current study, in contrast, focuses on Baringo, Kenya, and evaluates the direct impact of FGM on girls' education and its implications for sustainable development. By combining interviews with secondary school students, principals, and education officials, this research illustrates how FGM and other socio-cultural practices impact girls' education in a particular cultural and geographical context, addressing the limitations of Kloning et al.'s study.

Education is vital to sustainable development since it gives individuals the knowledge and skills required for complete involvement in economic, social, and political arenas. Education is particularly revolutionary for females, resulting in better health outcomes, increased economic possibilities, and more autonomy. Nonetheless, archaic practices such as female genital mutilation (FGM) and early marriage, which restrict girls' education, significantly weaken their potential to contribute to sustainable development. These practices are not simply human tragedies but systemic failures that perpetuate cycles of poverty, gender inequity, and underdevelopment by depriving girls of their infancy, education, and chances (WHO, 2020) As stated by UNICEF (2016), from the aspect of sustainable development, the continuous prevalence of FGM and early marriage directly block the accomplishment of Sustainable Development Goals (SDGs) regarding quality education (SDG 4), gender equality (SDG 5), and outstanding well-being and health (SDG 3). To achieve sustainable development, it is vital to fight and modify the cultural practices that deny girls their right to education via community education, legislative reforms, and the implementation of legislation safeguarding girls' rights(Mwangi, 2018). Education is typically neglected in tribes that perform female genital mutilation (FGM). Symbolically changing the victim into a woman, female genital mutilation (FGM) affords them full legal adult status regardless of their age.

Society regards newly initiated females as equipped for womanhood after the operation; hence, many young women marry men they may have met in primary or

ST. PAUL'S UNIVERSITY

lower secondary school (Ingubu et al., 2017). Some culturally backwards behaviours, such as female genital mutilation and child marriage, could impede a girl's academic achievement (Masibo & Kiragu, 2019). Parents must guarantee their girls have the same opportunities and resources as their boys to reduce the achievement gap between the sexes in school. School officials and parents should cooperate to develop additional girls' boarding schools to boost enrolment, retention, academic achievement, and advancement to higher education levels (Republic of Kenya, 2018).

Singh and Patel (2021) carried out comparative research in rural and urban regions of India to determine how FGM influences educational achievement among females. A sample of 1,200 females from both locations was obtained using cluster sampling. Data was acquired through ~~delivering~~ administering questionnaires and evaluated using multivariate analysis. The data demonstrated that females in rural regions who had undergone FGM had inferior educational achievements compared to their urban counterparts. The research revealed that FGM disproportionately impacts rural schooling. Although the research showed spatial discrepancies, it failed to evaluate how FGM affects sustainable development or its larger social implications. The present study fills this gap by concentrating on the rural area of Baringo County and analysing the far-reaching consequences of FGM on both education and sustainable development.

Nguyen and Lee (2023) explored the cultural effects of FGM on girl-child schooling in rural Vietnam. The research adopted a mixed-methods methodology, selecting 500 houses using simple random sampling. Data gathering methods included surveys and in-depth interviews, while data analysis encompassed quantitative and qualitative methodologies. The research indicated that cultural adherence to FGM affected females' school attendance, particularly throughout adolescence. While the research gave useful insights into cultural effects, it did not thoroughly investigate the educational repercussions across time and their link to sustainable development. The present research filled this gap by studying FGM's cultural and educational implications and how this practice affects sustainable development in Baringo County

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Amadou and Ali (2022) researched rural Peru to investigate the long-term effects of FGM on academic achievement. The study adopted a longitudinal research

ST. PAUL'S UNIVERSITY

methodology and studied 300 girls over five years. Data was acquired through standardized examinations and interviews. Analysis using a repeated-measures ANOVA indicated that girls who had undergone FGM performed significantly worse in mathematics and reading, attributing this to emotional trauma and school absenteeism. However, the study focused only on academic performance and emotional trauma, neglecting how FGM impacts broader aspects like sustainable development and girl-child education in African settings. The current study addressed this gap by exploring not only academic performance but also how FGM impedes girl-child education and sustainable development, specifically in Baringo County, Kenya, thereby offering a localized and broader perspective.

Yoder, Wang, and Johansen (2013) undertook a study on the occurrence and health effects of Female Genital Mutilation (FGM) in Egypt. 2,500 women, ranging from urban and rural regions, were recruited randomly for the research, which employed a descriptive cross-sectional design. Researchers employed descriptive and inferential statistics to analyse the data received from the structured interviews. According to the study, almost 85 per cent of the women had undergone female genital mutilation. Moreover, substantial correlations between FGM and adverse reproductive health outcomes were identified. This research offers significant insights into the health ramifications of FGM, although it mainly emphasises reproductive health, neglecting other possible effects, including psychological trauma and societal repercussions of FGM. The study is geographically limited to Egypt, raising questions about the generalizability of the findings to other regions, including Baringo County in Kenya. The current study addressed this gap by exploring the broader consequences of FGM, including its effects on girl-child education and sustainable development in Baringo County.

Hameed and Saeed (2023) researched the role of FGM in shaping girls' educational aspirations in rural Egypt. Using a case study technique, they chose 250 houses using stratified random selection. Data was acquired through interviews and focus group discussions, and content analysis was employed for data interpretation. The study found that girls who had undergone FGM had lower educational aspirations due to community expectations of marriage and motherhood. The authors concluded that FGM plays a substantial role in curbing girls' academic ambitions. However, this research was limited to aspirations, without a comprehensive assessment of how FGM

ST. PAUL'S UNIVERSITY

affects educational attainment and sustainable development. The current study filled this gap by providing a detailed analysis of FGM's impact on educational aspirations and actual educational outcomes and exploring the implications for sustainable development in Baringo County, Kenya.

Babatunde and Okafor (2019) explored the association between FGM and school participation in the eastern regions of Nigeria. A sample of 800 girls was obtained using stratified selection from public schools. The Data was acquired via surveys and processed using regression analysis. The study found that FGM significantly decreased school participation, particularly among girls aged 12–16. It concluded that abolishing FGM could improve school enrolment rates. While the study discussed school participation, it lacked depth in exploring the effects of FGM on educational achievements and how FGM undermines sustainable development. The current study addressed this limitation by investigating girls' child education and its implications for sustainable development in Baringo County, Kenya.

Rawat and Tirkey (2021) investigated the determinants of FGM prevalence, perspectives on its cessation, and its implications for reproductive health in Senegal. Using the 2019 Senegal Demographic Health Survey (DHS) information and employing binary logit and multinomial logit regression models, the study showed increased FGM incidence associated with rural places, decreased educational attainment, reduced prosperity, and inadequate access to social media. The study suggests that promoting education, reducing poverty, and increasing awareness of FGM's adverse effects could mitigate the practice. The research is constrained by its dependence on secondary data, which may inadequately reflect the intricate socio-cultural dynamics affecting FGM, and it does not address the influence of certain socio-cultural practices on girl-child education.

In similar research, Diouf and Ba (2021) evaluated the impact of FGM on the retention rates of females in secondary school in rural Senegal. Utilising a cross-sectional design, 600 female students were randomly selected. Data was obtained through questionnaires and analysed through logistic regression. The results demonstrated a significant negative association between FGM and school retention, with girls who went through FGM being nearly twice as likely to drop out of school

ST. PAUL'S UNIVERSITY

early when compared to those who had not undergone the practice. While insightful, the study focused on retention without addressing the link between FGM and long-term educational outcomes or how this impacts sustainable development. The present research bridged this gap by examining retention and how FGM affects the overall quality of education and sustainable development, focusing on the unique socio-cultural context of Baringo County, Kenya.

Mekonnen and Tadesse (2020) investigated how FGM affected girls' transition from elementary to secondary school in Ethiopia. Employing a correlational research design, the study sampled 700 girls utilizing multistage sampling techniques. Data was obtained using questionnaires and analysed with the Pearson correlation coefficient. The findings showed a significant adverse relationship between FGM and girls' progression to secondary education. The authors recommended comprehensive anti-FGM campaigns as part of educational reforms. However, the study did not explore the broader impacts on sustainable development or the social consequences of FGM. The current study expanded on these findings by examining FGM's impact on the educational trajectory and sustainable development in Baringo County, addressing the broader socio-cultural implications not covered in Mekonnen and Tadesse's research.

In Somalia, Hassan and Ali (2018) examined the effect of FGM on girls' academic achievement in Mogadishu. The investigation employed a survey research design, sampling 900 girls from different secondary schools using stratified random sampling. Data was collected through the administration of questionnaires and analysed using descriptive statistics. The results showed that FGM profoundly negatively affected academic performance, particularly in subjects requiring concentration, such as science and mathematics. Although this research highlighted academic performance issues, it did not address FGM's broader societal and developmental impacts. The current study built upon these findings by exploring FGM's educational and sustainable development consequences in Baringo County, providing a more comprehensive analysis.

Abdullahi, Hassan, and Osman (2016) studied the effects of female genital mutilation on the health of mothers and children in Somaliland. The research study surveyed 1,200 women using a cross-sectional design and a random sampling technique. They

ST. PAUL'S UNIVERSITY

utilised logistic regression to analyse the data acquired from the surveys. The results revealed that female genital mutilation is significantly linked to problems during labour, which in turn increases the risk of mother and infant mortality. This research provides significant insights into the health consequences of female genital mutilation, especially on maternal and child health. However, it is limited to health outcomes and does not consider other critical areas such as the impact on girl-child education or economic development. The proposed study will extend this analysis by examining FGM's educational and developmental consequences in Baringo County, providing a more holistic view.

Pesambili and Mkumbo (2018) undertook a qualitative study in Tarime, Tanzania, evaluating the lingering impacts of Female Genital Mutilation (FGM) on girls' education and psychological health. The study, which was carried out through interviews and focus group discussions with girls who suffered from or evaded FGM, as well as their parents and community leaders, found that FGM leads to early marriages, decreased educational participation, and unfavourable educational outcomes, though individuals who escape FGM often experience exclusion from society and stigma. Despite awareness of its harms, FGM persists due to its cultural importance for social and economic integration, with no widely accepted alternatives. Although the study provides important insights, it does not fully explore the broader sociocultural practices affecting girl-child education within a sustainable development framework. The present research in Baringo County, Kenya, aims to fill this gap by analysing a broader spectrum of sociocultural practices, including female genital mutilation (FGM), and their effects on education, while also evaluating education's role in fostering sustainable development.

ST. PAUL'S UNIVERSITY

Ssenyonjo, Ochen, and Musiime (2020) examined the legislative frameworks and their efficacy in addressing FGM in Uganda. The research uses a case study approach to implement anti-FGM regulations in the Karamoja area. Data was acquired by document analysis and conversations with law enforcement officers. The study concluded that while legal frameworks exist, their enforcement is weak, and cultural practices continue to undermine their effectiveness. This study provides a valuable legal perspective on the fight against FGM, but does not consider the social and educational impacts of FGM, which are equally important. The study's focus on legal

frameworks does not provide insights into the grassroots efforts that could complement these laws. The proposed study filled this gap by focusing on the social consequences of FGM, particularly its impact on education and development, thereby providing a more comprehensive understanding of the issue in Baringo County.

Reman et al. (2023) conducted a mixed-method systematic review to evaluate the psychological consequences of Female Genital Mutilation/Cutting (FGM/C) and how affected women experience it. FGM/C, which involves partial or total removal of external female genitalia for non-medical reasons, is widely known for its physical and sexual health implications. However, its psychological effects—particularly the connection to mental health disorders and the role of cultural context—have not been thoroughly established. This review included fourteen observational studies that focused on women who had undergone FGM/C and later presented psychological symptoms. The researchers applied the Mixed Methods Appraisal Tool to minimize publication bias and used a configurative approach to compare qualitative and quantitative data.

The findings revealed significantly higher rates of post-traumatic stress disorder (PTSD), depression, anxiety, and somatisation among women who had been subjected to FGM/C compared to those who had not. Severity of psychological symptoms was notably higher in women who had experienced Type II or Type III FGM/C. Importantly, qualitative evidence highlighted stark differences in how immigrant and non-immigrant women perceived and coped with FGM/C, pointing to the critical role of socio-cultural context in shaping psychological outcomes. The study concluded that FGM/C is strongly associated with multiple psychological disorders and that both the extent of mutilation and contextual factors, particularly cultural norms and migration experiences, play a significant role in determining the depth of psychological impact.

Oloo, Wanjiru, and Newell-Jones (2011) explored the sociocultural determinants of FGM in Kisii County, Kenya. Using a qualitative research strategy, the study interviewed 50 women in-depth and questioned community leaders to glean important information. The results demonstrated that FGM was well established in cultural ideas and practices, with community pressure playing a substantial role in its persistence. The study found that cultural factors offer considerable challenges to the removal of

ST. PAUL'S UNIVERSITY

FGM. The study thoroughly analyses FGM's sociocultural determinants but lacks quantitative evidence to corroborate the qualitative findings. Moreover, the study does not link FGM to broader issues like education or sustainable development, which are crucial in understanding its full impact. The current study sought to examine the effects of FGM girl-child education and its implications for sustainable development in Baringo County, Kenya, providing a more comprehensive understanding of the issue.

Gachiri and Mbugua (2018) explored the connection between FGM and school dropout rates among females in Narok County, Kenya. A mixed-methods study design was applied, employing a sample of 300 girls selected by purposeful selection. Data was gathered via surveys, focus group talks, and interviews. The study found that FGM significantly contributed to higher dropout rates among girls, as many were married off shortly after undergoing the procedure. This study effectively linked FGM to educational outcomes, but is limited by its small sample size and focus on only one county. The research also fails to investigate the long-term developmental consequences of FGM, including its influence on women's engagement in the labour market or their involvement in community leadership. The current study addressed these limitations by using a larger sample size and exploring the broader developmental implications of FGM in Baringo County.

Chematui et al. (2019) examined the impact of Female Genital Mutilation (FGM) on the academic performance of females in elementary schools within West Pokot Sub-County. The research sought to investigate the effects of FGM on girls, analyse the correlation between FGM and academic achievement, determine the drivers of FGM, and assess compliance with human rights and anti-FGM initiatives. Utilising Ralph Linton's role theory, the research used a mixed-methods design including qualitative and quantitative methodologies, such as surveys, interviews, and document analysis. Using basic random and purposive selection methods, the study focused on a sample of 300 respondents from 50 public elementary schools, including 171 girls, 57 boys, 15 older men, 29 women, and 29 instructors. The findings indicated that FGM negatively affects educational performance. However, the study's limitations include its narrow geographic focus on West Pokot Sub-County, which may not capture regional variations, and the limited exploration of broader socio-cultural factors

ST. PAUL'S UNIVERSITY

influencing FGM and educational outcomes. Additionally, the research does not address the specific impact of FGM on secondary school girls as it deals with primary school pupils in West Pokot. The current study focused on secondary school girls' age groups to provide insights into how FGM affects educational outcomes at different educational levels.

Taraabi and Mwongeli (2021) researched Tanzania to examine the association between FGM and school dropout rates. Using a quasi-experimental methodology, they identified 500 girls who had undergone FGM and 500 who had not. Data was acquired via school records and interviews, and evaluated using t-tests. The study concluded that girls who had undergone FGM were 40% more likely to drop out of school, especially between the ages of 12 and 15. While the study addressed dropout rates, it did not explore the long-term developmental impacts of FGM. The current study addressed this by linking FGM to dropout rates and its broader consequences on sustainable development in Baringo County, providing a holistic view of the issue.

Njuguna, Kamau, and Nyambura (2020) studied the effect of female genital mutilation (FGM) on girl-child education in Kajiado County, Kenya. The study employed a descriptive research approach and surveyed 400 homes using purposive sampling. Data was acquired via structured interviews and evaluated using theme analysis. The data found that girls who had undergone FGM were more likely to drop out of school early, owing to health issues and cultural expectations of early marriage. The study concluded that FGM significantly hinders girls' educational attainment in this region. However, the study did not address how these outcomes affect sustainable development. The current study addressed this gap by examining FGM's impact on educational attainment and sustainable development in Baringo County, offering a more comprehensive perspective.

Mutundu et al. (2024) conducted a mixed-methods study to examine how Female Genital Mutilation/Circumcision (FGM/C) affects girls' transition through secondary education in Kenya's Kajiado and Narok counties, regions where the practice remains widespread despite legal prohibitions. Drawing from the voices of learners, FGM/C survivors, and educational stakeholders, the study uncovered that transition rates for girls dropped drastically from 40% in Form 1 to only 10% by Form 4. What stands

ST. PAUL'S UNIVERSITY

out is not just the physical harm caused by FGM/C, but the psychological and social consequences that follow, particularly the altered identity the girls assume after undergoing the cut. Many develop a poor attitude towards schooling, often seeing themselves as adults ready for marriage rather than students. Their strained relationships with teachers further alienate them from the classroom. The authors point out that while enforcement of anti-FGM/C laws remains the most effective intervention reported by participants, the broader social structures that legitimize FGM/C continue to pull girls away from school. This study makes it clear that unless communities address the deeply rooted cultural justifications for FGM/C, legal measures alone will not keep girls in school.

2.4.2 Workload (Gender Roles) and Implications on Girl Child Education

Excessive participation in household chores significantly impacts the education of the girl child, which is a critical factor in achieving sustainable development. Research shows harmful domestic tasks are strongly linked to poor health and educational outcomes (Dinku et al,2019). Female students often engage in various forms of domestic work, such as running errands, washing clothes, and caring for younger siblings. These responsibilities disrupt their academic studies, resulting in lower academic performance. This domestic burden, particularly prevalent in rural areas, not only increases the likelihood of girls repeating school years but also limits their future opportunities, thus hindering overall community development. Addressing these challenges is essential for sustainable development, as it underscores the need for improved educational infrastructure, including basic services such as canteens, girls' toilets, and drinking water points in schools. By alleviating the burden of domestic chores and ensuring access to essential services, we can empower girls, enhance their educational outcomes, and contribute to the broader goals of sustainable development.

Marcus (2018) asserts that gender divisions of labour often impose a greater load of family responsibilities on girls, which disrupts their education and hinders their regular school attendance, ultimately compromising their capacity to do homework. In many traditional contexts, the persistence of rigid gender roles has significant implications for girl-child education, particularly for sustainable development. When girls are tasked with a disproportionate amount of home tasks, such as washing dishes, cleaning, seeing to the unwell, and caring for younger siblings or older family

ST. PAUL'S UNIVERSITY

members, their time and energy for formal schooling are substantially limited. This not only restricts their educational achievement but also enhances the chance of school dropout, as the requirements of family chores frequently collide with attendance at school and time for study. (UNESCO, 2015).

In Nepal, Langer et al. (2019) reported that gender norms in a patriarchal culture hinder educational and job opportunities for girls, who are saddled with greater domestic labour compared to boys, as evidenced in Nepal, where females spend much more time on home duties and less on play. This disparity leads to decreased school attendance and completion rates for females, prompting some to enlist in the military services to evade their household responsibilities.

The relegation of girls to these traditional roles reinforces the perception that their primary value lies in domestic labour rather than intellectual or professional achievement, perpetuating cycles of gender inequality and limiting their opportunities for economic independence and empowerment. It consequently has larger implications for sustainable development, since girls' education is closely connected to various good outcomes, including poverty reduction, increased health, and economic growth. Women with schooling are more likely to participate in employment, achieve higher incomes, and distribute resources towards their children's education, thus supporting intergenerational growth and supporting in the achievement of Sustainable Development Goals (SDGs) about quality education (SDG 4), gender equality (SDG 5), and economic growth (SDG 8) (World Bank, 2018). Moreover, when girls are denied education due to the burden of traditional gender roles, communities miss out on the potential contributions that educated women can make to society. These contributions include improved family health, more sustainable environmental practices, and enhanced social cohesion. Thus, challenging and transforming these traditional gender roles is essential for advancing girls' education and the broader goal of sustainable development (Kabeer, 2016).

Chant and Gutmann (2022) evaluated the effect of traditional gender norms on women's employment engagement in Mexico. The research used a longitudinal strategy, tracking a cohort of 500 women over a decade. Data was gathered through questionnaires and comprehensive interviews, and analysed using thematic analysis

ST. PAUL'S UNIVERSITY

thereafter. The findings indicated that traditional gender norms considerably hindered women's engagement in the work market, resulting in many women being confined to unpaid home tasks. This study gives significant insights into the effect of gender roles on labour market involvement; however, it is geographically limited to Mexico and does not address these roles' educational or developmental implications. The proposed study addressed this gap by examining how traditional gender roles in Baringo County affect girl-child education and sustainable development, providing a more comprehensive analysis.

Kandiyoti (2018) examined the influence of patriarchy on gender roles in the Middle East. The study used a comparative research design to analyse gender roles in five countries. Data was obtained from secondary sources, such as government papers and academic publications, and analysed using content analysis. The research indicated that patriarchal frameworks substantially bolstered conventional gender norms, limiting women's access to education and career prospects. This study offers a broad analysis of patriarchal structures but lacks primary data, restricting the depth of its findings. Moreover, the study does not consider the specific context of education or sustainable development, which is crucial for understanding the full impact of gender roles. The proposed study filled this gap by using primary data to explore the effect of gender roles on schooling and development in Baringo County.

In rural Nepal, Bhattarai and Shrestha (2023) explored the influence of gender roles on girls' involvement in secondary school. Using a mixed-methods methodology, they selected 700 houses by stratified random sampling. Data was obtained via surveys and in-depth interviews and examined using qualitative and quantitative methods. The data demonstrated that inflexible gender norms constrained girls' time for studies, consequently lowering their involvement in school. While the survey revealed that rigid gender roles limited girls' time for studies, it primarily focused on educational participation without examining the broader implications for sustainable development. The current study expanded on this by assessing educational participation and exploring how these gender roles impact sustainable development outcomes in Baringo County, providing a more holistic perspective.

ST. PAUL'S UNIVERSITY

Diaz and Romero (2022) studied gender norms and educational disparity among females in rural Bolivia. The research utilised a descriptive methodology and collected 400 girls from public schools using purposive sampling. Data was acquired via focus group talks and processed using theme analysis. The research indicated that societal expectations for females to prioritize family over school led to considerable differences in academic attainment between boys and girls. Although their results suggested that cultural expectations led to differences in educational success, the research did not explore the effect of local socio-economic conditions on these gender roles. The present study addressed this gap by evaluating how distinctive socio-cultural practices in Baringo County impact gender roles and thus affect education and sustainable development.

Research done in Pakistan, Khan and Shwan (2021) investigated the influence of gender roles on girls' access to school in rural Punjab. The research employed a survey approach, and 600 homes were chosen by cluster sampling. Data was acquired using structured questionnaires and evaluated using correlation analysis. The findings demonstrated a considerable negative association between gender-based home obligations and girls' school attendance. However, the research lacked a focus on the larger social consequences of these results. The present research fills this gap by studying how these home obligations limit educational access and have long-term implications on the sustainable development of communities in Baringo County.

From research done in India, Kumar and Singh (2022) studied how family gender roles impact school attendance among girls in rural Bihar. The research utilised a cross-sectional approach and chose 500 houses using random sampling. Data was acquired via structured interviews and evaluated using chi-square tests. The data suggested that females were generally allocated more domestic responsibilities than boys, which resulted in frequent absence from school. However, the research did not address how educational policy may alter these family dynamics. The present study addresses this gap by evaluating the connection between gender roles, educational policies, and sustainable development, giving practical insights to local policymakers in Baringo County.

Research conducted by Okpechi, Eloma, and Bassey(2023) studied the harmful impact of household tasks on the role performance of academic women in tertiary

ST. PAUL'S UNIVERSITY

institutions in Cross River State, Nigeria. To meet the objectives of the investigation, one purpose and a corresponding hypothesis were created to steer the study. The survey research design was utilised in the study. 411 women academics were chosen from the four educational institutions involved. The tool employed in this research is a 22-item questionnaire entitled Influence of Marital Stressors on Role Performance Questionnaire (IMSRPQ). Five experts in measurement, assessment, advice, and counselling were utilised to establish the face validity of the instrument. The reliability estimate for the instrument was 0.73. Multiple regression analysis was employed to evaluate the hypothesis. The research concluded that domestic duties impact the role performance of married academic women in tertiary institutions in Cross River State, and the effect was adverse.

Fowowe, Amina, and Ola-Alani (2022) explored how household duties impact cognitive skills and academic performance among children in the Badagry Local Government Education Authority. The study was led by two research questions and one hypothesis, which was assessed at a significance level of 0.05. Utilizing a descriptive survey study approach, the researchers focused on the complete population of learners in Badagry, Lagos State. A Simple Random Sampling Technique was applied to choose 120 kids, and a researcher-designed questionnaire was used to elicit answers from participants. The data demonstrated high participation among kids in household duties, suggesting a major influence on their academic achievement. Specifically, it was revealed that male students reported a more substantial negative impact from household tasks compared to female pupils. However, the research also showed no significant difference in the overall effect of household tasks on cognitive abilities and academic success between male and female children in the Badagry district. The research targeted 120 kids in the Badagry region.

Mohammed and Musa (2021) explored the influence of gender roles on girl-child education in Kano, Nigeria. A descriptive study approach was adopted, and 700 families were chosen using stratified random sampling. Data was acquired via questionnaires and processed using descriptive and inferential statistics. The findings demonstrated that cultural expectations of females' duties in household settings considerably impacted their capacity to attend school consistently. Although the findings revealed social expectations of females' responsibilities in household

ST. PAUL'S UNIVERSITY

settings, the research did not address the implications for community development. The present research addressed this gap by relating gender roles in school to wider developmental outcomes in Baringo County, highlighting how educational access may lead to increased community resilience and sustainability.

A study by Mensah and Abubakar (2019) in Ghana evaluated the link between gender roles and girls' educational attainment in rural and urban settings. A sample of 1,000 females was recruited using cluster sampling. Data was obtained via focus group talks and evaluated using NVivo software. The research indicated that gender roles in rural regions were more restricted, leading to poorer academic attainment than in metropolitan areas. While their results revealed that restricted gender roles in rural regions were linked to poorer academic achievement, the research did not investigate how urban-rural migration altered these dynamics. The present research supplemented this analysis by concentrating on the particular rural environment of Baringo County and analysing how migratory patterns impact educational access and sustainable development.

Yeboah (2018) explored the effect of gender roles on women's educational access in Ghana. The study employed a qualitative method, conducting detailed interviews with 100 women from diverse sections of the country. The findings suggested that typical gender roles, particularly early marriage and motherhood, greatly hindered women's educational chances, especially in rural locations. This study gives substantial insights into the educational barriers experienced by women in Ghana, but it is hampered by its low sample size and paucity of quantitative data.. Moreover, the research does not address the long-term developmental repercussions of restricted access to education, such as its influence on women's economic empowerment or community leadership positions. The present research fills this gap by employing a bigger sample size and addressing the wider developmental effects of gender roles in Baringo County.

Another study by Mensah et al. (2024) explored the home characteristics impacting girls' academic success in the Dome cluster of schools using a descriptive survey approach. The researchers utilised a multistage sampling procedure and randomly selected 197 people. Data was acquired using a closed-ended questionnaire. The study revealed that females were heavily involved in home activities, including water

ST. PAUL'S UNIVERSITY

collection, income-generating tasks, sibling caring, and food preparation, negatively influencing their academic performance. Nevertheless, variables such as access to educational resources, parental participation in school activities, and improved socioeconomic status favourably affected their academic success. Although Mensah et al.'s study provides important insights into the influence of home environment factors on girls' academic performance, it fails to examine the effects of broader socio-cultural practices such as FGM, nomadic pastoralism, and cattle rustling, which may also considerably affect educational outcomes.

Abu (2016) studied the influence of domestic labour on girls' academic attainment in Côte d'Ivoire, utilising data from Bouaké and Soubré collected from 2010 research on child labour and educational policy. The research assessed 750 households and 1,338 children aged 6 to 14 years, indicating that prolonged hours of domestic employment are highly connected with greater repetition rates among females. Specifically, each extra hour of weekly household labour marginally boosts the chance of repeat, especially in rural locations. The data imply that excessive domestic labour hours harm girls' education. While the research clearly illustrates the detrimental influence of domestic labour on educational attainment, it lacks a systematic assessment of how this component interacts with other socio-cultural factors, such as FGM, gender norms, and economic activities like nomadic pastoralism and cattle rustling. The present research aims to evaluate the combined effect of these characteristics on girls' education, offering a wider knowledge of how different socio-cultural factors affect academic success.

Sabiiti, Musiimenta, and Arinaitwe (2023) researched Kisoro District in southern Uganda to evaluate how different family characteristics impact girls' academic performance inside chosen public elementary schools. Several objectives guided the research: first, to identify the specific household responsibilities that girls undertake at home; second, to compare the academic performance of girls and boys within the same classroom settings; and third, to explore the relationship between domestic chores and the academic success of girls. The data from the study demonstrated a substantial association between girls' performance in school and the household activities they are responsible for at home. This implies that the domestic tasks given to girls may have a meaningful influence on their academic results, stressing the need

ST. PAUL'S UNIVERSITY

for additional investigation of gender-specific obligations and their consequences on educational outcomes (Sabiiti et al.,2023). The research underlines the necessity of addressing these family factors to encourage improved academic success among females.

A study on the sociocultural practices and their repercussions on girl-child education and sustainable development in Baringo County, Kenya, might improve the results of Sabiiti, Musiimenta, and Arinaitwe (2023) by addressing the following empirical gaps mentioned in their research. Sabiiti et al. did their investigation in Kisoro District, Uganda. Research centred on Baringo County might address the gap of regional uniqueness by studying how local sociocultural practices vary and impact girl-child education in a Kenyan environment. While Sabiiti et al. (2023) studied home duties impacting girls' academic achievement, their results may not include the whole range of sociocultural influences influencing schooling. Research in Baringo County may evaluate other behaviours such as early marriages, Female Genital Mutilation (FGM), and gender roles, offering a fuller knowledge of how these dynamics affect girls' educational performance.

Mwesigwa and Ochieng (2017) explored the effect of gender roles on community development in Uganda. A mixed-methods research technique was applied, employing a sample of 500 households determined via cluster sampling. Data was acquired via surveys, focus group discussions, and interviews. The study indicated that traditional gender norms severely hindered women's engagement in community development activities, with males dominating in decision-making processes. This study thoroughly investigates the effect of gender roles on community development; nevertheless, it is hampered by its concentration on a unique development component. Additionally, the research does not explore how gender roles could affect education or other crucial areas of sustainable development. The present research addressed these constraints by studying the wider implications of gender roles on education and sustainable development in Baringo County.

In Uganda, Okello and Akena (2020) studied the effect of gender roles on girl-child schooling in northern Uganda. Using a case study methodology, the research recruited 300 homes from rural regions using purposive sampling. Data was acquired via semi-

ST. PAUL'S UNIVERSITY

structured interviews and evaluated using theme analysis. The results demonstrated that conventional gender norms favour domestic duties for females and contributed to poor educational enrolment. The research indicated that addressing gender role expectations might boost girls' access to school. While they noted that addressing gender role expectations might promote educational access, they did not propose context-specific techniques for implementation. The present research provides specific initiatives for Baringo County, informed by the local socio-cultural context, to promote gender equality in education and increase sustainable development.

Mkandawire et al. (2022) sought to understand the different roles that Malawian men and women play in children's nutrition. This qualitative study was conducted in rural Central Malawi as part of a baseline study 2017 for the CARE Southern Africa Nutrition Initiative.

Seventy-six participants, including 19 men and 57 women, were interviewed using focus group discussions and in-depth interviews. The study found that both men and women were involved in productive, reproductive, and community work. However, consistent with the literature, women carried a disproportionate workload in supporting child nutrition compared to men. Women's heavier workloads often prevented them from meeting their children's food needs. Although the authors offer valuable insights into gender roles in child nutrition in rural Central Malawi, their findings are geographically specific. They may not reflect the unique sociocultural dynamics in regions like Baringo County, Kenya. The study contextualises nutrition and gendered workloads but does not explore how these roles influence other developmental areas, such as girls' education. Furthermore, the study population focused solely on adult men and women, excluding the voices of children or educational stakeholders, thus missing critical perspectives on how gendered responsibilities might affect girls' schooling and educational outcomes.

In Kenya, Otieno and Wanjiru (2021) explored how gender roles influenced girls' school attendance in rural Kisumu County. The research adopted a longitudinal strategy, tracking 500 girls over three years. Data was acquired via interviews and school records and examined using trend analysis. The study indicated that conventional gender norms contributed to greater female absenteeism during peak agricultural seasons when they were expected to assist with farming. While their

ST. PAUL'S UNIVERSITY

longitudinal methodology gave interesting insights, it did not explore the long-term impact of these patterns on girls' life trajectories. The present research fills this gap by evaluating the long-term repercussions of gender roles on educational attainment and sustainable development in Baringo County, offering a holistic understanding of the issues encountered by girls in this area.

Mutunga, Njuguna, and Njoroge (2015) explored the influence of gender roles on academic attainment among female students in Machakos County, Kenya. A cross-sectional survey technique was utilised, utilising a sample of 400 girls recruited randomly. Data was acquired via questionnaires and reviewed using regression analysis. The research indicated that conventional gender roles, such as household tasks and caregiving obligations, severely influenced girls' school performance. This research relates gender roles to educational performance but is hampered by its emphasis on just one country and the absence of a wider developmental viewpoint. The research does not explore how gender roles could affect girls' involvement in community activities or decision-making processes. The proposed research addressed these constraints by studying the wider developmental repercussions of gender roles in Baringo County, including their influence on sustainable development.

2.4.3 Nomadic Pastoralism and Implications on Girls' Child Education

It is estimated that roughly 10% to 50% of the 25–40 million school-aged children live in pastoralist homes (Oxfarm, 2021). Nomadic and pastoralist communities are home to about fifteen to twenty-five per cent of the world's unschooled youth. The already low engagement and completion rates are significantly worse for girls from pastoralist backgrounds. Various nomadic and pastoralist communities in West, Central, and East Africa confront poverty and gender inequality owing to traditional gender roles, hefty family commitments, and tight divisions of labour. Desertification and long-term drought are additional key factors, as well as early marriage being a tradition, the notion that girls and women are cognitively inferior, and the reality that men's activities sometimes demand more labour from women. Nomadic and pastoralist families sometimes deny their children the essential human right to an education. To attain the Sustainable Development Goal (SDG) for education, these children, who live on the move, require a relevant and high-quality education (UNESCO, 2020).

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Nomads and pastoralists present a massive hurdle to formal learning due to their continuous migration. This mobility may involve both day excursions and longer travels. Mobile youngsters, like pastoralists and nomads, cannot engage in regular education during the academic day. For children from families who do not identify as nomadic or pastoral, the obstacles experienced while migrating remain the same. Every youngster, irrespective of their family's status as nomadic or pastoral, is entitled to a solid, fundamental education. Women in pastoralist and nomadic tribes, on the other hand, perform substantially worse academically and have significantly less access to education than males. To design education regulations and programs that are equitable to girls and boys, policymakers should study why nomads and pastoralists choose to send their children to school and what the girls' and their families' ambitions are. Further detailed study is necessary on pastoralists, nomads, and particularly women and girls. Lack of access to education is a fundamental human right (Kerosi & Olando, 2021).

In Mongolia, Tseren and Batbayar (2021) explored the problems women encountered from nomadic pastoralist households in obtaining an education. A case study method was adopted, concentrating on 200 girls from nomadic settings. Data was acquired via in-depth interviews and evaluated using theme analysis. The data demonstrated that adverse climatic conditions and lengthy distances to schools disproportionately harmed females' capacity to attend school. The research indicated that although culturally important, nomadic pastoralism provides substantial hurdles to females' schooling in these locations. While the research gave insights into the geographical constraints experienced by nomadic females, it did not explore the socio-cultural elements impacting their educational experiences. The present study addressed this gap by investigating environmental barriers and cultural expectations in Baringo County that affect girls' educational access.

Educational obstacles posed by nomadic pastoralists in Mongolia were explored by Krätli (2019). The study employed a cross-sectional survey technique and identified a sample of 300 dwellings using stratified random selection. Data was acquired via surveys and interviews and evaluated by applying descriptive statistics. The findings indicated that nomadic pastoralism severely reduced access to formal education, resulting in many kids leaving their schooling to engage in herding chores. This

ST. PAUL'S UNIVERSITY

research adequately shows the educational problems encountered by nomadic pastoralists but is constrained by its concentration on Mongolia. The findings may not apply to places like Baringo County in Kenya. The study also misses the effect of poor education on sustainable development. The proposed research minimised these limits by focusing on the unique context of Baringo County and exploring the larger developmental repercussions of nomadic pastoralism.

Ahmed and Ismail (2020) studied the educational obstacles females face in nomadic pastoralist communities in Pakistan's Balochistan province. A survey research approach was utilised, and 250 houses were chosen by convenience sampling. Data was acquired using surveys and evaluated using descriptive statistics. The results demonstrated that conventional gender roles in pastoralist communities hindered girls' involvement in school, with parents favouring boys' education owing to their expected future responsibilities in herding. The research revealed that nomadic pastoralism, combined with gender prejudices, greatly limits females' educational possibilities. While the research recognised the effect of gender prejudices, it did not investigate how these biases overlap with nomadic activities. The present study addressed this gap by evaluating the joint influence of nomadic pastoralism and gender roles on educational possibilities for females in Baringo County.

Abdullahi and Mohammed (2020) researched northern Nigeria, studying the influence of nomadic pastoralism on girl-child education in Borno State. A sample of 600 houses was recruited using random selection. Data gathering techniques included interviews with parents and school administrators, and the analysis was done using content analysis. The results indicated that the absence of permanent schools and the concentration on livestock herding hindered females' access to continuous education. The research stated that education programs geared to the nomadic lifestyle might boost females' educational possibilities in these communities. While the study underlined the necessity for permanent educational facilities, it did not examine alternative educational models appropriate for nomadic families. The present research addressed this gap by evaluating the possibility of mobile schools and adaptable educational systems that fit the demands of nomadic communities in Baringo County.

ST. PAUL'S UNIVERSITY

Engdasew and Wogasso (2021) demonstrate that nomadic and pastoralist families consider education a crucial component of bigger challenges such as instability, alternative revenue sources, and job chances. They register their children, particularly males, in school to guarantee they have options should their lifestyle be disturbed by war, natural calamities, or other circumstances. Some folks believe that formal education might help their work options beyond pastoralism. When sending their children to school, nomadic and pastoralist parents have high expectations; they want their children to acquire certification and study things relevant to their culture and way of life. After Free Primary Education (FPE) was established countrywide in Kenya in 2003, the Gross Enrolment Rate reached 104%. Regional variances slowed the overall progress; for example, only 17% of pastoralist females were educated, and the Gross Enrolment Rate was as low as 25% in pastoralist districts. Low enrolment rates are worsened by the itinerant character of pastoralist households (Datzberger, 2022).

In Chad, Djimet and Abakar (2018) studied the influence of nomadic pastoralism on girls' school retention rates. Using a mixed-methods study approach, 300 houses were recruited by stratified random sampling. Data was obtained via surveys and interviews and evaluated using quantitative and qualitative methods. The research indicated that girls from nomadic households were commonly taken from school during drought seasons to care for livestock, resulting in poor retention rates. The authors suggested that incorporating flexible schooling methods might help reduce the harmful impacts of pastoralism on females' education. Although the research emphasised the seasonal implications of environmental variables on retention, it did not offer particular strategies to improve educational continuity throughout such tough seasons. The present research intended to address this gap by analysing prospective educational interventions in Baringo County that may assist in sustaining girls' school attendance during times of crisis.

Agu et al. (2019) undertook a study to find out how the socio-cultural frameworks of the Afars and Somalis in Ethiopia pose substantial problems to the progress of current education, notably for females. These two locations feature the poorest educational indicators in the country. The authors observed that the dropout rate of kids is considerably higher during severe crises in both regions within the education system.

ST. PAUL'S UNIVERSITY

The migration of learners and their parents in quest of water and pasture significantly influences school-age youngsters' physical health and psychological preparation for continuous attendance and academic progress in their basic education. The migration of learners and their parents in quest of water and pasture significantly influences school-age youngsters' physical health and psychological preparation for continuous attendance and academic progress in their basic education.

Issa and Mahamane (2019) investigated how nomadic pastoralism affects girls' transition from elementary to secondary education in Niger. Through a cross-sectional methodology, the researchers recruited 500 houses from nomadic tribes through purposive sampling. Data was acquired via focus group talks and questionnaires, and examined using theme analysis. The research indicated that cultural norms connected to nomadic lifestyles, such as early marriage and prioritising of livestock over education, impeded females from going to secondary school. The authors found that pastoralist communities require focused interventions to increase females' educational results. Although the research highlighted important hurdles to educational development, it did not give specific suggestions for interventions customised to these populations. In contrast, the present research attempted to suggest concrete measures for expanding educational prospects for females in Baringo County while addressing the specific constraints given by nomadic pastoralism.

Ali (2019) analysed the barriers children in pastoralist communities of Hawd, Somaliland, face in receiving education, leading to higher dropout rates. A mixed-methods research methodology was adopted, including triangulation techniques for data gathering and analysis to evaluate the condition of pastoralist education. The research population targeted 200 pastoralists separated into in-group (pastoralists, teachers, clan leaders, and school-aged children) and out-group (non-pastoralists, including Ministry of Education officials) for comparative examination of pastoralist experiences. The research indicated that pastoral children's education is significantly interrupted by their families' repeated relocations in pursuit of pasture, with just a tiny fraction of females (12%) compared to boys (88%) enrolled in elementary schools, owing to conventional gender roles. As pastoralists migrate, they leave schools and instructors behind, prompting instant interruption of their children's education. While Ali's study effectively highlights the logistical challenges of accessing education in

ST. PAUL'S UNIVERSITY

pastoralist communities, it falls short of exploring the underlying socio-cultural factors, such as community perceptions of female education or the specific roles of women in pastoralist societies, which may further impede educational access for girls. Moreover, the study's concentration on Somaliland restricts its generalizability to other pastoralist locations with differing cultural or economic circumstances.

Tache and Oba (2019) evaluated the influence of drought on nomadic pastoralism and education in Ethiopia. The study employed a cross-sectional strategy, obtaining data from 500 houses via questionnaires and interviews. The findings suggested that drought considerably affected pastoralist operations, resulting in food insecurity and limited access to education. This research clearly shows the obstacles encountered by nomadic pastoralists during droughts; however, it is restricted to the setting of Ethiopia. The results may not be entirely relevant to places like Baringo County. Additionally, the research did not address the long-term developmental implications of these problems. The present study addressed these gaps by concentrating on the particular setting of Baringo County and evaluating the larger effects of drought on education and sustainable development.

Omar and Hussein (2021) studied the association between nomadic pastoralism and girls' school dropout rates in the Somali area of Ethiopia. The study used longitudinal research to monitor 300 girls from pastoralist communities over four years. Data was acquired via interviews and school records and examined using regression analysis. The data demonstrated a positive link between frequent relocations and female dropout rates. The research showed that nomadic pastoralism greatly increases females' chances of early leaving school due to the absence of stable educational surroundings. While the research gave valuable insights into the long-term impacts of nomadic lives on schooling, it lacked a detailed analysis of the underlying socioeconomic variables shaping these patterns. The present research addressed this gap by measuring dropout rates and assessing the larger consequences of nomadic pastoralism on sustainable development in Baringo County, encompassing social, economic, and cultural variables that impact educational access and retention.

Sperling and Galaty (2020) explored the association between nomadic pastoralism and economic development in Tanzania. The study employed a mixed-methods

ST. PAUL'S UNIVERSITY

technique, obtaining data from 400 families via questionnaires, interviews, and focus group discussions. The findings suggested that nomadic pastoralism impeded economic progress in the region due to limited access to markets and infrastructure. This paper analyses the economic issues connected with nomadic pastoralism but is constrained by its concentration on economic growth, overlooking other vital aspects such as education. Additionally, the report does not address how these economic problems can affect sustainable development. The present research addressed these gaps by analysing the broader consequences of nomadic pastoralism on education and sustainable development in Baringo County.

In Tanzania, Mwambene and Komba (2022) explored the influence of the seasonal movement of pastoralist groups on girls' school attendance in Arusha. A descriptive survey approach was utilised, with a sample of 350 homes picked by cluster sampling. Data was acquired using structured surveys and evaluated using chi-square tests. The findings revealed that females missed up to 40% of school days during the migratory season, resulting in low academic performance. The research showed that seasonal migrations contribute considerably to the education gap between females from pastoralist groups and those in sedentary societies. The research underlined the seasonal character of educational interruption but did not assess the long-term repercussions of such absences on educational achievement. The present research fills this gap by investigating the cumulative impact of frequent absences on academic performance and long-term educational outcomes for girls in Baringo County.

In Uganda, Ndeve and Kabiru (2021) explored how the nomadic lifestyle of Karamojong pastoralists affects females' access to school. A sample of 400 females was obtained using purposive sampling. Data gathering techniques included semi-structured interviews and school records, and analysis was done using SPSS. The findings suggested that girls' school attendance was sporadic due to their families' seasonal travel patterns. The research indicated that mobile schools might be a realistic alternative for boosting females' access to education in nomadic settings. While the research offered mobile schools as a solution, it did not thoroughly analyse how such interventions might be effectively implemented. The present study addressed this gap by suggesting mobile education and examining the viability and sustainability of such models in Baringo County's unique socio-economic situation.

ST. PAUL'S UNIVERSITY

In Botswana, Motsumi and Dube (2019) evaluated the impact of nomadic pastoralism on girls' academic attainment in the Kgalagadi District. Using a cross-sectional survey approach, 500 girls were recruited using random selection. Data was acquired using standardized examinations and interviews and evaluated using regression analysis. The data demonstrated that females from nomadic tribes had considerably worse academic attainment than their counterparts in established communities. The research indicated that nomadic pastoralism produces educational gaps that can only be addressed via creative schooling systems. While the research revealed educational gaps, it did not give ideas for bridging the gap between nomadic and sedentary communities. The present research intended to address this gap by evaluating prospective educational policies and practices that may boost girls' academic performance in Baringo County, supporting sustainable development in pastoralist communities.

In Kenya, Lenseriat and Lemisiano (2020) researched nomadic pastoralism on girl-child education in Turkana County. A descriptive study approach was utilised, and 450 families were sampled using multistage sampling. Data was acquired via household surveys and interviews and evaluated using descriptive statistics. The results demonstrated that the continual travel associated with nomadic pastoralism led to irregular school attendance and worse academic achievement among females. The research revealed that the movement of pastoralist groups adversely affects girls' education by decreasing their time in formal school settings. However, the research focused primarily on Turkana County, limiting its generalizability to other pastoralist areas in Kenya. The present study supplemented previous research by analysing the impacts of nomadic pastoralism on girl-child education, especially in Baringo County, allowing for a comparative examination of how diverse cultural and environmental variables affect educational results.

In Samburu County, Kenya, Lysergol and Lesorogol (2024) looked at how pastoralism was influenced by community-based conservation. The researcher utilised an anthropological technique, which involved conducting in-depth and informal interviews, surveying 300 households randomly, watching participants, and conducting experimental economic games. The findings indicated that pastoralists were obliged to seek out pastures elsewhere owing to the decline in their access to

ST. PAUL'S UNIVERSITY

essential rangeland resources caused by the installation of grazing methods that drastically diverge from traditional practices, as well as core areas and buffer zones, East Africa.

Additionally, the data demonstrated that traditional pastoralist practices were affected by land privatisation, which in turn increased poverty and limited educational chances. Although this research only looked at one area, it still gives vital information regarding how land privatisation affects nomadic pastoralism and schooling. Furthermore, the research fails to consider the possible implications of these changes on sustainable development. To compensate for these deficiencies, the current study studied how land privatisation has broadly influenced development and education in Baringo County.

Fratkin and Roth (2005) studied the influence of nomadic pastoralism on school access among children in northern Kenya. The research employed a case study technique, focusing on the Rendille community. Data was acquired via participant observation, interviews, and questionnaires, using a sample of 200 houses. The results found that the nomadic lifestyle greatly impeded children's access to formal education due to frequent migrations and the lack of infrastructure. This research gives unique insights into the problems encountered by nomadic pastoralist groups in obtaining schooling. However, the study is restricted to one group and does not address the larger developmental repercussions of inadequate school availability. This study assessed the consequences of nomadic pastoralism on education and sustainable development in Baringo County, presenting a fuller knowledge of the issue.

In their research, Ayiro and Sang (2017) investigated the causes behind the exclusion of nomadic children in Turkana and West Pokot from the primary education system, despite adopting Free Primary Education (FPE). They evaluated the variables leading to increased dropout rates, poor enrolment, insufficient attendance, and inferior academic achievement, intending to uncover viable methods to address these discontinuity problems. Research done in two counties in Kenya reveals that formal education has not effectively helped nomadic people. Educational indicators in these counties suggest that nomadic communities score lowest in national statistics for

ST. PAUL'S UNIVERSITY

enrolment rates, school engagement, classroom performance, gender balance, student success, and promotion to future levels of education and training.

Ayiro and Sang (2017) explored the barriers experienced by nomadic tribes in Turkana and West Pokot counties concerning basic education, despite the adoption of Free Basic Education (FBE). Their study found that these communities confront higher dropout rates, lower enrolment, poor attendance, and inferior academic performance, underlining that formal education has not effectively satisfied their expectations. However, the study is restricted by its emphasis on just two nations, its lack of in-depth investigation of particular sociocultural practices impacting these educational challenges, and its inability to analyse the long-term socio-economic implications of educational discontinuity. The present study has expanded the scope of the geographical focus to Baringo, exploring the influence of specific socio-cultural practices (e.g., FGM, early marriage) on education, and evaluating the broader implications for sustainable development, thereby providing a more comprehensive understanding of educational challenges and solutions in a different but related context.

2.4.4 Cattle Rustling and Implications on Girls' Child Education

Cattle rustling is the theft of animals by pastoralists (Mulugeta & Hagmann, 2017). Cattle ownership is sometimes determined by one's ability to defend and grow herds by raiding neighbouring communities and utilising inventive methods to get animals. Cattle rustling hinders community development and individual progress by discouraging public engagement and making it more challenging to implement development goals. Lombard and Van Rooyen (2017) found that theft is the main reason poverty and drought result in reduced yields.

The impact of cattle rustling on community development in Nigeria was studied by Akpan and Umoh (2014). In a cross-sectional survey design, 300 homes were selected for the study's sample using a stratified random sampling procedure. Surveys and interviews were used to collect the data, and descriptive statistics were used for analysis. The findings showed that cattle rustling significantly hampered community growth, increasing poverty and limiting educational opportunities. This study thoroughly analyses how cattle rustling affects community development, although its

ST. PAUL'S UNIVERSITY

focus on a particular nation limits it. The long-term developmental effects of cattle rustling, especially its implications for sustainable development, are also not examined in the study. The study overcame these shortcomings by focusing on the unique context of Baringo County and examining the broader effects of cattle rustling on education and development.

Oyedepo and Abubakar (2022) evaluated the connection between educational results for females in Zamfara State, Nigeria, and cattle rustling. In a five-year longitudinal study, 200 girls were followed. Interviews and school records were used to gather data, which was then examined using trend analysis. According to the research, school dropout rates among females were higher in places where cattle rustling occurred often. This was primarily because of the financial challenges brought on by the loss of animals. The research concluded that cattle rustling has an impact on females' educational achievement in addition to security. However, the study's restricted demographic focus restricts our comprehension of how these issues appear in various pastoralist groups. By focusing on the distinct sociocultural setting of Baringo County, the present research broadened this viewpoint and offered insights into regional issues and possible solutions for improving girls' education in the face of cattle rustling.

Banditry has a detrimental impact on girl-child education. A study by Ahmed, Muhammad, and Omach (2024) investigated the impact of banditry on girls' education in conflict-affected regions, focusing on Katsina State, Nigeria. Effects of banditry, barriers to girl-child education, and quality of education were examined. The study sample included 164 teachers, 230 out-of-school girls, and 244 in-school girls selected through snowballing (network sampling) and purposive sampling techniques. The research instruments used for the study were structured questionnaires. Statistical methods included frequencies, percentages, means, standard deviations, and one-way analysis to compare the different groups' responses at an alpha level 0.05. The findings indicate that banditry has a detrimental impact on girl-child education in Katsina State.

Banditry not only instils fear of physical attack and abduction but also results in the closure of schools, hinders teachers' ability to teach effectively, and disrupts students'

ST. PAUL'S UNIVERSITY

ability to learn. This fear creates an unconducive environment for teaching and learning, leading to decreased enrolment and retention of female students in schools. While the researchers provide essential evidence on the impact of banditry on girl-child education in Katsina State, Nigeria, the findings are geographically limited and may not reflect the distinct security challenges faced in Kenyan regions like Baringo County. Contextually, the study emphasizes fear, school closures, and disruptions to teaching, but does not account for how cultural practices such as FGM or gender roles interact with insecurity to affect girls' education further.

Abdullahi and Muhammed (2020) studied Cattle Rustling and Banditry and its Impact on Education Enrolment & Completion in Zammfara State, Nigeria. Cattle rustling and banditry have recently been a veritable threat to public safety and security in north-west Nigeria, including Zamfara State. In this state, the activity has led to the closure of schools and learners' displacement, loss of lives, human injury, population displacements, as well as loss of cattle in their numbers. Furthermore, some specific impacts were enumerated, and these were: the killing of hundreds of innocent people of Zamfara (males, females, Boys, and Girls) over the years. Although Abdullahi and Muhammed (2020) offer valuable insights into how cattle rustling and banditry have disrupted school enrolment and completion in Zamfara State, Nigeria, their study is geographically specific. It does not account for similar experiences in East African contexts like Baringo County, Kenya. Contextually, the study focuses broadly on the consequences of insecurity but does not examine how these security threats intersect with other socio-cultural factors, such as gender roles or harmful traditional practices that also hinder girls' education. In terms of population, the study presents general impacts on learners and communities. Still, it lacks disaggregated analysis by age group, education stakeholders, or female-specific experiences, essential for designing targeted interventions for girls' education in conflict-prone areas.

Bariam and Ashurm (2020) investigated how livestock rustling affected the school dropout rates in southern Chad, specifically for females. 300 girls from rustling-affected regions and 300 from unaffected areas participated in a case-control study. Structured questionnaires were used to gather data, and logistic regression was used for analysis. According to the findings, school dropout rates were twice as high for females from households afflicted by rustling than those from unaffected regions.

ST. PAUL'S UNIVERSITY

According to the study, rustling leads to economic instability, disproportionately negatively impacting females' schooling. The research did not, however, explore how government measures may help with these problems. To close this gap, the present research looked at the impact of national and local policies on girls' access to school in Baringo County.

Tesfaye and Amare (2021) investigated the effects of livestock rustling on girls' school retention in the Afar region of Ethiopia. 350 families were selected using simple random sampling as part of a mixed-methods study design. Questionnaires and interviews were used to collect data, which was then examined using qualitative and quantitative techniques. The findings demonstrated that girls from families impacted by rustling often left school to help their families raise livestock or run the home without male family members. According to the study, cattle rustling directly impacts girls' schooling by upsetting the economy and family systems. Although they offered insightful qualitative information, their quantitative female retention survey rates lacked sound statistical analysis. This was addressed in the present research using a thorough analytical methodology that integrates qualitative and quantitative data, providing a deeper picture of the retention issues girls in Baringo County confront.

A study by Wario and Alemayehu (2016) examined how cattle rustling affected women's lives in southern Ethiopia. One hundred women from affected regions participated in in-depth interviews as part of the qualitative technique utilised in the study. The findings showed that cattle rustling harms women's livelihoods, increasing poverty and limiting their children's access to school. This study provides important new information on the gendered impacts of cattle rustling, but it is limited by its small sample size and focus on a single aspect of development. The study does not address the broader effects of cattle rustling on sustainable development. To fill in the gaps, the proposed research looked at the wider effects of cattle rustling on Baringo County's education and development.

Warsame and Marlane (2021) investigated how livestock rustling affected Puntland girls' access to school in Somalia. Purposive sampling was employed to choose 400 houses for cross-sectional research. Surveys and focus groups were used to gather data, and thematic analysis was used. The results showed that since males were seen

ST. PAUL'S UNIVERSITY

as the future breadwinners, parents were more likely to prioritise their education than girls in places where rustling was common. According to the study's findings, gender prejudices that restrict girls' access to school are exacerbated by cattle rustling. The research did not look into the implications for community development and gender equality programs, although this offered significant insights into gender dynamics. To relate education to community resilience, the present research examined how girls' access to school interacts with more general sustainable development objectives.

Jok and Deng (2020) investigated how livestock rustling affected the number of females attending school in Jonglei State, South Sudan. A sample of 300 houses was chosen using purposive sampling in a case study approach. In-depth interviews were used to gather data, and thematic analysis was used. The findings demonstrated that when male family members were hurt or killed in rustling assaults, girls were often taken out of school to escape conflict areas or help out around the home. According to the study's findings, high school dropout rates among females in conflict-prone regions are indirectly influenced by cattle rustling. The research did not examine the long-term implications on females' educational ambitions and future chances, even though it emphasised the immediate repercussions of cattle rustling. The present research closed this gap by evaluating the effects of ongoing exposure to insecurity on girls' immediate attendance, their long-term educational performance, and the sustainable development of their communities.

Kintu and Wamala (2019) investigated how cattle rustling affected girls' education in Karamoja, Uganda. 500 girls were sampled using multistage sampling approaches as part of a descriptive study design. Surveys and focus groups were used to gather data, and regression analysis was used for analysis. According to the research, rustling caused females to marry young and interfered with their school attendance, decreasing their further education prospects. The research concluded that in pastoralist communities, gender inequality in schooling is made worse by livestock rustling. Despite identifying essential problems, their research primarily focused on individual girls, ignoring the larger community context and the function of community-based solutions. To place individual experiences within a communal context, the present research looked at how communities responded to cattle rustling and how it affected the promotion of educational opportunities for females.

ST. PAUL'S UNIVERSITY

Eaton (2010) investigated the economic and social effects of cattle rustling in Uganda. 400 homes were randomly selected as part of the cross-sectional survey approach utilised in the study. Surveys and interviews were used to collect the data, and descriptive and inferential statistics were used for analysis. The findings showed that cattle rustling caused significant financial losses, social unrest, and school disruptions. This study thoroughly analyses the economic and social effects of cattle rustling, although its focus on a particular country limits it. The study does not examine the long-term developmental effects of cattle rustling, especially its implications for sustainable development. The approach addressed these shortcomings by focusing on the unique context of Baringo County and examining the broader developmental implications of cattle rustling.

In Karamoja, Uganda, Schilling, Opiyo, and Scheffran (2012) investigated the relationship between climate change and cattle rustling. Data from 500 families was gathered for the study utilising a mixed-methods research approach that included focus groups, interviews, and questionnaires. The findings showed that climate change worsened cattle rustling, leading to more violence and school disruptions. This study provides important new information on the connection between climate change and cattle rustling, although its focus on a specific area limits it. The larger developmental consequences of cattle rustling, such as its impact on sustainable development, are also overlooked in the paper. The intended study looked at the broader effects of cattle rustling on Baringo County's growth and education.

In the Teso sub-region of Uganda, Nabukeera and Mutebi (2022) investigated the indirect impacts of cattle rustling on the scholastic achievement of females. Cluster sampling was used to choose a sample of 500 females. Interviews and school records were used to gather data, and ANOVA was used for analysis. The results showed that girls from rustling-affected regions did badly on national tests due to the psychological stress and repeated school closures. According to the study's findings, rustling interferes with instruction and harms girls' psychological health, lowering their academic achievement. The research did not concentrate on the treatments that may lessen these consequences while identifying critical areas of concern. To close this gap and advance sustainable development, the present research looked at possible

ST. PAUL'S UNIVERSITY

community-driven initiatives and programs that might improve girls' educational experiences while dealing with cattle rustling.

Research on the effects of cattle rustling on girls' education in the Maasai villages of Arusha, Tanzania, was carried out by Mushi and Lema (2020). Stratified random sampling was used to choose 400 houses as part of a descriptive study design. Interviews were used to gather data, and chi-square tests were used for analysis. The results showed that females were often married off young to survive financially during severe cattle rustling, which caused them to stop attending school. According to the study's findings, females' educational possibilities are seriously harmed by cattle rustling. However, the psychological effects of these disturbances on girls' incentives for learning were not examined in this research. To fill this vacuum and enhance the conversation on educational sustainability, the present study investigated how insecurity's psychological and emotional impacts affect girls' educational disengagement in Baringo County.

The impact of cattle rustling on development and security in northern Kenya was examined by Mkutu (2018). The Turkana community was the focus of the case study approach employed in the research. The data collection included 300 respondents, including focus groups, interviews, and document analysis. The findings showed that cattle rustling significantly jeopardised economic development and security, increasing instability and poverty. Although this study is limited by its focus on a specific community, it provides essential insights into how cattle rustling affects security and development. Additionally, the study does not address the specific impacts of cattle rustling on education. The proposed research will examine the greater effects of cattle rustling on education and sustainable development in Baringo County.

Lokidongoi, Mbaro, and Manyara (2019) looked at the impact of cattle rustling on the economic sustainability of the Samburu Community using El-Barta Ward in Samburu County, Kenya, as a case study. The study included both an explanatory research technique and a descriptive survey. The intended receivers were the 427 households in El-Barta Ward, one youth and social office, and two security agencies (private rangers and the government). The sample consisted of 203 people in total. A

ST. PAUL'S UNIVERSITY

straightforward stratified and random sampling procedure has to be used because of the limited number of El-Barta Ward members. We entered and assessed the gathered data using the most recent version of SPSS. The analysis indicates that the primary economic activities in El-Barta ward are pastoralism and trade. Some factors, including the proliferation of guns, political clout, cultural beliefs, unemployment, and illiteracy, influence cattle rustling. Lack of investment, a declining labour force, increased mortality rates, the closure of marketplaces and enterprises, and failing infrastructure are only a few of the detrimental consequences of cattle rustling.

Livestock rustling is one example of the long-standing tensions between the Turkana and Pokot that have almost become part of their cultural identity. Areman (2019) conducted a study to examine how cattle rustling affects the educational experience of pupils in Turkana East Sub-County schools. One hundred individuals from the Kapedo region were selected for this study using a descriptive survey approach. The sample strategy was stratified purposive sampling. Surveys, interview protocols, and focus groups were used to collect data. According to the respondents, 58.1% agreed that cattle rustling is familiar in Turkana East. This has resulted in the closure of many schools in the Kapedo area and diminished students' academic achievement in national tests. The report advised the government to implement a comprehensive plan to eradicate livestock rustling, which is contributing to underdevelopment in Turkana East Sub-County.

Emporia (2016) offers a comprehensive analysis of the impact of cattle rustling on boys' enrolment in public primary schools in the Turkana South area. The study effectively highlights the direct correlation between cattle rustling and various educational challenges, such as low academic performance, student absenteeism, teacher absenteeism, and overall instability within the educational environment. The descriptive research survey involving 1,394 pupils, 120 educators, and 15 administrators offers a comprehensive view of the community's shared understanding that cattle rustling significantly disrupts educational outcomes. However, the study's primary focus on boys in primary schools is limited, as it does not account for girls' unique challenges, particularly in secondary education. The study also does not consider how the socio-cultural dynamics surrounding gender roles and violence in pastoralist communities might differently impact girls' education. The research largely

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overlooks the experiences of girls, who may face distinct challenges such as being more vulnerable to gender-based violence and having additional domestic responsibilities that limit their educational opportunities. Furthermore, the study does not explore the long-term implications of these disruptions on sustainable development, particularly regarding gender equality. The proposed research in Baringo County will address these gaps by focusing specifically on secondary school girls, examining how cattle rustling, alongside other socio-cultural practices like Female Genital Mutilation (FGM) and traditional gender roles, influence their education and prospects for sustainable development. This focus is crucial for developing a more holistic understanding of the barriers to girls' education in pastoralist communities and formulating targeted interventions to support their educational advancement.

In the Samburu East District of Samburu County, Kenya, Lolchuraki (2013) conducted a comprehensive study on how cattle rustling affected the quality of schooling. The study's primary focus was secondary school students' academic performance, attendance, retention, and test scores. From Uaso Boys' Secondary School, Wamba Boys High School, and Wamba Girls High School, 809 students, 46 teachers, and 3 administrators provided a holistic perspective on the educational challenges of cattle rustling in this research. The study's findings demonstrate that cattle rustling significantly disrupts educational progress, reducing student retention, poor attendance, and lower academic performance. Importantly, this study also aimed to address the gap in understanding how these issues affect female students, making it a valuable contribution to the discourse on gender and education in conflict-prone areas. Despite its valuable insights, the study primarily centres on quantitative outcomes, leaving qualitative aspects such as the psychological impact on students or the coping mechanisms employed by affected schools underexplored.

Additionally, while the study includes both male and female students, it does not deeply analyse how cattle rustling might differently affect girls, especially considering their distinct vulnerabilities in pastoralist societies. The proposed study in Baringo County will build upon Lolchuraki's work by focusing specifically on secondary school girls and exploring the nuanced effects of cattle rustling on their education. It will also consider other socio-cultural factors like FGM and gender roles,

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providing a more holistic understanding of the barriers to education for girls in pastoralist communities. This approach is essential for developing targeted strategies to improve educational outcomes for girls in these challenging environments.

Simatwa (2019) investigated how cattle rustling affected several educational outcomes, including enrolment, teacher and student attendance, and KCPE (Kenya Certificate of Primary Education) achievement. To improve educational chances for children in regions where cattle rustling is common, the research sought to provide education stakeholders with vital information. According to the results, student participation and access to basic education were severely hindered by cattle rustling in the Alale Division. The 'livestock complex' theory lends credence to this conclusion by highlighting the unique bond between pastoralists and their animals and how, as a result, cattle raising takes precedence over formal schooling in many cases. As a result, high absenteeism rates among students and teachers, poor school infrastructure, and overall instability have severely compromised the quality of education and adversely affected test results.

While the study provides valuable data on the educational challenges in regions affected by cattle rustling, it primarily focuses on primary school education. It does not delve into the specific impact on secondary school students or gender-specific issues, such as girls' distinct challenges. The study's dependence on quantitative data neglects the possible emotional and psychological impacts of cattle rustling on pupils and instructors, which may provide a more holistic picture of the problem. The study in Baringo County focused on secondary school girls, who may face unique challenges in conflict-prone areas. By exploring not only the direct educational outcomes but also the broader socio-cultural factors, such as gender roles and FGM, the research aims to offer a more detailed and holistic understanding of how cattle rustling impacts girls' education. This approach will be crucial in developing more effective interventions to support girls' education in pastoralist communities.

Chebotibin et al. (2018) set out to investigate how cattle rustling and traditional ceremonies affected the increase of tourists to Baringo County. Using a combination of qualitative and quantitative methodologies, this study serves as an exploratory case study. The main unit of the study included 399 community residents, 395 guests, 3 county government officials, 7 resort managers, and 399 other individuals. A total of

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804 participants were included in the sample. Data was gathered by the provision of questionnaires and an interview guide. The results indicated a positive correlation between traditional rites and tourist development (r=0.129, p=0.001). Cattle rustling negatively impacted tourist growth in Baringo County (r = -0.024, p = 0.497). The regression study revealed that traditional ceremonies and livestock rustling adversely affected tourist development. The study found that while traditional rituals positively impacted tourism development, cattle rustling had an adverse effect. However, this study did not explore the implications of cattle rustling on other sectors, such as education. The research gap includes a lack of focus on how cattle rustling affects educational outcomes, particularly for girls. The proposed study will address this gap by specifically targeting secondary school girls in Baringo County, examining how cattle rustling and other sociocultural practices impact their education and overall development.

Nderitu and Kariuki (2018) analysed the impact of cattle rustling on girls' school enrolment in Laikipia County, Kenya. Using a longitudinal research design, the study tracked 350 girls for five years. Data was collected through school records and interviews with parents and analysed using correlation analysis. The findings showed that girls' school enrolment decreased significantly in areas affected by frequent rustling, mainly due to insecurity and economic challenges. The study concluded that cattle rustling directly and negatively affects girls' education in affected regions. However, the study lacked a focus on the long-term developmental outcomes of these educational disruptions. The current study addressed this gap by emphasizing how sustained educational deficits from cattle rustling can hinder community development and perpetuate cycles of poverty and gender inequality in Baringo County.

Ndung'u and Kigen (2021) investigated the effect of cattle rustling on girl-child education in Baringo County. The study employed a cross-sectional research design, sampling 400 households randomly. Data was collected through interviews and questionnaires and analysed using chi-square tests. The findings indicated that cattle rustling incidents led to the destruction of schools, forcing girls to drop out of school due to insecurity. The study concluded that rustling creates an unsafe environment that severely disrupts girls' education. However, the study lacked a comprehensive analysis of the broader socio-economic factors that contribute to educational

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disruptions caused by cattle rustling. The current study addressed this gap by exploring how economic instability and cultural practices exacerbate girls' challenges in accessing education, offering a more holistic understanding of the situation.

2.4.5 Community and Family Support Systems

Community and families have long played an important role in society, providing necessary love, support, and safety that promote personal development and identity. Beyond personal well-being, families play an important role in encouraging long-term development by moulding members' attitudes, habits, and goals. They promote intergenerational knowledge transmission while emphasising accountability, environmental stewardship, and community involvement. Families may help to improve social sustainability by implementing sustainable practices and practicing mindful consumerism. Furthermore, family units give crucial emotional, financial, and social support, boosting resilience and allowing people to overcome obstacles and positively affect their communities (houseproject.com, 2023).

According to wonderfoundation.com (2023), family support significantly impacts the education of young girls and women. As the basic unit of society, providing a good and mutually respectful atmosphere that promotes children's learning is critical. It improves children's health and development and significantly impacts their academic and well-being results as adults. Family support is vital for women and girls, whose educational opportunities may be hampered by a lack of family participation. According to the Wonder Foundation (2023), a lack of assistance may result in forced or early marriages for women and girls, as well as forced romantic relationships with older males. In Sub-Saharan Africa, 38% of young girls are married as children. Furthermore, in Kilifi, one in every four girls aged 15 to 19 is affected by teenage pregnancy. Many girls are forced to participate in transactional sex for survival, and others are actively encouraged by their parents (youth.gov, 2022).

Mifsud et al. (2022) explored family engagement in sustainable development via "sustainability walks" in Malta. Their methodological framework featured various activities targeting increasing sustainability awareness and pro-environmental behaviour via family participation. The concept aimed to develop critical thinking and problem-solving skills in family members while also giving leadership chances in

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these activities. The questionnaires were sent to twelve families that volunteered to participate in the study. These families, ranging in age, background, and country, were distributed across the Maltese islands. The study's results found that the sustainability walks dramatically raised environmental and sustainability awareness among participating families, demonstrating the usefulness of collaborative, hands-on techniques in instilling a stronger commitment to sustainable activities.

The family's involvement in supporting the child's education and success is critical. A parent's behaviours influence their child's development, which may impact their academic performance. The research by Puspitarini, Kumboyono, and Hayati (2019) sought to investigate the variables that determine patterns of family support for education among Indonesian school-age children. Five databases were thoroughly searched: Google Scholar, PubMed, Science Direct, ProQuest, and DOAJ. Journal articles were retrieved following PRISMA guidelines. 56 journal articles met the predefined conditions. Family composition, parental and child genders, social and economic situations, family education, and family communication all impact family support for educational patterns in school-aged children. Functional elements influencing this assistance include family psychological and economic situations. In education, family and kids are inextricably linked.

In India, Priyanka and Gupta (2020) investigated the impact of parental attitudes and family support on girls' academic attainment in rural Rajasthan. Using a cross-sectional survey approach, 500 females were randomly selected. Data was gathered using structured questionnaires and analysed using ANOVA. The study found that girls who got substantial emotional and financial support from their families fared better academically and were more likely to continue in school. The research indicated strong family attitudes towards schooling are critical for enhancing girls' academic performance. Nonetheless, their study did not investigate the community's involvement in sustaining these familial values. The present research fills this gap by examining how community values and norms in Baringo County encourage or undermine family support networks for girls' education.

In Nepal, Thapa and Sharma (2018) investigated the impact of family assistance on girls' school retention rates in rural communities. A cross-sectional study approach

ST. PAUL'S UNIVERSITY

was adopted, with 350 females recruited at random. Data were gathered via surveys and interviews and evaluated using chi-square tests. The data found that girls with significant family support, especially from their moms, were more likely to stay in school despite financial difficulties. The research revealed that parental support is important in ensuring girls' education in rural settings. However, their study did not examine how larger family dynamics, such as sibling support or extended family engagement, influenced retention. The present research fills this gap by addressing diverse family support systems in Baringo County and examining their overall influence on girls' educational success.

Wami (2023) investigated the effectiveness of increasing female child education via community engagement in Port Harcourt Metropolis, Rivers State. A descriptive survey design was used. The study sample consisted of 7,820 parents from 20 different regions of the Port Harcourt Metropolis. The sample consisted of 800 parents, of whom 410 were teachers. The sample was drawn using the stratified random sample approach. The study's results revealed that proper finance, educational support services, relief facilities, scholarships, and the upkeep of physical school infrastructure are measures for improving effective education for female students in Port Harcourt Metropolis via community engagement.

In Nigeria, Afolabi and Adetunji (2020) investigated the impact of family income and social support systems on girls' schooling in Ekiti State. A case study approach was used, with 250 females selected at random. Data were gathered via in-depth interviews and evaluated using content analysis. The results revealed that girls from low-income households with robust community support networks, such as scholarships and mentoring programs, were more likely to complete their education despite financial constraints. The research indicated that external community assistance may help minimise the consequences on girls' educational opportunities. Despite this, their study did not look into the exact features of social support networks that were most useful. The present research tackles this constraint by looking at the components of community support networks in Baringo County, focusing on their function in promoting girl-child education in the face of economic problems.

ST. PAUL'S UNIVERSITY

In Ghana, Opoku and Kwarteng (2020) investigated the impact of extended family assistance on girls' school completion rates in rural communities. A cross-sectional survey approach was used, with 400 females recruited by multistage sampling. Data was gathered via questionnaires and evaluated using chi-square tests. The findings revealed that females from homes with extended support networks, such as aunts and grandparents, were more likely to finish school than those without such assistance. The research revealed that community and extended family networks are critical in ensuring girls' education. However, their study did not dive into these girls' qualitative experiences or how different levels of assistance influenced their educational trajectories. The present research fills this gap by using qualitative data to better understand girls' lived experiences in Baringo County, providing insights into the intricacies of community support and its influence on schooling.

In Malawi, Banda and Phiri (2021) investigated the function of religious organisations in promoting girls' education in Lilongwe. A stratified random selection method was used to choose 400 females. Data was gathered via interviews with religious leaders and school records, and examined using regression analysis. The study found that religious organisations that offered scholarships, school supplies, and mentoring programs greatly enhanced girls' retention and academic performance. The research revealed that religious support networks are critical in removing obstacles to schooling for females in low-income areas. However, their research did not examine how religious beliefs and practices affect educational support networks. The present research aims to better understand the interconnections of community, family, and religious support systems in Baringo County, giving a larger framework for understanding educational dynamics.

In South Africa, Ndlovu and Mandalo (2021) investigated the importance of family and community support in improving girls' academic achievement in Limpopo Province. A longitudinal study followed 200 females from elementary to secondary school. Data were gathered from school records and interviews and examined using regression analysis. The findings revealed that girls who received continuous assistance from family members and community organisations were more likely to succeed academically and finish their education. The research found that family and community support structures are important in boosting females' education. However,

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their research did not distinguish between the effects of various forms of support (e.g., emotional, financial, and informational) on academic achievement. The present study aims to address this gap by categorising different sources of assistance in Baringo County and examining their respective effects on educational attainment.

In Ethiopia, Tadesse and Desta (2020) investigated the impact of family support in increasing girls' school attendance in pastoralist areas. A case study methodology was used, with 300 girls recruited by purposive sampling. Data were gathered via interviews and evaluated using thematic analysis. The data revealed that in homes where parents, particularly women, prioritised education, girls were more likely to attend school regularly and do better academically. The research indicated that family support for education is critical in overcoming cultural obstacles to girls' education in pastoralist communities. However, their research did not thoroughly assess how family support intersects with community support systems. The present study addressed this constraint by examining the role of family and community support in boosting girls' education in Baringo County.

In Uganda, Nabiryo and Kizza (2021) explored the role of local community leaders in promoting girls' education in Wakiso District. A mixed-methods research methodology was adopted, with 350 houses selected by purposive sampling. Data was gathered via focus group talks and surveys, and examined using thematic and quantitative methods. According to the results, community leaders who actively supported girl-child education via sponsorships and lobbying considerably raised girls' school attendance and retention rates. The research indicated that local leadership support is critical for encouraging education among females. However, this research did not address how families and kids regarded community leaders' efforts. The present study addresses this gap by looking at the viewpoints of both community leaders and families in Baringo County, offering a complete picture of how leadership support might improve educational results.

Byerengo and Onyango (2021) investigated the effect of school-family-community cooperation on student achievement in public secondary schools in Ilemela Municipal, Tanzania. The research employed a mixed-methods data collection approach, including questionnaires and interviews. The total sample size was 141.

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Descriptive statistics and thematic analysis were performed, which revealed that partnerships had a substantial influence on student performance. Mtunda and Nkya (2019) also explored the impact of community-based organisations in supporting girls' education in Dodoma. A mixed-methods strategy was adopted, with 300 families picked via purposive sampling.

Data was gathered via focus group talks and questionnaires, and examined using qualitative and quantitative approaches. The study found that community organisations that offered financial help, tutoring, and advocacy for girls' education considerably lowered school dropout rates. The research indicated that community-based activities are crucial for increasing girls' access to education in rural regions. However, the research did not look into the organisations' long-term viability or the effect of their assistance. The present research tackles this issue by assessing the long-term viability and efficacy of community-based programs in Baringo County that promote girl-child education.

In Kenya, Wanjiku and Mbugua (2019) investigated the influence of community and family support networks in supporting female education in rural communities. A descriptive study approach was used, with 300 houses selected using stratified random sampling. Data were gathered via interviews and questionnaires and evaluated using descriptive statistics. The study found that areas with strong family support networks had higher rates of girl-child enrolment and retention. The research found that family support and community actions considerably improve females' access to school. While the research found that areas with strong family support systems had better rates of girl-child enrolment and retention, it did not investigate which forms of assistance were most beneficial or how these systems interact with larger socioeconomic issues. The present research fills this gap by thoroughly examining the unique community and family support systems that impact educational results for girls in Baringo County, while considering the local socio-cultural environment.

Manga'nga and Achieng (2021) investigated the effects of family and community support networks on girls' education in Kisumu County, Kenya. A sample of 400 houses was chosen at random. Data was gathered through surveys and interviews with community leaders and evaluated using SPSS. The findings revealed that girls who got assistance from their family and local community organisations had greater school

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retention rates and academic achievement than those who did not. The research indicated that supporting girl-child education in rural regions requires a collaborative effort from families and communities. Nonetheless, their research did not examine the local contextual elements that may alter these support networks. The present research sought to address this vacuum by contextualising the roles of family and community support in Baringo County, resulting in a deeper understanding of the region's educational environment for girls.

2.5 Conceptual Framework

This study is guided by a conceptual framework that illustrates the relationship between key sociocultural factors and their implication on girls' education, as shown in Figure 2.1.

The framework identifies four independent variables: Female Genital Mutilation (FGM), gendered workloads, nomadic pastoralism, and cattle rustling. These factors act as structural barriers that negatively affect girls' access to and progress in education. Their influence is seen through increased absenteeism, reduced study time, and higher dropout rates.

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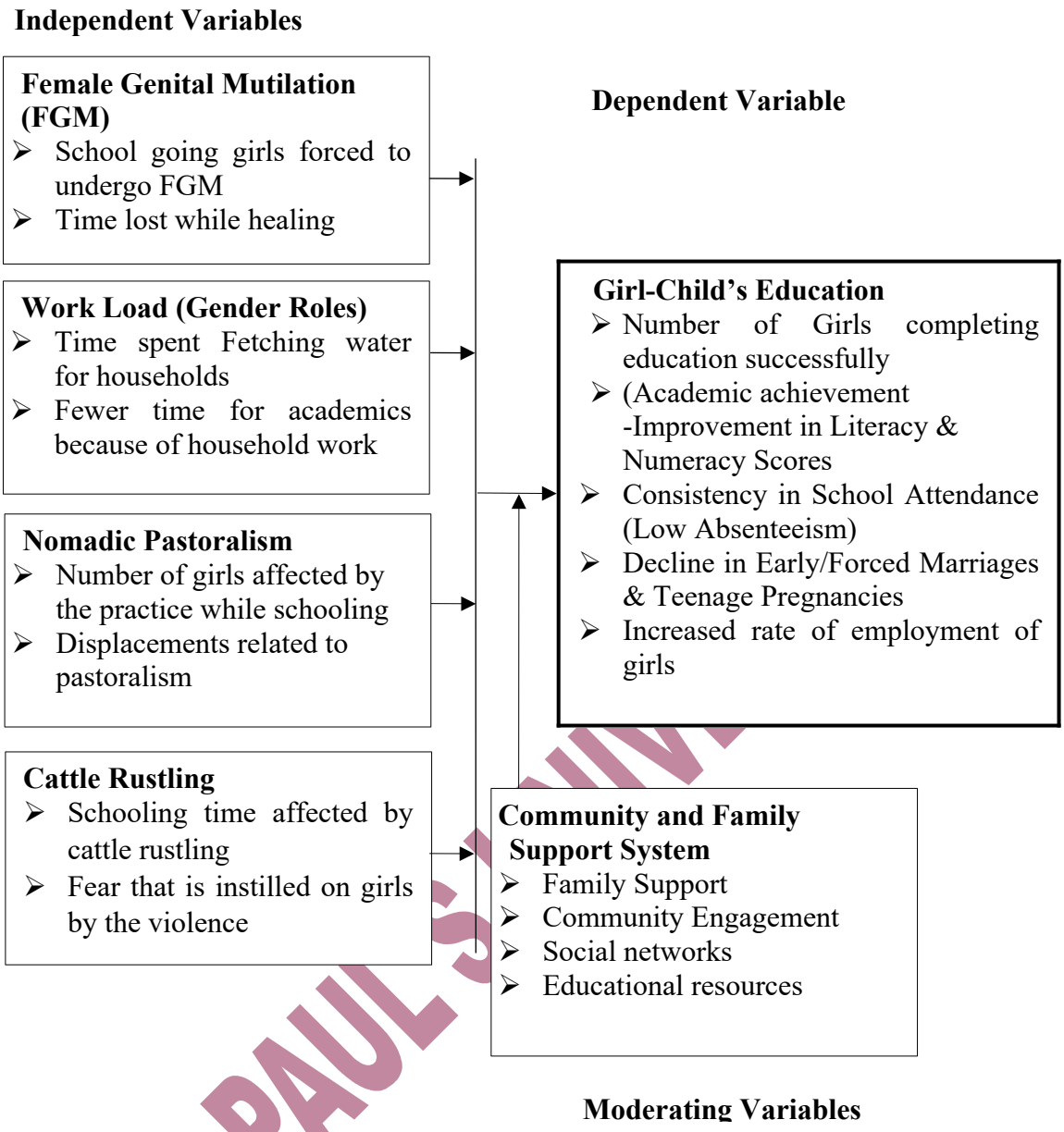


Figure 2. 1:Conceptual Framework

Source: Author (2024)

From Figure 2.1, the independent variables—Female Genital Mutilation (FGM), workload (gender roles), nomadic pastoralism, and cattle rustling—act as structural barriers to girls' education by increasing school absenteeism, limiting study time, and leading to early dropouts. The impact of these barriers is influenced by moderating variables such as family and community support, social networks, and access to educational resources, which can either mitigate or intensify their adverse effects.

These independent variables create significant obstacles for girls' education in various ways. FGM often results in prolonged absenteeism due to medical complications and

psychological trauma, and in many cases, it leads to early or forced marriage, effectively ending girls' educational journeys. Gendered workloads, such as fetching water and performing household chores, reduce the time girls can dedicate to their studies, directly impacting their academic performance and retention rates. Nomadic pastoralism forces families to migrate for pasture, disrupting education by causing irregular attendance and increasing dropout rates. Similarly, cattle rustling instils fear and psychological distress, leading to school closures and displacement, further reducing educational opportunities for girls. These effects can be quantified through absenteeism rates, dropout levels, literacy scores, and assessments of psychological well-being.

Moderating variables are crucial in shaping the relationship between these sociocultural barriers and girls' education. While factors like FGM, gendered workload, nomadic pastoralism, and cattle rustling present significant challenges, moderating factors such as family support, community involvement, social networks, and access to educational resources can either alleviate or exacerbate the impact of these barriers. When supportive moderating factors are present, they can help mitigate the adverse effects of cultural practices and external pressures, encouraging girls to stay in school and complete their education.

Addressing the impacts on girls' education requires a holistic approach that focuses on overcoming sociocultural barriers while strengthening family and community support. By reducing harmful practices like FGM, easing domestic workloads, ensuring stable education for nomadic girls, and improving security, more girls will be able to complete their education. This is essential for promoting gender equity and enabling girls to achieve their full educational potential.

2.6 Summary and Gaps

This summary explores the literature on sociocultural practices like FGM, gender roles, nomadic pastoralism, and cattle rustling on girl-child education and sustainable development in Baringo County. It reviews theoretical frameworks, including the Push-Out Grounded Model, Social Policies Analysis Framework, and Epstein's Theory of Overlapping Spheres of Influence, to analyse how these practices systematically hinder educational opportunities and sustainable development for girls.

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This empirical study analysed the sociocultural practices' consequences on girl-child education and effects on sustainable development, revealing various gaps. Many studies are geographically constrained, focusing on regions like Egypt, Somaliland, or Mexico, limiting their relevance to areas like Baringo County, Kenya (Yoder, Wang, & Johansen, 2013; Ali, 2019). Furthermore, much of the research concentrates on health or economic outcomes, particularly regarding practices like Female Genital Mutilation (FGM) and nomadic pastoralism, while neglecting broader social, educational, and developmental impacts (Hassan & Osman, 2016; Fratkin & Roth, 2005). There is also a lack of integration among different sociocultural factors, with studies often examining issues like FGM, gender roles, and pastoralism in isolation rather than considering their collective effect on girls' education and sustainable development (Pesambili & Mkumbo, 2018).

Additionally, while some research link practices like cattle rustling to educational outcomes, it often fails to explore their long-term effects on educational attainment and participation (Mkutu, 2018). The reliance on quantitative data also overlooks qualitative aspects, such as the psychological impact on students, and there is insufficient exploration of the effectiveness of policy interventions to mitigate these adverse effects (Ayiro & Sang, 2017; Gachiri & Mbugua, 2018). These gaps highlight the need for more comprehensive, context-specific research that employs mixed methods to better understand and address the challenges girls face in education, especially in areas like Baringo County.

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CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter elaborates on the research methodologies used. Ethical concerns, data collecting methods, research philosophy, research design, study area, study population, sample size, sampling technique, data analysis, validity, and liability are all delineated.

3.2 Research Philosophy

A pragmatic research philosophy aligns well with this study as it prioritizes practical solutions and methodological flexibility, ensuring a comprehensive examination of how socio-cultural practices affect girl-child education in Baringo County, Kenya. This method enables the study to use qualitative and quantitative methodologies to address its research goals successfully. According to Pragmatism, it embraces the plurality of methods. As a research paradigm, pragmatism is based on the proposition that researchers should use the philosophical and/or methodological approach that works best for the research problem being investigated (Kaushik & Walsh, 2019). For instance, in researching the implications of Female Genital Mutilation (FGM) on girl-child education, pragmatism allows for the integration of statistical data with qualitative narratives from affected girls, parents, and community leaders, capturing both the measurable effects and the underlying cultural beliefs that support the practice.

Similarly, in examining gender roles, the study applies a pragmatic approach by assessing the statistical disparities in school enrolment and retention and the community's perceptions of traditional expectations for girls. Through prioritizing practical outcomes, the study moves beyond theoretical analysis to generate actionable recommendations, such as targeted policy interventions and community-based initiatives to support girl-child education. Pragmatism's emphasis on flexibility and adaptability ensures that the study employs the most effective methods for each research question, producing relevant, solution-driven findings that apply to real-world challenges in education and sustainable development (Kelly & Cordeiro, 2020).

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Pragmatist philosophy focuses on addressing research questions with methods that are most effective for the problem at hand, regardless of whether they are qualitative, quantitative, or a mix of both. Pragmatism values the utility of research findings in solving practical problems and making informed decisions, often prioritizing outcomes and actionable insights over theoretical purity. This philosophy acknowledges that different research questions may require different methodologies and encourages flexibility, adaptability, and a focus on what works best in a given context (Suswati et al., 2024).

3.3 Research Design

This study examined sociocultural practices and their implications on girls' education in Baringo County, Kenya. Specifically focused on female genital mutilation (FGM), workplace gender norms, pastoralist lifestyles, and livestock rustling. This research used a descriptive design. Descriptive research is a methodological approach that delineates the attributes of the population or phenomena under investigation. This method emphasises the "what" of the study issue above the "why." A descriptive study typically aims to delineate the characteristics of a demographic group, without addressing the underlying reasons for a particular phenomenon. In other words, it delineates the topic of the study without addressing the underlying reasons for its occurrence (Manjunatha, 2019). Descriptive research employs both qualitative and quantitative methods for data collection(Kothari,2017).

3.4 Area of Study

The study was conducted in Tiaty, a sub-county in Baringo County. Baringo is one of the largest counties in Kenya, covering 11,075 Km2, but with a relatively small population compared to other counties. The County is divided into Baringo South, Mogotio, Eldama Ravine, Baringo Central, Baringo North, and Tiaty. It comprises 30 Electoral Wards and 184 locations, as shown in Table 1 below. Its headquarters are Kabarnet town, approximately 140 KM and 295 KM from Nakuru City and the capital city, Nairobi. About 80% of the County is arid and semi-arid. It is predominantly inhabited by the Tugen (a Kalenjin sub tribe). Minority ethnic groups comprise the Ilchamus (a Maa-speaking community) in the South, Pokot, Endorois, Kikuyus, Turkanas, and the Nubians. The population is mainly concentrated in the highlands

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and urban centres. The arid parts of the larger Tiaty, part of Baringo North, Marigat, and Mogotio are sparsely populated (County Government of Baringo,2024).

Tiaty Sub-County of larger Baringo County was the location of the research. According to the KNBS (2019), out of a total population of 164,528 in Tiaty, 84,570 are male and 80,156 are female. The total area is 8,516 square kilometres (Baringo County Government 2019).

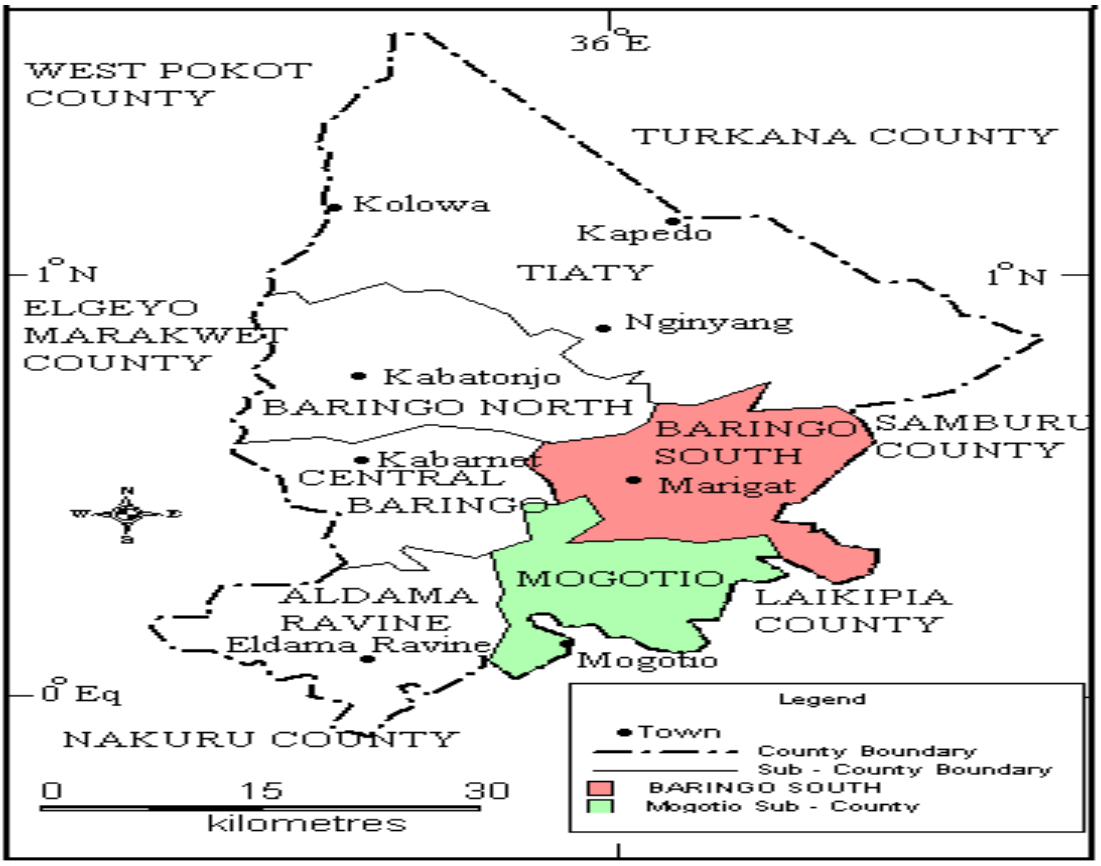


Figure 3. 1:Map of Baringo County

Tiaty Sub-County is located within Baringo County, Kenya. It is one of the largest sub-counties in Baringo County in terms of geographical coverage, at 4539.5 KM^2. The sub-county is known for its vastness and historical underserved regions. The area is characterized by rugged terrain and is largely arid and semi-arid. The population in the larger Tiaty area is sparsely distributed. The Pokot community primarily inhabits Tiaty Sub-County. The subcounty economy is primarily agro-based, with livestock farming a significant activity (County Government of Baringo,2023).

Tiaty Sub-County in Baringo County was chosen because it is representative of the socio-cultural and economic dynamics typical of the region. As one of the largest and most remote sub-counties, it is characterized by rugged terrain, arid to semi-arid conditions, and sparse population distribution, limiting access to education infrastructure and essential services. The area is historically underserved, with limited investment in development, particularly in education. The economy is agro-pastoral mainly, and traditional practices such as early marriage, female genital mutilation (FGM), and rigid gender roles remain widespread, severely affecting girls' access to and retention in school.

Focusing on Tiaty allows the study to capture localized interactions between pastoralist lifestyles, entrenched cultural norms, and educational participation. Moreover, the area reflects persistent challenges related to insecurity and poverty factors that further disrupt schooling and complicate girls' educational trajectories. These unique intersecting issues make Tiaty Sub-County a critical and relevant case for examining the implications of sociocultural practices on girls' education in Baringo County. Tiaty Sub-County was selected due to its complex interplay of sociocultural, economic, and security-related factors that uniquely affect girls' access to education.

3.5 Study Population

The target population for this research consisted of secondary school girls as the major respondents, alongside important education stakeholders, including school principals, Sub-County Directors from the Ministry of Education, Quality Assurance and Standards Officers, and Examination Officers in Tiaty. Secondary school girls were the key respondents because they are immediately influenced by sociocultural practices that affect their education and long-term development. Their own experiences gave crucial insights into how gender norms, early marriage, female genital mutilation (FGM), nomadic pastoralism, and cattle rustling affect their school attendance, performance, and overall academic trajectory. Their viewpoints were vital in understanding how cultural norms impact their educational objectives and problems.

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The study included girls from both single-gender and mixed-gender secondary schools, covering day and boarding institutions. This diversity allowed for a comparative analysis of how school type influences educational experiences. Girls in day schools, for instance, were more involved in household and community activities, making them more exposed to sociocultural barriers that hinder education. Conversely, girls in boarding schools provided insights into how residential schooling helped them navigate and sometimes escape cultural practices that limit academic achievement. According to the Ministry of Education (2023), 1,008 female students were enrolled in secondary schools across Tiaty for the 2022–2023 academic year, forming the study population.

To complement the girls' perspectives, key education officials and school administrators were included as respondents due to their in-depth understanding of the educational landscape in Baringo County. School principals provided critical information on student enrolment, retention, and performance trends, offering insights into how schools address sociocultural challenges. Sub-County Directors from the Ministry of Education contributed by explaining government policies and programs to enhance girls' education. Quality Assurance Officers ensured adherence to education standards, providing valuable insights into how sociocultural practices affect school operations and curriculum delivery. Examination Officers, responsible for evaluating academic performance, provided statistical data on school performance, dropout rates, and absenteeism trends among girls.

The target population was accessed through formal requests to school administrations and the Ministry of Education, ensuring ethical considerations were met. Permission was obtained from school principals to involve children in the research, while education officials and other relevant respondents were approached through formal routes, including the Sub-County Education Office. Necessary clearances were secured for interviews and data collection, and the project was done in partnership with local education stakeholders to facilitate seamless involvement with participants. The sample population is summarised in Table 3.1.

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Table 3. 1: Population for School Girls

Subcounty	Number of Female students
Tiaty	1008
Total	**242**

Source: Ministry of Education (2023)

Students from Tiaty Sub County, numbering 1,008 females, were the research subjects (Baringo County Government, 2019). There were 1,008 female students during the 2022/2023 academic year. The research sample consisted of this. As shown in Table 3.1, the sub-county had lower female performance rates than other county sub-counties.

3.6 Sample Size and Sampling Procedure

This section discusses methods used to identify a representative sample from the population of interest and to compute the sample size.

3.6.1 Sample Size

According to Slovin (1960), the following formula was used to obtain the proper sample size for the investigation.

$$n = \frac{N}{1 + N\ e2}$$

Where: n = Sample size,

N = Target Population

e = margin error.

N=1008, e=0.05

$$n = \frac{1008}{1 + 1008\ 0.052}$$

n=286

A sample of 286 female students was selected using the method above.

n=286

A sample of 286 female students was selected using the method above.

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The selection of key informants in this study was guided by the principle of data saturation, which suggests that interviews should continue until no new information emerges (Creswell, 2014). In line with this approach, 19 key informants were identified as sufficient to provide comprehensive insights into the sociocultural practices influencing girls' education in Tiaty Sub-County. This group comprised 13 school principals and 6 education officers, all selected for their extensive knowledge of the educational context and the challenges faced by female students in the region.

Creswell (2014) recommends a sample size of 5 to 25 key informants for qualitative studies, supporting the adequacy of the 19 selected respondents. These individuals were purposefully chosen to ensure a broad range of perspectives, each offering valuable and context-specific insights into how sociocultural norms impact girls' access to and participation in education. Their diverse roles within the education sector enhanced the depth and reliability of the findings. Table 3.2 summarises the sample distribution for this study's primary and key informants.

Table 3. 2. Distribution of Sample Size for Main and Key Respondents in Tiaty

Sub-county	Main Respondents	Key Respondents		Total
	Female Students	Principals	Education Officers	
Tiaty	286	13	6	305

Source: Researcher (2023)

3.6.2 Sampling Procedure

A simple random sampling technique was used to select secondary school girls for the study. This method ensured that each student had an equal and fair chance of being chosen, thereby minimizing selection bias. Because every participant had the same probability of inclusion, the resulting sample was representative and not influenced by the preferences of the research team.

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A purposive sampling approach was employed to select key informants, including school principals, Sub-county Directors from the Ministry of Education, Examination Officers, and Quality Assurance and Standards Officers. Purposive sampling was chosen because it allows the selection of individuals with specialized knowledge and relevance to the study topic. This strategic approach ensured that the data collected was rich and directly applicable to the study's objectives, enhancing the depth and significance of the findings.

These participants possess deep insights into local sociocultural norms and their effects on girls' education and sustainable development. As Ministry of Education representatives, sub-county directors are responsible for enrolment records and handling reports on harmful sociocultural practices. Quality Assurance and Standards Officers monitor the quality of education and learner safety and guide educational policies to students and teachers. Examination Officers manage academic certification, including the Kenya Certificate of Primary Education (KCPE) and Kenya Certificate of Secondary Education (KCSE), and assess overall examination performance within the sub-county. As heads of institutions, school principals play a central role in managing and administering secondary schools where the study was conducted (Ministry of Education, 2021).

3.7 Data Collection Instruments

The researcher employed two sorts of data collection tools. Questionnaires were administered to girls' students. Interviews were conducted with school principals, sub-county directors, quality assurance and standard officers, and examination officers in Tiaty Sub-county.

3.7.1 Questionnaires

The primary data collection method used in this study was a questionnaire. This tool was selected due to its ease of use and ability to efficiently collect data from many respondents. According to Mugenda (2011), questionnaires are well-suited for descriptive research because they allow researchers to gather a wide range of reliable information. This study administered the questionnaires to secondary school girls using the drop-and-pick method.

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To ensure the effectiveness of the process, trained research assistants were responsible for distributing and collecting the questionnaires. Before fieldwork, the researcher provided detailed training to the assistants on administering the questionnaires accurately and professionally. The instrument included both closed and open-ended questions. While the closed-ended questions yielded structured and specific data, the open-ended items allowed respondents to elaborate and offer deeper insights, enriching the quality of the information collected.

3.7.2 Interview Schedules

Schedules for school principals and education officers were developed in line with Creswell's (2014) qualitative research methodology, which emphasizes using open-ended questions to facilitate in-depth exploration of participants' experiences. This approach enabled the collection of rich, detailed data while allowing flexibility for follow-up questions, ensuring consistency and depth in responses.

The interviews focused on uncovering the influence of sociocultural practices—such as female genital mutilation (FGM), nomadic pastoralism, and cattle rustling—on girls' education in Tiaty Sub-County. For school principals, the schedule included questions about how these practices and domestic responsibilities affect girls' school attendance and academic performance. It also sought insights into any strategies or interventions the principals had implemented to address these institutional challenges.

Similarly, the interview schedule for education officers explored the broader regional impact of these sociocultural practices and the difficulties encountered in promoting girls' educational attainment. Each interview lasted approximately 20 minutes and involved clarification and follow-up questions to ensure all relevant dimensions of the respondents' perspectives were thoroughly captured.

Both interview schedules adhered to Creswell's (2014) guidelines for qualitative research, ensuring that the collected data was comprehensive and contextually grounded. This methodology provided a robust framework for examining the complex interplay between culture and education in Tiaty.

3.8 Pilot Study

A preliminary study was conducted in Marigat Sub-County, which was purposively selected as the pilot study site due to its contextual and demographic similarities with

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Tiaty Sub-County, the main study area. Both regions share comparable sociocultural dynamics, levels of educational access, and economic challenges that affect girls' education, making Marigat a suitable proxy for testing the research instruments. These similarities allowed the researcher to assess the data collection tools' clarity, relevance, and reliability in an environment reflective of the actual study context. The pilot study involved 29 secondary school girls drawn from schools within Marigat Sub-County. Their participation helped refine the instruments to ensure they were appropriately tailored to the lived experiences of girls in similar rural and marginalized settings, thereby enhancing the validity and effectiveness of the main study.

3.8.1 Reliability

As per Mugenda & Mugenda (2003), an instrument is deemed dependable if it consistently delivers the same data or outcomes over multiple trials. A trial test of the device was undertaken with 29 girls from the surrounding Marigat Sub-County. The ladies were picked using a stratified random sampling procedure. Twenty to thirty examples are enough for pilot testing of survey instruments (Mugenda & Mugenda, 2011). Table 3.3 presents Cronbach's alpha values, which, according to Creswell (2019), demonstrate that the research instrument fulfils the standards for high internal consistency.

Table 3. 3. Cronbach's Internal Consistency

Variable	Items	Cronbach's alpha (α)	Decision
FGM	5	.737	Accepted
Workload	6	.731	Accepted
Nomadism	9	.753	Accepted
Cattle rustling	6	.754	Accepted
Overall Reliability	30	.712	Accepted

Table 3.3 demonstrates that each variable (FGM, Workload, Nomadism, and Cattle Rustling) has satisfactory reliability, with all Cronbach's alpha values over 0.7. The overall reliability is 0.712; hence, all items in the instrument were deemed trustworthy and used in the research.

ST. PAUL'S UNIVERSITY

3.8.2 Validity

Both content and construct validity were employed in the course of the investigation. The study's measuring technique was verified for construct validity to ensure it matched the examined issue (Mugenda & Mugenda, 2003). The researcher concentrated on ensuring construct validity by basing the indicators and metrics on pertinent available information. The study's supervisors from St. Paul's University's Department of Social Sciences relied on their professional knowledge to determine that the research instruments adequately measured the relevant variables, establishing construct validity.

Content validity examines the evolution of a tool to establish if it appropriately portrays all sides of a particular topic. To offer valid conclusions, a test, survey, or measurement process must incorporate all essential components of the topic. According to Frost (2023), omitted variable bias may emerge in research when certain variables are not assessed or when irrelevant variables are included. Expert examination of each question in the instruments proved their content validity in this research, indicating they could correctly measure the necessary traits.

3.9 Data Collection Procedure

The researcher formally obtained permission from St. Paul's University through an introductory letter before commencing data gathering. After receiving the letter, they applied for research authorisation with NACOSTI (the National Council for Science, Technology and Innovation). Ministry of Education in Kabarnet furnished the researcher with the proper clearance documentation. The County Commissioner's Office and the Baringo County Government agreed to the study. After completing these essential arrangements, the researcher booked a data collection session and alerted the proper personnel of the proposed exercise during an exploratory visit to Tiaty County. The researcher questioned school principals from both sub-counties on specified days. The researcher and research assistants visited secondary schools on specified days to collect student questionnaires. In their spare time, the research assistants offered the individuals questions to fill out. Two weeks later, the researcher returned to collect the surveys to enhance the response rate.

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3.10 Data Analysis and Presentation

The study used a mixed-methods approach, incorporating quantitative and qualitative data to provide a comprehensive research topic overview. After data collection, the researcher continued coding and cleaning the data to prepare it for analysis. This method involved identifying and correcting errors, resolving missing values, and addressing outliers to maintain the dataset's integrity. Once cleaned, the data were analysed using the Statistical Package for the Social Sciences (SPSS) version 25.

Descriptive statistics were initially performed to characterize the key features of the dataset, including frequency distributions for demographic information such as age, gender, and educational background. These descriptive statistics provided an overview of respondent characteristics and helped the researcher understand the data distribution.

The use of descriptive statistics in this study was justified as it allowed for a clear summary of the demographic profile of participants, which was crucial for contextualizing the findings. The researcher could better interpret the sociocultural factors affecting girls' education by establishing a foundational understanding of the sample characteristics. This approach helped identify specific trends, such as the prevalence of early marriage or FGM, that were particularly relevant in Baringo County, thereby enhancing the study's relevance and focus.

The following phase involved utilizing inferential statistics, notably linear regression and ordered logistic regression, to evaluate the links between sociocultural practices and the academic achievement of female pupils. For example, linear regression analysis was used to assess the influence of female genital mutilation (FGM) on students' academic attainment, whereas ordered logistic regression analysed the effect of workload on their performance. The findings of these analyses were presented in tables, showing regression coefficients, p-values, and other pertinent statistical outputs that allowed for a clear understanding of how sociocultural practices affected the academic performance of female students.

The application of inferential statistics was particularly justified in this study as it enabled the researcher to conclude the broader implications of sociocultural practices within the specific context of Baringo County. By identifying significant relationships

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and trends, the study provided insights into how these practices impacted educational outcomes for girls. This statistical approach allowed the researcher to move beyond mere description and make informed assertions about the dynamics at play, which was vital for formulating targeted interventions.

For the qualitative data, thematic analysis was performed to uncover patterns and themes within the interview responses. NVivo software (Version 12) was applied to aid in coding and organizing the data. As Braun and Clarke (2006) stated, the thematic analysis began with the researcher transcribing the interviews and becoming thoroughly familiar with the content through repeated readings. Initial codes were then constructed to capture significant data elements aligned with the study's aims. These codes were later organized into larger themes that revealed major trends within the responses. Once the themes were identified, they were refined and evaluated to ensure they accurately reflected the data and corresponded with the study's objectives. The next phase in the thematic analysis involved identifying and reporting these themes in depth, supported by direct quotes from the interviews. This approach allowed for an in-depth examination of the perspectives of school principals, education officers, and other key respondents on the sociocultural practices impacting girls' education in the region.

By utilizing the strengths of both quantitative and qualitative approaches, the researcher could triangulate the data, enhancing the validity and trustworthiness of the results. Triangulation involved comparing insights from the regression analysis with the themes generated from the qualitative data. This cross-validation process helped verify the consistency of the findings across multiple data sources. For example, the quantitative analysis identified significant relationships between sociocultural practices and academic achievement. In contrast, the qualitative analysis offered deeper insights into the underlying reasons for these trends, such as the impact of female genital mutilation or nomadic pastoralism on students' educational experiences. The researcher combined various data sources to understand how sociocultural practices affected girls' educational experiences and academic outcomes in Tiaty Sub-County, Baringo County, Kenya.

ST. PAUL'S UNIVERSITY

3.11 Ethical Consideration

After completing coursework and successfully defending the thesis proposal, the researcher applied for admission to candidacy for the doctoral degree (Ph.D.). Upon receiving the letter of admission to candidacy, the researcher applied for a research permit from the National Commission for Science, Technology, and Innovation (NACOSTI). In compliance with regulatory requirements, the researcher secured an authorization letter from the Ministry of Education, State Department for Early Learning and Basic Education, through the Office of the County Director in Kabarnet, Baringo County. Additional clearance was obtained from the Office of the President, the Ministry of Interior, and the Coordination of National Government, specifically the County Commissioner's office in Baringo County. Final permission was granted by the Office of the County Secretary and Head of Public Service in the Baringo County Government.

During data collection, the researcher adhered strictly to ethical standards, particularly when interacting with students in secondary schools, most of whom were minors. For participants under 18, informed consent was obtained from their parents or guardians, while those aged 18 or 19 provided direct assent. The parents gave consent by signing an informed consent form, which outlined the purpose of the study, procedures involved, and potential benefits of participation. Confidentiality, non-maleficence, and anonymity were upheld throughout the research process. No identifying information was disclosed, and all participants were informed of their right to withdraw from the study at any point without any repercussions.

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CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION OF FINDINGS

4.1Introduction

This chapter analyses and interprets the data collected from respondents to address the research questions. The study aims to determine the sociocultural practices and implications on girls' education in Baringo County. The analysis is structured to connect the data to the research questions, ensuring a clear understanding of the study's findings. The results are presented in tables for clarity and effective reporting.

4.2 Response Rate

Participants included female students from Baringo County's secondary schools, principals, and education officials from the Tiaty sub-county. The study included 286 female students, 13 school principals, and 6 education officials. The researcher's primary objective was to collect data from all the study participants. In Table 4.1, we see the response rate.

Table 4. 1:Distribution of respondents by background characteristics

Category	Total questionnaires/ interviews targeted	Number of questionnaires/ interviews achieved	Response rate
Secondary school girls	286	242	84.6%
Principals	13	13	100.0%
Education officers	6	6	100.0%

Source: Research Data (2024)

According to the data in the table, 242 out of 286 questionnaires were filled out and sent back for analysis, giving the research a response rate of 84.6%. Research samples with 80% or above response rates are considered typical of society, according to Mugenda & Mugenda (2019). It follows that the findings may have broad applicability. According to this claim, the response rate was far higher than expected.

4.3 Demographic Information

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4.3.1 Age of Students and Level of Education

The data presented in Table 4.2 provides an in-depth look at the age distribution of the students who participated in the study.

Table 4. 2:Demographic characteristics of respondents

Characteristics	Responses	Frequency	Percent (%)
Age of Students	13	5	2.0
	14	12	5.0
	15	35	13.0
	16	39	15.0
	17	67	28.0
	18	47	19.0
	19	19	8.0
	20	11	5.0
	21	3	1.0
	22	4	2.0
	Total	242	100.0
Form of the Respondents	Form one	56	23.0
	Form 2	46	19.0
	Form 3	65	27.0
	Form 4	75	31.0
	Total	**242**	**100.0**

Source: Research Data (2024)

The findings from the demographic table (Table 4.2) reveal that the largest proportion of students, 28%, are in the 17-year age group, which likely corresponds to those in their final year of secondary education (Form 4). This is followed by the 18-year-olds at 19%, reflecting a significant number of students nearing the completion of their secondary education. The 15 to 16 age range, comprising 28% of the participants, indicates a critical time in students' educational journeys, with many in this group potentially facing disruptions. This is supported by the 13-16 age range's relatively smaller percentages, with 13-year-olds at 2% and 14-year-olds at 5%, suggesting early school interruptions or delays.

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From a socio-cultural perspective, these findings suggest that while many girls reach the final years of secondary education, the interruptions caused by cultural expectations, such as participation in traditional ceremonies like Female Genital Mutilation (FGM) and domestic responsibilities, disproportionately affect the older students. As one participant noted,

> *"I was forced to miss school for a whole week during the circumcision ceremony, and I struggled to catch up with lessons."*

These interruptions, particularly in the 17-19 age range, can prevent girls from completing their education, thus limiting their opportunities for economic independence and active participation in community decision-making. The findings from Abdullahi and Mohammed (2020) and Lenseriat and Lemisiano (2020) support this trend, noting that traditional cultural practices often contribute to early dropout rates among girls.

Regarding implications for sustainable development, the findings underline the essential role of uninterrupted education in empowering females to participate in the social, economic, and political arenas. As the United Nations highlights in its Sustainable Development Goals (SDGs), notably Goal 4 (Quality Education) and Goal 5 (Gender Equality), ensuring that girls have access to school without disruption is vital to establishing gender equality and achieving long-term social growth. The study's results underscore the urgent need for focused interventions to address the socio-cultural hurdles restricting females from completing their education, particularly during the key years of 17-19.

Addressing these cultural practices and gender expectations and supporting girls during their final years of education is essential for achieving the broader goals of gender equality and sustainable development in Baringo County. The findings suggest that when girls can access high-quality, inclusive, and equitable education, they are better equipped to participate meaningfully in all spheres of life, leading to long-term benefits for themselves, their communities, and society.

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4.3.2 Average Performance in Exams

The participants were requested to provide an average performance rating as part of the final term exams. Table 4.3 displays examples of the outcomes.

Table 4. 3:Class Position at End of Term

Responses	Frequency	Percentage
High(Top 10)	60	25.0
Medium(>bottom 10 but<top 10)	171	70.0
Poor(Bottom 10)	11	5.0
Total	**242**	**100.0**

Source: Research Data (2024)

According to the research results, 25% of the participants reported attaining a high place in the end-term examinations. Seventy per cent had a middle position, while five per cent occupied a bad position. The data reveal that while a significant number of girls in the region perform somewhat reasonably, there is tremendous opportunity for improvement in their academic performance.

The interpretation of these findings highlights that most girls are positioned in the middle range, indicating that while they have the foundational capabilities to succeed, they may not fully optimise their potential. The 25% who perform well demonstrate that high achievement is possible, suggesting that with the right support systems and educational interventions, other students could reach similar levels of success. The 5% who scored poorly might be linked to several causes, such as socio-cultural pressures or lack of proper academic resources, which might limit their performance.

The overall implication of these findings is that while there is evidence of potential in the academic abilities of girls in the region, improvements in their performance can be achieved with targeted interventions. Such interventions might include enhanced academic support, mentorship programs, and efforts to address socio-cultural barriers like early marriage or domestic responsibilities that might detract from their focus on

ST. PAUL'S UNIVERSITY

education. Supporting girls in improving their academic outcomes is crucial for their empowerment. The findings underscore the importance of continued efforts to create an inclusive and supportive educational environment for girls to thrive.

4.4 Impact of Female Genital Mutilation (FGM) on Girl-Child Education

On the first objective, the researcher examined the impact of Female Genital Mutilation on the educational performance of girls. To establish this, numerous questions were posed to the respondents, and their answers are provided below:

4.4.1 Respondents' Exposure to Female Genital Mutilation

Participants were asked about their experience with FGM. Table 4.4 delineates the results:

Table 4. 4:Respondents' Exposure to Female Genital Mutilation

Responses	Frequency	Percentage
Yes	31	13.0
No	211	87.0
Total	**242**	**100.0**

Source: Research Data (2024)

The study found that 13% of the 242 respondents reported having undergone Female Genital Mutilation (FGM), while 87% had not. This indicates that, despite its criminalization in Kenya, FGM remains prevalent in the region, highlighting the ongoing cultural practice. The reluctance of many female students to openly acknowledge their experience with FGM reveals the immense pressure they face. A principal shared,

> *"Most of the female students at my school have had the procedure done, but many are reluctant to come clean about it for fear of repercussions stemming from both the pressure to keep it a secret and the fact that the law forbids it"*- (KII Principal 001).

The above remark emphasizes how cultural norms and legal implications create a significant barrier to disclosure, suggesting that the emotional and psychological toll on students is severe. The fear of social ostracization and legal consequences contributes to the stigma surrounding FGM, which, in turn, creates a barrier to addressing this harmful practice.

ST. PAUL'S UNIVERSITY

FGM, while illegal, is firmly rooted in the cultural practices of some communities. Seen as a rite of passage, it represents a girl's entrance into womanhood, frequently without consideration of its severe bodily and psychological effects. This ancient practice significantly impacts the educational prospects of females, resulting in absenteeism, school dropout, and mental suffering. As stated by Khalil and Orabi (2017), FGM represents a kind of gender-based violence, and its influence on the mental health of impacted pupils cannot be neglected. In this study, students expressed fear of judgment from their peers and educators, which may discourage them from discussing their experiences. The psychological effects of this secrecy such as anxiety and isolation further impair their academic performance. This underscores the complex challenges faced by girls in regions where FGM is still practiced, and calls for an approach that addresses both the cultural traditions and the educational needs of these girls.

The persistence of FGM in the region has far-reaching implications for sustainable development. Education is a fundamental pillar of sustainable development, and when girls are exposed to harmful practices like FGM, their educational accomplishments are significantly impacted. FGM can impede academic performance, with affected girls reporting greater absenteeism, trouble concentrating, and a higher probability of dropping out of school. This involves the individual's potential and the broader aims of gender equality and social development.

Sustainable development implies that all children, regardless of gender, are given the chance to prosper in school. In this sense, schools have a critical role in establishing safe and supportive settings for girls, where they may openly communicate their experiences without fear of condemnation. A comprehensive strategy, which incorporates schools, legislators, and community leaders working together, is vital in ending the cycle of harmful cultural practices like FGM. By addressing these challenges, the area can provide a supportive environment for girls' education, ensuring that their full potential is fulfilled and contributing to the community's long-term growth. This integration of education with sustainable development goals produces a fairer society, where girls may achieve academically and play an active part in the future of their communities.

ST. PAUL'S UNIVERSITY

4.4.2 Impact of FGM Healing on School Attendance

The researchers asked the participants to state if any students had missed school as a result of healing following female genital mutilation (FGM). The outcomes are shown in Table 4.5.

Table 4. 5:Impact of FGM Healing on School Attendance

Response	Frequency	Percentage
Yes	54	22.0
No	188	78.0
Total	**242**	**100.0**

Source: Research Data (2024)

Table 4.5 revealed the results of the incidence of class absences among females throughout the FGM healing period. The data indicate that 22% reported missing courses throughout the FGM healing process, while 78% did not miss any lessons. The results suggested that the majority of girls did not skip classes, since they had not had FGM and were enrolled in boarding schools.

The findings reveal that students skip courses owing to recuperation after FGM. Muriuki (2022) states that the recovery process following FGM is typically extended and unpleasant. This is because many persons afflicted do not seek medical care from qualified health practitioners. Consequently, they depend on the customary attendants. Consequently, the healing process is extended, and if they are attending school, it demands a more time. Research by Gershenson et al. (2017), Kirksey (2019), and Klein et al. (2022) reveals that school absence, even for a short period, adversely affects children's test score and grade point averages.

4.4.3 Implications of FGM Practice.

Sub-county Directors of Education and principals provided their perspectives on the impact of FGM on females within their sub-county. A discussion with an educational authority in Tiaty Sub County disclosed the following about FGM:

ST. PAUL'S UNIVERSITY

> *"Some students skip out on school altogether to participate in the rite of passage, and then they return later, wasting their educational time.*"-KIIS, 005.

The results were validated via interviews with school administrators and education authorities. An education official articulated the following:

> *"Since FGM is prevalent, girls are unable to go to school. Female genital mutilation hinders a girl's growth and kills her in the end. Foetal genital mutilation is associated with several adverse outcomes in my community, including teen pregnancies, child marriage, and dropped schooling for females. Females often undergo foetal mutilation between the ages of ten and twelve. Someone then informs her she's a woman, which means she's eligible for marriage and the prospect of starting a family. They are all interdependent*." -Interview with KIIs 003, Education Officer)

The interview with the education official from Tiaty Sub County illustrates the harmful impact of Female Genital Mutilation (FGM) on girls' education, specifically stressing how the practice interrupts their learning. The official points out that some kids drop out of school to undergo the rite of passage connected with FGM, causing them to miss critical instructional time and fall behind in their academics. This disruption impairs their academic performance and poses long-term ramifications for their educational development, as they may struggle to reintegrate and catch up after their absence. The interview findings showing that FGM leads to school absence and educational disruption in Tiaty Sub County are well corroborated by various empirical research studies. UNICEF carried out research across Eastern Africa studying the association between FGM and girls' education.

It was discovered that FGM is a key factor leading to school absenteeism and dropouts, since girls leave school to undergo the rite, frequently returning weeks later or not at all. Similarly, the Population Council (2019) evaluated the effect of FGM on educational achievement in rural Kenya and Uganda. It revealed that girls often lose essential school time due to FGM, and many struggle with the psychological

ST. PAUL'S UNIVERSITY

repercussions, including trauma and diminished self-esteem, which further hamper their academic performance. In contrast, UN Women (2021) undertook research on the reduction of FGM in urban areas of Kenya, and the data reveal that the practice has greatly declined due to awareness efforts and stringent implementation of anti-FGM regulations. Consequently, the impact of FGM on girls' education in urban settings is modest, with most girls attending school continuously.

As per Pesambili and Kitila (2018), FGM is a risk factor that restricts girls' access to education. This is attributable to many factors: The practice may change girls' attitudes and diminish their desire to learn, ultimately resulting in poor educational achievement via many mechanisms. The girls' confidence takes a hit when they face prejudice and discrimination. In addition, the girls are taught cultural notions that might be at odds with their academic achievement while the exercise is administered. Female genital mutilation has a clear association with women's educational success.

A further interview with a school administrator in Tiaty East disclosed the following on FGM:

> *" As soon as a girl has undergone FGM, she begins to feel a sense of pride in her newfound ability to marry whenever she wants. Because of this, she will indulge in sexually irresponsible activity, which will lead to worse academic performance and maybe her dropping out of school*"- KIIS 007

The interview with the school administrator from Tiaty East reveals that Female Genital Mutilation (FGM) not only affects girls' physical well-being but also significantly impacts their mindset, social behaviour, and academic performance. According to the administrator, girls who undergo FGM often experience a sense of pride associated with their readiness for marriage, which is culturally perceived as a mark of maturity. This newfound status may lead them to engage in sexually irresponsible behaviour, likely due to societal expectations that encourage early marriage post-FGM. As a result, these girls become distracted from their academic pursuits, and their performance in school declines.

The pressures of early marriage, coupled with the cultural implications of FGM, create a pathway toward dropping out of school, as education is deprioritized in favour of fulfilling their perceived adult roles. The administrator's account underscores the broader social implications of FGM, showing how the practice

ST. PAUL'S UNIVERSITY

reinforces gender roles and hinders girls' educational attainment by shifting their focus away from education toward early adulthood responsibilities. In a study focusing on harmful traditional practices in Ethiopia, Boyden and Pankhurst (2020) found that FGM accelerates the transition of girls into adulthood, with cultural expectations pushing them toward early marriage and household duties. The shift from schooling to adult responsibilities results in lower academic engagement and higher dropout rates.

4.4.4 Actions Taken by Sub-County Directors of Education, Officers, and Principals to Curb FGM

To ascertain the measures used to mitigate FGM and its impact on girls' academic performance, interviews were held with principals and educational authorities. One of the Principals said that they facilitate the reintegration of girls who have had FGM into the school environment, notwithstanding the procedure. :

> *"We strongly advocate for students who have had female genital mutilation to return to their educational institutions. This helps the females overcome their stigma. It is official government policy to guarantee a full transition; therefore, I make it a point to attend every session to make sure this happens*,"
> -KII with principal 005

It was found that several officials go to great efforts to safeguard girls' education by assisting those impacted by female genital mutilation return to school and establishing a safe environment for them on campus. In addition, it was observed that principals attempt to teach the girls about the hazards and effects of Female Genital Mutilation (FGM) practices and offer them reproductive health education so that they may protect themselves. They urge the girls to go to school and conduct therapy sessions for concerns related to female genital mutilation to facilitate their safe departure from home. To prevent and protect girls from Female Genital Mutilation (FGM), schools that have administrators and teachers who are educated to detect and report occurrences of FGM provide an atmosphere where students, parents, and community members feel safe questioning and debating their opinions on the topic. In addition, individuals who answered the poll claimed to have alerted the chief about occurrences of FGM.

ST. PAUL'S UNIVERSITY

On the other hand, the sub-county education officers have collaborated with local churches to organize seminars and workshops designed to educate parents and girls on the significance of education for future success, the impact of Female Genital Mutilation (FGM) on girls' capacity to engage fully in school, and other pertinent subjects.

~~FGM) on girls' ability to fully participate in school, and other related topics;~~

> *"To protect girls from female genital mutilation, our clinic takes a proactive approach. To dissuade the locals from engaging in the activity, we begin by sensitizing them. Next, we work with the Ministry of the Interior to arrest the perpetrators of the crime. Finally, we rescue the girls and put them in safe homes."*- KII 002 with the Ministry of Education official.

In the words of Cameron's (2021) study findings, educational institutions can play a crucial role in decreasing female genital mutilation (FGM) by offering staff with education to identify and report events, urging teachers to reflect on their prejudices and beliefs, and creating a safe space for students, parents, and community members to talk openly about FGM.

The principals and education officials were requested to articulate the problems encountered in addressing FGM. According to their comments, the majority said that culture significantly impedes their ability to prevent FGM from affecting academic performance. Cultural conventions and the apprehension of social stigma often result in the perpetuation of FGM. Convincing communities that FGM is detrimental to their daughters is difficult due to the prevalence of the practice in certain cultures.

As stated by one respondent:

> "*A hurdle in addressing FGM is the opposition from locals unwilling to relinquish the regressive cultural practices*.".

Research by Moranga (2014) indicates that the predominant rationale for FGM is the preservation of cultural traditions. Numerous individuals believe that circumcision

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may assist girls in regulating their sexual urges, therefore rendering it a vital aspect of their culture and lifestyle.

An additional worry expressed was stigma. Female Genital Mutilation (FGM) is a decision taken by some girls to escape societal and peer scorn; this choice is typically moulded by community-driven socialisation that creates harsh attitudes about uncircumcised girls and women.

> *"A girl who opts out of the circumcision rite encounters pervasive stigma, social ostracism, and a heightened probability of remaining unmarried owing to her diminished social standing,"* said one principal.

These remarks emphasize how opting out of the circumcision rite subjects a girl to social stigma, ostracism, and a reduced likelihood of marriage. Her decision diminishes her social standing, leading to exclusion and limited opportunities within the community. The findings resonate with those of Adella (2014), where the field observations indicated that genital cutting is seen as a way for women to gain acceptance and be recognized as mature members of their community. Not undergoing the procedure is considered a great shame, leading to segregation and rejection. Despite a desire to abandon the practice, women feel pressured by community beliefs, fearing stigma and exclusion if they choose otherwise.

Furthermore, female genital mutilation is practised due to dowry or livestock considerations. It is believed that women who have had circumcision are held in higher regard than those who have not, hence they get increased bride price compensation. Addressing Female Genital Mutilation (FGM) requires collaboration among various stakeholders, including community leaders, parents, healthcare providers, and government agencies.

However, school principals may face challenges in uniting these diverse groups under a single approach to combat FGM while ensuring girls' academic success. Fear, shame, and cultural pressure often hinder efforts to support affected students, as cases may go unreported or remain hidden. Many girls may be reluctant to disclose their experiences due to societal stigma and fear of repercussions. Additionally, school

ST. PAUL'S UNIVERSITY

administrators may encounter resistance from community members who strongly advocate for the continuation of FGM, viewing interventions as a threat to cultural or religious traditions. This opposition can manifest as ~~hostility~~ hostile towards educational initiatives aimed at preventing or addressing FGM.

4.4.5 Statistical Analysis between FGM and Education

Correlation

The researchers sought to ascertain the relationship between Female Genital Mutilation (FGM) and girls' education. The dependent variable was educational performance (measured on an ordinal scale of poor, medium, and high). In contrast, the independent variable was FGM (measured in terms of whether a girl had undergone FGM or not). The relationships are shown in Table 4.6.

Table 4. 6:Correlation between FGM and Education Performance

Girl Child Education	Pearson Correlation	Sig. (2-tailed)	N
FGM	0.835*	0.000	242

Correlation is significant at the 0.05 level (2-tailed).

Source: Research Data (2024)

Table 4.6 demonstrates a strong positive and significance correlation (r = 0.835, p = 0.000) between Female Genital Mutilation (FGM) and girls' education. This indicates that the practice of FGM significantly impacts girls' educational achievement. FGM disrupts girls' education by reinforcing societal norms that prioritize marriage and domestic responsibilities over formal schooling. In many communities where FGM is practiced, it is viewed as a rite of passage into womanhood, often serving as a prerequisite for marriage. This cultural expectation frequently leads to early marriages, forcing girls to abandon their education prematurely. Once married, these young girls are expected to take on household duties, care for children, and support their families, leaving little to no time for academic pursuits. This disruption not only affects immediate schooling but also limits long-term educational and career opportunities, perpetuating cycles of poverty and gender inequality.

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Ouedraogo and Fofana (2018) highlights that societies practicing FGM tend to emphasize cultural traditions more than formal education, contributing to high dropout rates among girls. The current study supports this observation, demonstrating that the pressure to undergo FGM and the expectation of early marriage often co-occur, creating additional barriers to education. In such communities, girls who have undergone FGM are usually considered mature and ready for marriage, reinforcing the belief that their primary role is within the home rather than in school.

The consequences of early marriage linked to FGM are particularly severe. According to a 2020 report by the World Health Organization, girls who experience FGM are frequently married off at a young age, which forces them out of school and into domestic life. This study confirms those findings, showing that early marriage significantly declines educational participation, as girls struggle to balance household responsibilities with their studies. Moreover, the psychological and physical effects of FGM, including trauma, pain, and health complications, further hinder their ability to focus on learning. As Banjoko (2021) notes, early marriage remains one of the primary factors contributing to low educational attainment among girls affected by FGM. The abrupt transition from student to wife and mother prevents them from completing their studies, acquiring essential skills, or pursuing higher education and employment opportunities. This cycle limits individual potential and has broader implications for the overall educational landscape.

Addressing the educational barriers created by FGM requires a multifaceted approach that includes legal interventions, community education, and increased access to support services for affected girls. By challenging deeply rooted cultural practices and promoting the value of girls' education, communities can create pathways for greater educational success and empowerment.

ST. PAUL'S UNIVERSITY

Regression Analysis of FGM and Education

Table 4. 7:Model Summary of Regression Analysis

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics
					R Square Change

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1	.835a	0.697	0.695	0.18748	0.697

Predictors: (Constant), FGM

Source: Research Data (2024)

A regression analysis was conducted to evaluate the strength of the relationship between Female Genital Mutilation (FGM) and girls' educational performance, as presented in Table 4.7. The results demonstrated a significant correlation, with an R^2 value of 0.697. This indicates that 69.7% of the variations in girls' educational outcomes can be attributed to FGM, while the remaining 30.3% is influenced by other factors not examined in this study.

These findings highlight the profound impact that FGM has on girls' education, underscoring it as a critical barrier to academic achievement. The significant correlation suggests that as the prevalence of FGM increases, the likelihood of girls completing their education decreases. An Education Officer commented on this issue, stating:

> *"FGM creates a significant barrier to education for girls in our community. Once a girl undergoes FGM, she is often seen as ready for marriage. Many families push for early marriages, which disrupts their educational journey. I have seen countless bright young girls drop out of school because their families prioritize traditional practices over their education. We need to change this mind set to give these girls a chance."*

Such insights reflect the reality that FGM not only affects immediate educational opportunities but also shapes long-term perspectives on gender roles and education.

The findings align with the research conducted by Lara and Mathiad (2019), which emphasized that FGM serves as a significant impediment to girls' educational attainment. Their study highlighted how cultural norms surrounding FGM often prioritize traditional practices over formal education, echoing the observations made in the current analysis. By reinforcing the belief that girls should marry young, FGM contributes to a cycle of educational disadvantage, forcing girls to abandon their studies to fulfil domestic roles.

ST. PAUL'S UNIVERSITY

The results of this regression analysis indicate a strong relationship between FGM and educational outcomes for girls. The implications of these findings are substantial; they call for urgent interventions to address the cultural norms surrounding FGM and its consequences on education. Efforts should focus on community education and legal frameworks that protect girls from harmful practices. By fostering an environment that values girls' education, communities can help break the cycle of poverty and gender inequality, ultimately empowering young women to achieve their full potential.

ANOVA of the Regression Model

Table 4. 8:ANOVA of the Regression Model

Model	Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	19.362	1	19.362	550.874
	Residual	8.436	240	0.035	
	Total	27.798	241		

Source: Research Data (2024)

The results indicate that the F statistic is 550.874 with a significance level of P=0.000 (P<0.005), according to the ANOVA findings in Table 4.8. This suggests that the model is statistically significant, providing substantial evidence that the regression findings are meaningful in the context of girls' education.

These findings underscore the impact of Female Genital Mutilation (FGM) on educational outcomes for girls. The strong statistical significance suggests that FGM is a critical predictor of educational interruptions, affirming the notion that communities practicing FGM often prioritize traditional norms over girls' educational advancement. The findings align with those of Njue and Askew (2016), who noted that FGM usually leads to early marriage, which prematurely ends girls' educational journeys. Such interruptions significantly curtail opportunities for personal development, limiting educational attainment and future employment prospects.

Furthermore, the analysis resonates with the work of Kandala and Komba (2019), who explored FGM's economic and social consequences in African societies. They

ST. PAUL'S UNIVERSITY

found that communities where FGM is practiced tend to experience lower levels of human development, primarily due to the gender imbalances perpetuated by the practice. This aligns with the current findings, as the strong relationship between FGM and educational outcomes highlights how harmful cultural practices restrict girls' access to education and, consequently, their overall development.

The ANOVA results reinforce the understanding that FGM has profound implications for girls' education, serving as a significant barrier to academic achievement. Addressing this issue requires targeted interventions to challenge cultural norms and promote the value of girls' education, ultimately fostering a more equitable environment for future generations.

Table 4. 9:Regression Coefficients

Model	Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	19.362	1	19.362	550.874
	Residual	8.436	240	0.035	
	Total	27.798	241		

Source: Research Data (2024)

The regression coefficient values presented in Table 4.9 illustrate the extent to which Female Genital Mutilation (FGM) influences girls' education. A beta value of 0.835 suggests that for every unit increase in FGM prevalence, there is a corresponding decrease in girls' educational achievement. Additionally, the statistical significance of these findings ($p=0.000$, where $p<0.05$) highlights the detrimental impact of FGM on girls' educational outcomes.

These findings align with Mukadi's (2017) research, which indicates that FGM negatively affects girls' education by increasing the likelihood of early pregnancies, school dropouts, and early marriages. Girls who have undergone FGM often perceive themselves as mature and ready for marriage, leading many to abandon their education or exhibit disruptive behaviour in school. Furthermore, FGM has been linked to lower self-esteem, as circumcised girls tend to show reduced motivation to pursue higher education compared to their uncircumcised peers. This is mainly due to societal expectations that prioritize marriage over academic advancement.

ST. PAUL'S UNIVERSITY

Maggie (2020) identified key factors contributing to prolonged school absences among girls, including preparations for FGM, extended recovery periods, and participation in lengthy initiation rituals. Her study established that FGM significantly contributes to absenteeism in schools, further disrupting girls' educational experiences.

The beta value also supports the examination of the first hypothesis: "H01: Female Genital Mutilation (FGM) does not significantly affect girl-child education in Baringo County." Given that the beta value of 0.835 is not equal to zero, the study rejects the null hypothesis at a 0.95 significance level. This confirms that FGM has a substantial negative impact on the educational attainment of girls in secondary schools within Baringo County.

These findings are consistent with those of Morison et al. (2016), who investigated the effects of FGM on academic performance in rural Kenyan communities where the practice remains prevalent. Their research revealed that FGM contributes to high dropout rates due to early marriages, psychological distress, and recurrent absenteeism. Girls who underwent FGM were more likely to miss school during the recovery period and, upon returning, struggled to concentrate and perform academically. This pattern mirrors the situation in Baringo County, where FGM continues to hinder girls' educational success.

Overall, the research findings reveal a significant negative impact of Female Genital Mutilation (FGM) on girls' educational performance, highlighting that 13% of respondents reported having undergone FGM, which correlates with increased absenteeism, early marriage, and overall educational disruption. The statistical analyses, including correlation and regression, demonstrate a robust relationship between FGM prevalence and lower educational attainment, supporting the theories of gender-based violence and social norms that prioritize traditional practices over girls' education. These findings imply a pressing need for targeted interventions to challenge cultural norms surrounding FGM and promote educational opportunities for girls, ultimately contributing to broader goals of gender equality and sustainable development. The study's objectives were successfully achieved, as it thoroughly investigated the impact of FGM on girl-child education and provided compelling evidence of its detrimental effects, underscoring the urgent necessity for community

ST. PAUL'S UNIVERSITY

and policy-level actions to support affected girls and enhance their educational prospects.

4.5 The Implications of Gender Roles on Girls' Education

The second objective that guided the study was to examine the impact of gender roles on the education of girls and sustainable development in Baringo County, Kenya. To establish this connection, the respondents were posed with many enquiries, and their replies are shown below:

4.5.1 Impact of Domestic Cooking Duties on Academic Focus

The researcher aimed to ascertain if the respondents engaged in cooking and whether it influenced their educational programs. Table 4.10 presents the results.

Table 4. 10:Does cooking affect your educational Program at Home?

Responses	Frequency	Percentage
Yes	199	82.0
No	43	18.0
Total	**242**	**100.0**

Source: Research Data (2024)

Research data indicated that 82% of participants said that cooking influenced their educational programs, whilst just 12% stated it had no effect. This suggests that parents are crucial in supporting females in their academic pursuits. Improperly allocated household responsibilities, such as cooking, may adversely impact a girl's schooling. Cultural traditions often emphasise females' household responsibilities above formal education, adversely affecting their academic opportunities. In alignment with the findings, a study by Alhassan (2010) revealed that 65.3% of the 150 questioned parents let their daughters assist with household tasks, such as cooking and sweeping, before and after school.

LeVine (2019) asserts that females are less inclined to enrol in or persist in school when their families are burdened with extensive labour obligations. Domestic responsibilities are conventionally seen as the obligation of females rather than males. This illustrates that females continue to bear household tasks, like cooking, washing,

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cleaning, and getting water, irrespective of their educational status. The resultant weariness and time constraints adversely affect their academic performance.

The obligations of domestic duties impede females' educational progress, even when enrolled (Mathew, 1999). In their independent studies conducted in Mozambique, Richmond (2022) and Marenyenya (2023) identified excessive work at home as the primary factor contributing to females' poor academic performance.

4.6.2 Extent to Which Washing Clothes Affects Academic Commitment

The participants were asked to specify the frequency with which they washed garments for their household.

Table 4. 11:How Often Students Wash Clothes for Their Families

Responses	Frequency	Percentage
Once	99	41.0
Twice	139	57.0
Daily	3	1.0
Never	1	1.0
Total	**242**	**100.0**

Source: Research Data (2024)

According to the data, 41% of respondents reported washing clothing for their family once a week, 57% indicated twice a week, 1% claimed every day, and 1% revealed they never cleaned clothes for their family. The act of washing clothing might deprive females of valuable time that could be used for educational pursuits, such as doing schoolwork. Emmanuel (2015) states that females were mainly involved in domestic responsibilities, including food preparation, dishwashing, laundry, home cleaning, childcare, water collection, and firewood collecting. These obligations consumed a substantial amount of their time, resulting in just one hour for studying.

4.5.2 Disruption of Learning Due to Home-Based Chores

The study sought to establish whether or not the girls missed lessons due to chores at home, and their responses are indicated in Table 4.12.

ST. PAUL'S UNIVERSITY

Table 4. 12:Disruption of Learning Due to Home-Based Chores

Responses	Frequency	Percentage
Yes	100	41.0
No	142	59.0
Total	**242**	**100.0**

Source: Research Data (2024)

From the data, 41% of participants reported skipping lessons owing to domestic responsibilities; however, 59% stated they did not miss any sessions. Most girls at day schools claimed they did not miss classes due to domestic commitments. Day schools follow a set itinerary, allowing students to attend courses throughout the day and accomplish their tasks before or after school hours (Republic of Kenya, 2010). This approach ensures that ladies obtain targeted educational time without abandoning household commitments. In day schools, females typically got aid from family members, including parents or siblings, who may help with household responsibilities (Guyo, 2022). This communal commitment helps ladies to reconcile their family chores with their academic responsibilities, therefore eliminating the need to skip studies.

Additionally, girls attending day schools may develop strong time management skills, allowing them to balance academic responsibilities with household chores effectively. They learn to allocate specific time slots for various tasks, ensuring they fulfil their duties without compromising school attendance or participation. Since day schools are typically located close to students' homes, travel time is minimized, giving girls more opportunities to focus on household responsibilities and their studies. Furthermore, girls in day schools may benefit from community support, as neighbours and extended family members can assist with domestic tasks, enabling them to concentrate on their education without missing classes.

4.5.3: Extent to Which Household Chores Affected Performance during End-Year Exams

The researcher examined the impact of domestic tasks on performance during the annual examination, with findings shown in Table 4.13.

Table 4.13:Extent to Which Household Chores Affected Performance during End-Year Exams

ST. PAUL'S UNIVERSITY

Extent	Frequency	Percentage
High	55	23.0
Medium	169	70.0
Low	18	7.0
Total	**242**	**100.0**

Source: Research Data (2024)

Results revealed that 23% reported a significant impact of domestic duties on their performance, 70% indicated a moderate impact, and 7% noted a little effect on their performance in the end term. Mwesigye (2021), states that domestic tasks like collecting firewood, aiding in cooking, and caring for children adversely affect females' scholastic performance. Numerous girls get disinterested in academic pursuits due to exhaustion from excessive domestic responsibilities.

4.5.4 Extent to Which Water Collection Affects Girls' Learning

The study aimed to determine whether fetching water impacted students' academic performance. The results are displayed in Table 4.14.

Table 4. 14:Extent to Which Water Collection Affects Girls' Learning

Response	Frequency	Percentage
Yes	199	82.0
No	43	18.0
Total	**242**	**100.0**

Source: Research Data (2024)

The findings revealed that most girls (82%) collecting water impacted their academics, while 12% reported no effect. In many instances, fetching water is a laborious task that may detract from the time females may otherwise dedicate to their education. Alhassan (2010) asserts that the responsibilities of female children, such as water collection at home, especially in ASAL areas, adversely impact their academic performance in several ways. The water source is typically far away, resulting in significant time consumption. Secondly, individuals encounter dangers throughout their journey to and from their destination. All these factors put girls at a disadvantage compared to males.

ST. PAUL'S UNIVERSITY

4.5.5 Views of Sub-County Directors of Education Officers and Principals on Household Chores

Interviews with administrators and school authorities revealed that domestic duties significantly impacted students, as seen in the following excerpt;

> *"Many of our females often underperform due to being burdened with domestic responsibilities at home. Upon reaching puberty, a girl is seen as sufficiently competent to assume responsibilities formerly held by her mother, significantly impacting her focus."* KIIS 010 Principal Tiaty Sub County.

The findings align with Dida et al. (2014), who found that principals reported gender roles contributing to increased student absenteeism, ultimately leading to dropouts. Additionally, respondents were asked to suggest strategies to reduce absenteeism among schoolgirls caused by family responsibilities.

Many school administrators and education officials suggested that this challenge could be addressed by involving parents and students in discussions about the importance of consistent school attendance. They emphasized the need for parents to prioritize their daughters' education and foster a supportive home environment. Principals were encouraged to organize parent-teacher meetings to address the issue and develop practical solutions. Additionally, parents should be made aware of the long-term benefits of education and the importance of balancing household responsibilities with school attendance.

Officials also recommended that schools conduct regular attendance checks and provide opportunities for students to take make-up exams when necessary. Furthermore, they advised parents to consider enrolling their daughters in nearby boarding schools, as these institutions offer a continuous learning experience without home-related interruptions. Lastly, they highlighted their active participation in chief barazas to raise community awareness about the need to grant girls sufficient time for their education.

The principals must enforce rigorous policies to guarantee that absence is unacceptable. One principal said:

ST. PAUL'S UNIVERSITY

> *"In the first few days of class, students should be expected to take exams, and parents should be there with their missing children so that they may explain their absence and discuss possible penalties"*-KII 011 Principal.

The respondents said that culture is a significant barrier affecting females' educational achievement regarding workload. Parents may prioritise domestic duties above their daughters' education, seeing home obligations as crucial for their future roles as spouses and mothers.

An officer asserted that;

> *"In this society, girls are assigned certain tasks. They engage in cooking, childcare, laundry, and procuring water and firewood*".

Excessive household chores can consume a significant amount of girls' time and energy, reducing their ability to focus on their studies and meet academic obligations. Principals may struggle to guarantee that females have enough time and assistance to balance their domestic duties and academic advancement.

Social and economic factors can provide a challenge. There may be additional challenges for girls from low-income backgrounds regarding household chores. Since they may not have enough resources or help, they may have to take on extra responsibilities. Helping young girls balance their academic and household duties may require additional resources from principals, such as study aids, flexible scheduling, or tutoring programs.

However, not all parents will support their daughters' academic aspirations or place their daughters' education ahead of domestic obligations. To assist their girls, thrive in school, administrators should constantly communicate with parents, emphasising the significance of education and encouraging them to get active.

School officials may struggle to persuade families of the harmful effects of too much housework on girls' school performance. Together with families, they need to develop methods to combine academic obligations with domestic tasks; hence, they should organise seminars for parents and participate in regular conversations. To understand

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the relationship between gender roles and sustainable development. Pearson's chi-square analysis was used.

Table 4. 15:Relationship between Gender Roles (Workload) and Education

	Education Performance		
Gender roles (workload)	**Poor**	**Good**	**Total**
Yes	22 (71.0%)	9 (29.0%)	31 (100.0%)
No	105 (49.8%)	106 (50.2%)	211 (100.0%)
Total	127 (52.5%)	115 (47.5%)	242 (100.0%)

Note: Pearson's chi-square = 4.87, P-value = 0.027, Degrees of freedom = 1

Source: Research Data (2024)

The findings in Table 4.15 indicate a substantial correlation between gender roles and educational success at a 5% significance level ($p<0.05$). The probability of achieving favourable educational outcomes is greater for females unexposed to gender roles (50.2%) than those exposed to gender roles (29.0%).

The findings are consistent with those of Uwannah et al. (2022), who found that girls not constrained by rigid gender roles tend to excel academically compared to those subjected to traditional societal expectations. When freed from restrictive gender norms, girls have greater access to educational resources, receive more encouragement to pursue their aspirations, and can focus on their studies without societal limitations. In contrast, strict gender expectations can restrict educational opportunities, lower academic expectations, and reduce learning support, negatively impacting academic performance. Consequently, the absence of gender-based restrictions is often associated with improved educational outcomes for girls.

However, the findings contradict Kabeer (2015), who found that the impact of gender roles on educational outcomes is more nuanced, with some societies balancing traditional gender expectations with positive educational outcomes for girls. This finding challenges the rigid link between gender roles and poor academic performance highlighted in Table 4.15. Chant and Sweetman (2012) also discovered that while gender roles influence education, other socio-cultural factors, such as family support and access to learning materials, play equally critical roles in determining educational success. Their findings suggest that the negative impact of

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gender roles, as indicated in the table, may be overstated without considering the additional factors.

4.6 Nomadic Pastoralism Implications on Girls' Education in Baringo County

The researcher sought to examine how nomadic pastoralism affects girls' education. To this end, several questions were asked, and the findings are presented below:

4.6.1 Impact of Parental Nomadic Movement on Girls' Education

The respondents were asked whether their families' journeys to fetch water and find pasture affected their academic performance. The results are summarized in Table 4.16.

Table 4. 16:Impact of Parental Nomadic Movement on Girls' Education

Response	Frequency	Percentage
Yes	194	80.0
No	48	20.0
Total	**242**	**100.0**

Source: Research Data (2024)

Out of 242 participants, 80% indicated that the movement of their parents does not affect their academic performance, while 20% believe it does. The findings suggest that most respondents do not view their parents' mobility as directly affecting their academic performance. However, 20% of those who reported an effect indicated that some students experience disruptions to their education due to the movement of their parents, which is often related to the challenges faced by nomadic pastoralist communities. This group of students likely faces difficulties such as irregular school attendance, displacement, or the lack of a stable learning environment, which can affect their academic progress.

This result aligns with previous research, including studies by Abdullahi and Mohammed (2020), which found that pastoralist communities, where families frequently relocate in search of resources, experience disruptions to children's education. Similarly, Lenseriat and Lemisiano (2020) observed that frequent movement and instability in pastoralist societies lead to high dropout rates, as children cannot maintain consistent school attendance due to geographic mobility and lack of

ST. PAUL'S UNIVERSITY

infrastructure. The findings suggest that, for most respondents, the movement of parents does not significantly interfere with their educational progress. However, 20% of those who reported an impact emphasized the vulnerability of children in nomadic communities who may face disruptions due to the instability of their living conditions. These disruptions can prevent children from attending school regularly, leading to academic challenges.

Regarding the larger implications, these results relate to Sustainable Development Goal (SDG) 4 (Quality Education), which calls for inclusive and equitable education for everyone, including children from disadvantaged groups such as pastoralists. While most pupils are not affected by their parents' migration, the 20% who are impacted imply the need for tailored initiatives that address the unique issues encountered by nomadic children, such as mobile schools or enhanced infrastructure in distant locations. Ensuring these children access steady, continuous education is vital for developing gender equality, improving economic prospects, and contributing to long-term sustainable development in pastoralist settings.

4.6.2 Effect of Family Relocation on Learners' Schooling

The researcher sought to determine whether the respondents moved with their parents in search of water and pasture. Their responses are presented in Table 4.17.

Table 4. 17 Effect of Family Relocation on Learners' Schooling (n=242)

Response	Frequency	Percentage
Yes	76	31.0
No	166	69.0
Total	**242**	**100.0**

Source: Research Data (2024)

Among the 242 girls surveyed, 76 (31%) stated that migrating with their parents in search of water and pasture affected their education, while 166 (69%) reported no impact. Livestock plays a crucial role in pastoralist communities, providing income and sustenance. Relocating to areas with abundant water and grazing land supports the health and productivity of their animals, ultimately contributing to economic stability. It is uncommon for students to accompany their parents to grazing areas to help with herding, livestock care, and develop basic skills in animal husbandry and economic management.

ST. PAUL'S UNIVERSITY

Based on the data, there are situations where parents put their children's education ahead of urgent financial demands. To guarantee that their children can complete their education, families may elect to leave them in a stable environment or with relatives. Several considerations, like the accessibility of excellent schools, the desire to give their children a stable environment and strong educational possibilities, and the availability of educational institutions, may impact this choice.

Some pastoralist groups have developed residential facilities or boarding schools in places with more stable weather to satisfy the educational requirements of their youngsters. Parents who want to ensure their children receive an education even when out with the herd may register them in these schools. Students benefit from a more constant learning environment and may concentrate on academics under this arrangement.

Older students nearing the completion of their education or taking on additional community responsibilities, such as managing household chores or caring for younger siblings, may not relocate with their parents. Instead, they may be assigned specific roles and responsibilities within established settlements, enabling their parents to focus on resource-gathering activities.

Pastoralist communities have established schools and other educational facilities within their traditional grazing areas to meet their unique needs. These schools are designed to minimize the need for frequent relocation, allowing children to remain in one place and continue their education even when their parents move with the livestock.

ST. PAUL'S UNIVERSITY

4.6.3 Prevalence of Nomadism in the Area

The researcher aimed to determine the prevalence of nomadism in the region. The participants indicated, as seen in Table 4.18.

Table 4. 18:Prevalence of Nomadism in the Area (n=242)

Prevalence of Nomadism	Frequency	Per cent
Huge extent	93	38.0

Large extent	85	35.0
Low Extent	50	21.0
Not There	14	6.0
Total	**242**	**100.0**

Source: Research Data (2024)

Based on the data, 38% of respondents indicated that nomadism is dominant in the region to a very high level, 35% reported it to a considerable degree, 21% observed it to a moderate extent, and 6% said there is no nomadic pastoralism in their area. The results suggest that nomadism is prominent in the studied area, with pastoralist tribes usually reliant on cow herding for their livelihood.

4.6.4 Class Repetition Attributed to Nomadic Lifestyle

The researcher sought to identify whether the respondents displayed recurring patterns associated with nomadism. The findings are presented in Table 4.19.

Table 4. 19:Class Repetition Attributed to Nomadic Lifestyle

Response	Frequency	Percentage
Yes	110	80.0
No	132	20.0
Total	**242**	**100.0**

Source: Research Data (2024)

The data in Table 4.19 reveal that 46% reported having repeated form due to nomadism, whilst 54% said they had not repeated. Nomadism may impact girls' education by restricting their access to schools owing to seasonal migrations and isolated living situations. Moreover, insufficient infrastructure and safety issues impede females' education, since schools in nomadic regions sometimes lack necessary facilities and are typically far from temporary communities (Koriat , 2022).

4.6.5 Relationship Between Nomadism and School Dropout Among Girls

The researcher requested respondents to evaluate the impact of nomadic pastoralism on school dropout rates, as illustrated in Table 4.20.

Table 4.20:Relationship between Nomadism and School Dropout Among Girls(n=242)

ST. PAUL'S UNIVERSITY

Response	Frequency	Percentage
Yes	153	63.0
No	89	37.0
Total	**242**	**100.0**

The study revealed that 63% of respondents believed nomadic pastoralism influenced female school dropout rates, while 37% disagreed. This suggests that nomadism contributes to school dropout. A nomadic lifestyle often results in instability regarding housing, social relationships, and continuity in education. Frequent movement can make it challenging for children to maintain a stable learning environment or remain in the same school for long periods. For teenagers, adjusting to new settings and keeping up with academic progress can be difficult, increasing the likelihood of dropping out.

Geographical and financial constraints can hinder nomadic communities and individuals from accessing quality education. In remote regions with shifting populations, inadequate infrastructure and limited educational resources may restrict children's learning opportunities. As a result, dropout rates among nomadic groups tend to be higher due to the scarcity of accessible schools. This aligns with the findings of Ali (2019), who reported that half of the pastoralists surveyed were concerned about their children's ability to complete primary education. This challenge may stem from the difficulty of leaving children behind while migrating seasonally.

ST. PAUL'S UNIVERSITY

4.6.6 Influence of Nomadism on Learners' Academic Position

The researcher examined the girls' performance in the end-of-year examination, and the results are presented in Table 4.21.

Table 4. 21:Influence of Nomadism on Learners' Academic Position

Prevalence of Nomadism	Frequency	Per cent
High	55	23.0
Medium	170	70.0
Poor	17	7.0
Total	**242**	**100.0**

Source: Research Data (2024)

The study results showed that in the end-term exams, 23% of students claimed high performance, 70% reported medium performance, and 7% indicated low performance. Migration is frequently required for nomadic lifestyles, which may interfere with a student's academic schedule. Frequent relocation might hinder students' ability to maintain a regular study routine and identify an optimal learning environment. Inadequate consistency and continuity in studying may result in challenges in effectively preparing for examinations, affecting a student's performance.

Since students with nomadic lifestyles often switch schools or systems, this could cause a gap in their education. There may be curricular, pedagogical, and academic norm shifts necessary for each transformation. Students may struggle on final exams that test their knowledge and skills if they constantly adapt to new situations and information.

Emotional difficulties with nomadism might affect how well a pupil does on tests. Moving around often and leaving friends, family, and familiar places may make people feel lonely, anxious, and emotionally troubled. Emotional demands might negatively impact students' ability to pay attention, concentrate, and stay motivated during final exams.

Nomadic pastoralism has traditionally been an integral part of the culture and lifestyle of pastoralist communities, particularly those who rear smaller livestock such as cattle, camels, and goats (CDC, 2012). However, the study findings indicate it is not widely valued within the community. In Baringo County, economic structures and opportunities have evolved. Urbanization and modernization have introduced diverse income sources and livelihood options, making them more appealing. As sectors like trade, tourism, and agriculture continue to grow, the perception of nomadic pastoralism as a viable and sustainable economic practice may decline.

Nomadic pastoralist communities in Tiaty Sub-County encounter challenges due to poor infrastructure and limited access to essential services. As a result, the sub-county's livestock rustling incidents rise, and pastoralist villages' educational institutions are hindered in their ability to grow. Lack of assistance and infrastructure investment has resulted in a fall in livestock rustling and nomadic pastoralism. Like many other places, Tiaty Sub County has been impacted by climate change. Longer

ST. PAUL'S UNIVERSITY

droughts and greater environmental deterioration are examples of this. Due to these obstacles, sustaining traditional nomadic pastoralism becomes harder since fewer grazing areas and water sources are available. Some people or institutions may discount nomadic pastoralism because they believe it to be less useful or profitable.

The emphasis on formal education and the pursuit of social advancement may lead to a shift away from traditional nomadic ways of life. Given the abundance of educational options, some families might continue living a pastoral, itinerant lifestyle while attending school. Because of shifting goals and ideals, several communities in Tiaty Sub County have undervalued nomadic pastoralism.

The Turkana and Marakwet people, among others, have been at odds over land and other resources, which has made it difficult for nomadic pastoralists to carry out their work and has reduced the value of their way of life. Nomadic pastoralism has already been severely damaged by these problems, which have caused people to flee their homes, lose their cattle, and limit the resources they may use.

4.6.7 View of Education Officers and Principals on Nomadic Pastoralism

Reports indicate that some females discontinue their education due to nomadic pastoralism. It has been stated that;

> *"Most children from nomadic pastoral families were either too busy or too afraid to commit to a regular school attendance schedule because of how often they moved and how unstable their living situations were*. "

Education officials recognized that this issue is prevalent in Tiaty Sub-County. The Pokot, the dominant ethnic group in the area, rely on livestock rearing, including goats, camels, and cattle, to sustain their livelihoods on the arid plains. Their nomadic way of life has adapted to withstand the harsh environmental conditions of desert regions.

A Principal indicated that;

> *"Livestock serves as the cornerstone of the pastoral economy in the region. While it is a vital source of livelihood, the pastoralists' limited knowledge and skills hinder their ability to pursue alternative livelihood options*." KII 014

ST. PAUL'S UNIVERSITY

One individual stated that

> "*Cattle are the main source of food for the pastoralists. Some students have abandoned their education to help their parents find fodder for their animals as pastureland deteriorates. Also, animal rustling is rampant*".

A consensus was that females forgo lessons or examinations during cattle rustling events. The drought has forced individuals to relocate with their children owing to livestock rustling, resulting in females missing educational courses.
The Principal explained:

> *"In the cases when we have incidents, it is true that many females do not show up for their examinations, even if they have registered for them."*

The findings align with the study by Mbaruku and Otieno (2022), which revealed that pastoralist students and teachers in public secondary schools in Longido District are less likely to attend classes when cultural practices, such as livestock migration in search of pasture, take priority. Young herders frequently miss school to tend cattle, guiding them to better grazing areas. Additionally, many parents assign their children the responsibility of livestock care during school hours rather than ensuring consistent school attendance. Principals and education authorities stated that nomadism adversely impacted females' academic achievement. They said it results in absenteeism, disrupts their academic advancement, and forces females to forfeit examinations.
According to one principal:

> *"Cattle rustling significantly impacts females as it causes them to be late to school often. Students cannot access essential learning and boarding resources since their parents are always on the road. Their fear of the unfamiliar hinders the girls' academic performance."*

Respondents identified many issues associated with the impact of cattle rustling on females' educational achievement. The first problem articulated was the need to amass riches. Residents of Tiaty Sub county engage in cattle rustling, including

ST. PAUL'S UNIVERSITY

commercializing this activity for personal profit, herd replenishment, and livelihood sustenance.

One Education officer reported that;
"*An abundance of animals showed prosperity or lack thereof. To marry three women, for instance, one must own 2,000 sheep and goats and be quite wealthy compared to his contemporaries*".

Poverty was identified as a major obstacle in addressing the effects of cattle rustling. Due to financial hardships, many young people are vulnerable and can be exploited by cattle rustling warlords to participate in livestock theft.

Cattle rustling often leads to instability and violence within communities, forcing families to flee and causing temporary school closures. Respondents also highlighted the payment of dowry as a significant challenge. In such communities, young men without large herds of cattle face difficulties securing marriage. Social status and influence are often linked to wealth, with men gaining prestige through multiple marriages.

Pursuing wealth presents an additional challenge, as some individuals resort to cattle rustling to sustain their families. The number of cattle owned is seen as a measure of prosperity, and stolen or lost livestock are frequently replaced through rustling.
Cattle rustling incidents can severely impact the psychological well-being of girls and their families, instilling fear, anxiety, and distress. These emotional burdens can affect their concentration, participation in learning, and overall academic performance.

Economic instability and loss of livelihoods are common consequences of cattle rustling, making it difficult for school administrators to provide female students with essential educational resources such as textbooks, school supplies, and proper nutrition. Limited access to these resources can negatively affect academic performance and overall well-being.

Social cohesion within communities may also be disrupted following cattle rustling incidents, leading to distrust and tensions that extend into the education sector. School

ST. PAUL'S UNIVERSITY

principals may face difficulties collaborating with external organizations, such as local government officials, Non-Governmental Organizations (NGOs), and law enforcement agencies, to tackle the root causes of cattle rustling and its impact on girls' education. Establishing partnerships and effective stakeholder communication channels is crucial for implementing comprehensive strategies.

Girls directly or indirectly affected by cattle rustling may experience educational disruptions, leading to academic setbacks and delays. School leaders may struggle to bridge these gaps and provide targeted support to help affected students catch up with their peers.

4.6.8 Statistical Analysis between Nomadic Pastoralism and Education

Correlation Analysis

The correlation analysis evaluated the association between nomadic pastoralism and educational achievement. The results in Table 4.17 indicate a Pearson correlation coefficient of 0.329, with a significance level of $p = 0.000$. This demonstrates a strong and statistically significant positive correlation, suggesting that nomadic pastoralism influences academic performance.

Table 4. 22: Correlation between Nomadic Pastoralism and Girl Education

Girl Child Education	Nomadic Pastoralism
Pearson Correlation	0.329*
Sig. (2-tailed)	0
N	242

*Correlation is significant at the 0.05 level (2-tailed).

These findings align with Ali's (2019) research, highlighting that children from pastoralist communities often face marginalization, limiting their access to consistent education. Although some children enrol in school, irregular attendance and incomplete education remain common challenges. In pastoralist communities, periodic droughts notably affect student retention, prompting families to migrate for pasture and water. Consequently, children often have to prioritize tending to livestock

ST. PAUL'S UNIVERSITY

over their education, leading to increased absenteeism and diminished academic engagement.

Regression Analysis of Nomadic Pastoralism and Education

Table 4.23 summarizes the regression analysis, revealing that nomadic pastoralism accounts for 10.8% of the variation in educational performance among female students. The findings suggest that while nomadic lifestyles present significant challenges, other unexamined factors contribute to educational outcomes.

Table 4. 23: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.329	0.108	0.105	0.321

This supports Dyer's (2016) study, which emphasised the impact of mobility on education within pastoralist communities. Frequent migration often leads to poor educational outcomes and inadequate infrastructure. However, innovative approaches, such as mobile schools and flexible curricula, have improved educational access and performance, reinforcing the need for tailored educational solutions in these contexts.

ANOVA Results

The ANOVA results in Table 4.24 confirm the statistical significance of the model, with an F value of 29.143. This indicates a meaningful relationship between nomadic pastoralism and educational performance, suggesting that this lifestyle influences variations in educational outcomes.

Table 4. 24: ANOVA Results

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3.01	1	29.143		0
	Residual	24.788	240			
	Total	27.798	241			

ST. PAUL'S UNIVERSITY

Coefficients Analysis

Table 4.25 presents the regression coefficients, indicating that a unit increase in educational performance corresponds to a 0.329-unit increase associated with nomadic pastoralism. The statistical significance (p = 0.000) confirms that this relationship is robust and meaningful.

Table 4. 25: **Coefficients**

Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	
1	(Constant)	1.306	0.102	
	Nomadic Pastoralism	0.328	0.061	0.329

Participants in the study noted that climate-related factors significantly challenge female students' academic progress in pastoralist communities. Households often relocate in search of water and pasture due to harsh environmental conditions, disrupting school attendance, particularly for girls. This irregular attendance hampers school administrators' ability to maintain student engagement and monitor academic progress.

Additionally, the remoteness of nomadic communities often leads to a lack of educational institutions, making it difficult for girls to access stable learning environments. Factors such as inadequate transportation, substandard facilities, and long distances to schools further exacerbate attendance issues. Traditional gender roles also play a critical role; cultural norms may prioritize domestic responsibilities over formal schooling for girls, leading to limited educational opportunities.

4.7 Implications of Cattle Rustling on Girls' Education

4.7.1 Impact of Cattle Rustling on Girls' Education

Participants were asked if they had been affected by cattle rustling, and the results are presented in Table 4.25.

ST. PAUL'S UNIVERSITY

Table 4. 26:Impact of Cattle Rustling on Girls' Education

Response	Frequency	Percentage
Yes	184	76.0
No	58	24.0
Total	**242**	**100.0**

ST. PAUL'S UNIVERSITY

Source: Research Data (2024)

According to the findings, 76% of respondents indicated that cattle rustling had affected them, while 24% stated they had not experienced its impact. Cattle rustling greatly disrupts girls' education in pastoralist communities by creating an atmosphere of insecurity and instability. The practice interrupts everyday living and may compel families to migrate repeatedly or live in perpetual dread of violence, thus affecting girls' capacity to attend school consistently and securely (Kimani et al., 2021). Schools may temporarily cease or function irregularly in regions impacted by cattle rustling due to security issues, denying females educational opportunities (Lekimain, 2020).

Furthermore, financial losses due to stolen animals might burden family resources, hindering the ability to pay school fees or invest in girls' education. This circumstance intensifies existing gender inequities, as families may prioritise safeguarding their livestock and ensuring immediate survival above girls' long-term educational aspirations, hence perpetuating cycles of poverty and constrained possibilities for girls in these vulnerable regions (Said, 2020).

4.7.2 Prevalence of Cattle Rustling in the Community

The study sought to assess the extent of cattle rustling in the region, and the results are presented in Table 4.26.

Table 4. 27:Prevalence of Cattle Rustling in the Community

	Frequency	Percentage
High	115	48.0
Medium	98	40.0
Low	29	12.0
Total	**242**	**100.0**

Source: Research Data (2024)

The results revealed that 48% of respondents reported a high frequency of cattle rustling, 40% claimed it is common, and 12% asserted that it has never happened. This indicates that livestock rustling is prevalent in the research region. Marigat and Cheruiyotomo (2022) assert that cattle rustling is a substantial concern, especially among pastoralists who rely significantly on livestock. The act entails the larceny of cattle, goats, and other animals, often executed by armed assailants from competing

ST. PAUL'S UNIVERSITY

ethnic factions or adjacent counties. Cattle rustling causes economic losses and instability while perpetuating retaliatory violence and community strife cycles. It affects social cohesiveness, displaces families, and hinders developmental initiatives in impacted regions.

4.7.3 Fear of Cattle Rustling

The researcher sought to determine whether the fear of cattle rustling influenced the girls' performance, with their replies detailed in table 4.27.

Table 4. 28:Fear of Cattle Rustling

	Frequency	Percentage
Yes	165	68.0
No	77	32.0
Total	**242**	**100.0**

Source: Research Data (2024)

The results revealed that 68% of respondents said cattle rustling threatened their performance, while 32% disagreed. This indicates that the apprehension around cattle rustling substantially affects females' academic achievement. Ntarangwe and Kamundia (2017) assert that anxiety induced by the prospect of raiders might impair students' concentration in class and negatively impact their sleep habits. Persistent anxiety over the safety of their families and animals may result in elevated absenteeism, as students could remain at home to safeguard their residences or fulfil familial responsibilities during periods of intensified insecurity. This absence impedes their academic advancement and diminishes their participation in school activities (Musau, 2023). The psychological stress stemming from the threat of cattle rustling may lead to emotional instability and mental health problems among pupils, hence fostering a tough learning environment and adversely affecting overall well-being in these susceptible areas (Ntarangwe & Kamundia, 2017).

4.7.4 The Extent to Which Cattle Rustling Leads to Missed Exams

The study aimed to evaluate whether exam absences were linked to cattle rustling, with responses outlined in Table 4.28.

ST. PAUL'S UNIVERSITY

Table 4. 29:Extent to Which Cattle Rustling Leads to Missed Exams

Exams	Frequency	Per cent
Yes	149	62.0
No	93	38.0
Total	**242**	**100.0**

Source: Research Data (2024)

As shown in Table 4.28, 62% of respondents claimed that cattle rustling was the reason they missed examinations, whilst 38% said that they did not miss any exams. Families of pupils are compelled to abandon their residences and migrate far from the school due to cattle rustling. The loss of cattle makes it difficult for families to afford education, leading to higher dropout rates, as many depend on livestock as their primary source of income. These findings align with Kaimba et al. (2011), who observed that cattle rustling predominantly occurs in areas characterized by widespread pastoralism and frequent conflicts over land and resources. Many of these regions are remote and lack easy access to educational institutions, causing students to miss school, including essential academic activities such as exams.

Cheserek et al. (2012) highlighted that despite efforts by schools and local authorities to safeguard students, significant improvements are still necessary. Strengthening collaboration with law enforcement or implementing enhanced security measures can help mitigate the effects of cattle rustling on the community. This may include increasing patrols, enhancing surveillance, or relocating students to safer areas during heightened insecurity.

Kipkorir (2014) noted that communities affected by cattle rustling are often resilient and adaptable. Parents highly value education and prioritize it for their children's future. Ensuring that students continue their studies and sit for examinations despite challenges requires a collective effort from parents, teachers, and community leaders.

Although cattle rustling can negatively impact the lives and livelihoods of pastoralist communities, Chemise and Muhindi (2024) observed that educational institutions often continue operating effectively. Since schools and examinations are conducted

ST. PAUL'S UNIVERSITY

independently, students can focus on their studies without being directly affected by the disruptions caused by cattle rustling.

4.7.5 Forced Relocation Resulting from Cattle Rustling

Respondents were asked to state whether livestock rustling caused by resettlement had affected their academic performance.

Table 4. 30:Forced Relocation Resulting from Cattle Rustling

Exams	Frequency	Percent
Yes	174	72.0
No	71	28.0
Total	**242**	**100.0**

Source: Research Data (2024)

The study revealed that 72% of respondents reported that cattle rustling linked to resettlement significantly impacted their academic performance, while 28% stated it had no effect. These findings align with Egule, Wanjiru, and Njagi (2019), who found that livestock rustling, a common practice among Kenyan pastoralist communities, sometimes extending across borders, affects herd sizes and limits migration options. This activity further exacerbates poverty by disrupting communities and undermining their traditional livelihoods.

4.7.6 Efforts Towards Reducing the Effects of Cattle Rustling

The study sought to assess the extent of government initiatives to reduce the effects of cattle rustling, with the findings presented in Table 4.30.

Table 4. 31:Efforts Towards Reducing the Effects of Cattle Rustling

	Frequency	Percentage
Not enough	94	39.0
Enough	13	5.0
No	84	35.0
Yes	51	21.0
Total	**242**	**100.0**

Source: Research Data (2024)

As illustrated in Table 4.22, 39% of respondents believed the government's response to cattle rustling was insufficient, 5% felt the government had taken appropriate action, 35% disagreed with this view, and 21% agreed that efforts to mitigate the

ST. PAUL'S UNIVERSITY

effects of cattle rustling had been inadequate. These findings align with those of Kaimba, Njehia, and Guliye (2011), who found that cattle rustling remains a persistent issue despite various government interventions. This may be attributed to the weakening of traditional conflict resolution mechanisms by administrative systems that do not adhere to customary norms and values.

4.7.7 Impact of Cattle Rustling on Girl-Child Education

Respondents were asked to indicate whether livestock rustling affected their school attendance. The findings are presented in Table 4.31.

Table 4. 32:Impact of Cattle Rustling on Girl-Child Education

Impact	Frequency	Per cent
Has impact	138	59.0
Does not have an impact	104	41.0
Total	**242**	**100.0**

Source: Research Data (2024)

A majority of 59% of respondents stated that nomadic pastoralism affected their school attendance, while 41% reported no impact. Nomadic and pastoralist communities are characterized by constant movement in search of grazing land and water sources for their livestock. This mobility can disrupt children's regular school attendance in these areas. Frequent long-distance travel or seasonal migration often results in prolonged school absences, affecting attendance and learning continuity.

Pastoralist communities typically migrate based on resource availability, relocating their livestock to different grazing areas. These movements often coincide with the academic calendar, leading to increased absenteeism as families prioritize their livelihoods over education during these periods. The findings align with Wafula et al. (2022), who observed that pastoralists migrate to urban areas primarily in search of pasture, water, and market opportunities, especially during droughts. Additionally, educated herders were more likely to relocate to cities for wage employment.

4.7.8 Value of Cattle Rustling

The study sought to assess the perceived value of cattle rustling within the community. The findings are presented in Table 4.32

ST. PAUL'S UNIVERSITY

Table 4. 33:Extent to which Cattle Rustling is Valued

	Frequency	Percentage
High	118	49.0
Average	71	29.0
Low	53	22.0
Total	**242**	**100.0**

Source: Research Data (2024)

The findings revealed that 29% of respondents saw cattle rustling as highly valued within the society, 22% regarded it as moderately valued, and 49% considered it of low value in the community.

4.7.9Statistical Analysis between Cattle Rustling and Education

Correction Analysis

The correlation results in Table 4.33 indicate a Pearson correlation coefficient of 0.297 and a p-value of 0.000, signifying a moderate positive correlation between cattle rustling and educational performance. This suggests that increased incidents of cattle rustling lead to heightened disruptions that negatively impact students' academic progress, particularly among girls.

Table 4. 34: Correlation between Cattle Rustling and Girls' Education (n=242)

Girls Education	Cattle Rustling
Pearson Correlation	0.297*
Sig. (2-tailed)	0
N	252

*Correlation is significant at the 0.05 level (2-tailed).

Source: Research Data (2024)

These findings resonate with Mwangi (2019), who explored the effects of insecurity caused by cattle rustling on education in northern Kenya. The study revealed that frequent school closures and absenteeism, stemming from insecurity, pose significant challenges to students' ability to attend school regularly.

ST. PAUL'S UNIVERSITY

Regression Analysis of Cattle Rustling and Education

Table 4.34 shows the adjusted R^2 value of 0.084, indicating that approximately 8.4% of girls' educational performance variation can be attributed to cattle rustling. The remaining 91.6% is influenced by other factors not examined in this research.

Table 4. 35: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.297	0.088	0.084	0.43264

Supporting this, Amutabi (2018) found that insecurity due to cattle rustling significantly impacts education systems in affected regions, causing students and teachers to be displaced or fearful of attending school. However, Mwaura (2016) emphasized that educational challenges in pastoral communities are multifaceted, suggesting that poverty and lack of infrastructure also play crucial roles in educational underachievement.

ANOVA Results

The ANOVA results in Table 4.35 indicate a significant relationship between cattle rustling and educational achievement, with an F value of 23.186 and a p-value of 0.000. This confirms that cattle rustling is a major obstacle to educational success.

Table 4. 36: ANOVA Results

Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4.34	1	23.186	0
	Residual	44.923	240		
	Total	49.263	241		

Coefficients Analysis

Table 4.36 outlines the regression coefficients, indicating that a change of 1 unit in educational performance corresponds to a change of 0.328 units associated with cattle rustling. This finding aligns with Ondiek (2020), who concluded that educational

ST. PAUL'S UNIVERSITY

opportunities for girls are severely limited in areas affected by cattle rustling, leading to higher dropout rates and lower academic performance.

Table 4. 37: Coefficients

Model		Unstandardized Coefficients	Standardized Coefficients	t	Sig.
		B	Std. Error	Beta	
	1	(Constant)			
		Cattle Rustling	0.328	0.061	0.297

In contrast, Macharia (2016) noted that government and NGO interventions, such as school feeding programs and security measures, have successfully mitigated the negative impact of cattle rustling on education in some regions. This suggests that proactive strategies can significantly support girls' educational attainment amidst the challenges posed by cattle rustling.

4.8 The Moderating Role of Community and Family Support Systems on Girls' Education

This section explores the impact of community and family support on girls' educational experiences and outcomes.

4.8.1 Family Support in Education

To determine whether girls felt supported by their families in their education, respondents were asked if they received any familial support. Their responses are in Table 4.37.

Table 4. 38:Family Support

	Frequency	Percent
Yes	186	17.0
No	56	83.0
Total	**242**	**100.0**

Source: Research Data (2024)

The data in Table 4.37 reveals that most respondents (83.0%) feel their families do not support their education. In comparison, only 17.0% of the girls believe they

ST. PAUL'S UNIVERSITY

receive family support. This indicates a concerning lack of familial involvement in the education of girls, which could have adverse effects on girls' education.

The research results are congruent with those of Orodho (2014), which stressed the significance of family support in encouraging excellent educational outcomes for females in Kenya. However, the survey indicated that many rural families prefer males' schooling over girls. In places such as Baringo, cultural norms and conventional gender roles dictate that females are frequently considered as future caretakers and homemakers, forcing families to spend more on boys' education. Orodho's study claims that this disparity adds to a loop where females are undereducated and unable to access the same opportunities as boys.

Ogutu (2017) found that in economically disadvantaged households, parents prioritize boys' education over girls, believing it offers greater long-term benefits for the family. Due to financial constraints, families often make difficult choices regarding which children to educate, and boys are generally seen as having better prospects for securing employment and supporting the household in the future. Additionally, girls, especially in rural areas, are expected to take on extensive domestic responsibilities, such as caregiving, household chores, and assisting in family businesses, significantly reducing the time and energy they can devote to their studies. This unequal distribution of educational opportunities and responsibilities leads to lower academic performance among girls and increases the likelihood of school dropouts. The lack of parental and societal support further diminishes their chances of advancing in formal education, ultimately limiting their personal and professional growth opportunities. Addressing these challenges requires policies and interventions that promote gender equality in education, provide financial support to disadvantaged families, and challenge traditional beliefs that undermine girls' access to learning.

Further, a study by Mugisha and Kyalo (2018) underlines the socio-cultural hurdles that impede females from gaining family support for their education. The research indicated that strongly ingrained gender norms in rural Kenyan communities sometimes restrict families from giving girls the same educational chances as males. In Baringo, this cultural backdrop is mirrored in the large percentage of females who

ST. PAUL'S UNIVERSITY

claim a lack of family support. Mugisha and Kyalo think tackling these cultural obstacles is vital for enhancing females' educational involvement.

4.8.2 Participation in any Community Programs Aimed at Supporting Education for Girls

The participants were asked to indicate how often they participate in community programs to support girls' education, and their responses are shown in Table 4.38.

Table 4.39:Participation in any Community Programs Aimed at Supporting Education for Girls

	Frequency	Per cent
Frequently	40	17.0
Occasionally	50	21.0
Rarely	92	38.0
Never	60	25.0
Total	**242**	**100.0**

Source: Research Data (2024)

As shown in Table 4.38, girls' participation in community programs to support their education is varied. A significant portion (38.0%) of the respondents participate rarely, while 25.0% have never participated. Only 17.0% participate frequently, and 21.0% do so occasionally. These findings indicate that while some girls are engaged in community support initiatives, a large number either have limited or no involvement, which could hinder the effectiveness of these programs in enhancing girls' educational experiences.

The research results are congruent with those of Abagi and Olweya (2015), which revealed that although community-based projects may be crucial in promoting education, they generally suffer from underfunding, poor planning, and a lack of local participation. In regions like Baringo, where cultural attitudes toward girls' education are not always favourable, these programs face additional barriers such as resistance from local leaders and families. As a result, many girls do not actively participate, limiting the impact of these interventions.

Muteshi-Strachan's (2016) research emphasized that successful community initiatives often depend on strong local leadership and the involvement of key stakeholders. In

ST. PAUL'S UNIVERSITY

communities where leaders prioritize education and actively promote gender equality, these programs tend to have higher participation rates. However, in regions like Baringo, where traditional gender roles persist, many families do not see the value of involving their daughters in educational programs. This reluctance limits girls' participation and the overall effectiveness of these initiatives.

Additionally, research by Kimani and Mwangi (2020) studied the function of community-based groups in promoting girls' access to school in rural regions. The study indicated that although these programs have the potential to improve girls' educational experiences dramatically, practical constraints such as distance from schools, lack of knowledge, and inadequate resources typically impede their accessibility. In Baringo, these challenges are exacerbated by cultural norms prohibiting females from engaging in activities outside the house. Kimani and Mwangi recommend that more focused outreach and community involvement are essential to improve the participation of females in these initiatives.

4.8.3 Friends or Relatives' Encouragement to Stay in School.

The researcher sought to ascertain whether specific friends or family influenced their decision to continue their education, as seen in Table 4.39.

Table 4. 40:Friends or Relatives' Encouragement

	Frequency	Per cent
Yes	220	91.0
No	22	9.0
Total	**242**	**100.0**

Source: Research Data (2024)

The results in Table 4.39 correspond with those in Table 4.30, revealing that 91.0% of respondents affirm receiving support from friends or family to continue their education, while just 9.0% report the contrary. This consistency underscores the significant influence of non-family social networks in promoting females' educational persistence, especially when familial support is insufficient.

The results are comparable with those of Juma and Simiyu (2017), who explored the importance of social networks in supporting schooling for females in rural Kenya.

ST. PAUL'S UNIVERSITY

The research indicated that when females get support from their classmates, extended family members, or mentors, they are more likely to continue in school, even when confronted with financial or familial obstacles. Juma and Simiyu (2017) claim that peer support may alleviate the impacts of inadequate parental participation, giving females a feeling of belonging and drive to continue their studies.

Moreover, Musau and Nyongesa (2019) explored how informal support networks influence the educational decisions of girls in rural Kenyan communities. Their research revealed that many girls rely on encouragement from friends and relatives to navigate balancing school and home responsibilities. This support often compensates for a lack of formal family involvement in their education. In Baringo, where many girls report limited family support, friends, and extended family become even more significant in ensuring girls remain in school.

Further, Koech and Chebet (2020) evaluated the influence of social support on educational results for females in rural Kenya. Their findings suggest that when girls have a network of supportive individuals outside their immediate family, they are more resilient in the face of challenges such as poverty, cultural expectations, and early marriage. In areas like Baringo, where familial support may be lacking, the encouragement provided by friends and relatives is crucial for helping girls stay in school and achieve academic success.

ST. PAUL'S UNIVERSITY

4.8.4 Family Support in Balancing School Work and Household Responsibilities

The respondents were solicited for their views on the family's role in balancing academic obligations and domestic duties. The results are shown in Table 4.40.

Table 4.41:Family Support in Balancing School Work and Household Responsibilities.

	Frequency	**Per cent**
Yes	180	74.0
No	62	26.0
Total	**242**	**100.0**

Source: Research Data (2024)

Table 4.40 reveals that 74.0% of respondents see familial help in managing academic obligations with domestic duties, whilst 26.0% do not experience such support. The

majority indicates that while several families acknowledge the need to aid girls in balancing their multiple responsibilities, a considerable minority continues to face challenges without sufficient help, which may hinder their academic performance.

The research results are congruent with those of Chege and Sifuna (2016), juggling school and family obligations is emphasised as a key barrier for females in rural Kenya. The study indicated that females are expected to handle most household activities in many communities, frequently interfering with their schooling. However, in families where family members assist by sharing these chores, females can better concentrate on their academics and achieve superior academic performance. In Baringo, this division of work is vital for girls' educational performance.

Moreover, Mutua and Wainaina (2018) discovered that in homes where parents actively help their daughters manage school and domestic tasks, the girls tend to perform better academically and are more likely to continue in school. Mutua and Wainaina (2018) think that giving practical assistance, such as assisting with housework or designating time for studying, is vital for lessening the pressure on females and allowing them to succeed in their schooling.

Nyambura and Kinyua (2019) also studied the influence of family participation on girls' capacity to manage school and household obligations. Their study indicated that in rural Kenyan homes, where gender roles are commonly inflexible, girls are routinely overloaded with domestic tasks. However, girls are more likely to achieve academically in families that give help by transferring duties or providing females more time to study. In Baringo, 74% of girls who get such help are better positioned to handle their various duties and achieve favourable educational achievements.

This context highlights the importance of understanding the factors that contribute to girls' educational performance. An ordinal logistic regression analysis was conducted to explore these influences further, and the results are summarised in Table 4.41

ST. PAUL'S UNIVERSITY

Table 4. 42:Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.992a	0.985	0.984	0.08047

a. Sustainable Development

b. Predictors: (Constant), INTD, Nomadism, Workload, INTA, Rustling, FGM, INTB, INTC

The R Square value is 0.985, indicating that the independent variables account for 98.5% of the variance in the dependent variable. These results align with Turner (2011), who found that community-based peace-building initiatives helped stabilize educational systems in cattle rustling-prone areas. Turner's research suggested that addressing cattle rustling can significantly improve educational outcomes, echoing the strong predictive relationship between cattle rustling and sustainable development highlighted by the high R Square value.

Table 4. 43:Anova

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	97.362	8	12.170	1879.315	.000[b]
	Residual	1.509	233	.006		
	Total	98.871	241			

a. Dependent Variable: Girl's Education

b. Predictors: (Constant), INTD, Z(Nomadism), Z(Workload), INTA, Z(Rustling), Z(FGM), INTB, INTC

A significant causal relationship exists between the independent variables, Female Genital Mutilation (FGM), workload, nomadism, and cattle rustling, and the dependent variable, girls' education (p-value = 0.000). Given that the p-value is less than 0.05, the correlation between these independent variables and girls' education is statistically significant.

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The results presented in Table 4.42 indicate that the moderating variable of community and family support significantly influences the relationship between FGM, workload, nomadism, cattle rustling, and girls' education. Specifically, all interaction terms (INTA, INTB, INTC, and INTD) have p-values of 0.000, well below the threshold of 0.05. This suggests that community and family support either strengthens or modifies the effects of these sociocultural practices on girls' educational outcomes. The negative coefficients for FGM, workload, nomadism, and cattle rustling indicate that, without adequate community support, these practices adversely affect girls' education. However, positive interaction effects imply that supportive systems can mitigate these negative influences, particularly for culturally entrenched practices like FGM and nomadism.

Comparative empirical studies further validate these findings. Piles et al. (2017) found that family support plays a crucial role in enhancing academic performance, as students who receive higher levels of instrumental and emotional support from their families tend to perform better in school. Similarly, Ates (2021) established that parental involvement significantly contributes to academic success, reinforcing that community engagement positively influences educational outcomes. However, Ates (2021) also noted that the effect of parental involvement remained relatively consistent across different school levels and geographical regions. In contrast, the present findings suggest that family and community support have a more nuanced impact on girls' education, particularly in settings affected by sociocultural challenges such as nomadism and cattle rustling. These variations indicate that while support systems are generally beneficial, their effectiveness may depend on the specific local context.

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4.9 Discussion of Findings

The first objective of the study was to determine the impact of Female Genital Mutilation (FGM) on girl-child education in Tiaty Sub-County, Baringo County. The findings revealed that FGM is not only widespread but deeply rooted in the cultural identity of the local communities, often carried out as a rite of passage into womanhood. However, its consequences on girls' education are severe and far-reaching. Girls who undergo FGM usually miss school for extended periods during recovery, and even after returning, they suffer from psychological trauma, anxiety,

and a diminished sense of belonging. The emotional burden, combined with societal expectations that girls who have undergone the cut are now eligible for marriage, shifts their focus away from academic pursuits to adult responsibilities.

Qualitative interviews revealed that school principals and education officers regularly witness girls being withdrawn from school shortly after undergoing FGM, with some never returning. These findings are consistent with global literature, including Khalil and Orabi (2017), who describe FGM as a form of structural gender-based violence that undermines mental well-being and future aspirations. UNICEF (2019) highlights the ripple effects of FGM on school participation, linking it to early school leaving, emotional instability, and low classroom performance. Banjoko (2021) further notes that the trauma associated with the practice reduces girls' ability to concentrate and engage in schoolwork. In this context, FGM is more than a cultural rite—it is an educational barrier that reinforces gender inequality and denies girls the right to a stable learning journey.

The second objective sought to examine the influence of gender roles, specifically domestic responsibilities, on girls' educational outcomes. The study found that girls in Tiaty are consistently burdened with domestic work, including cooking, cleaning, fetching water, childcare, and helping with family businesses. These responsibilities often consume time otherwise used for school attendance, homework, or rest. Many girls reported being too tired or distracted to focus in class, and some missed lessons altogether due to household duties. This domestic overload is socially accepted, particularly after puberty, when girls are increasingly groomed for their future roles as wives and mothers. Principals in the study emphasized that girls are often treated as junior homemakers, particularly in low-income and pastoralist households, where survival and tradition take precedence over schooling. These findings reflect broader regional patterns.

In Ghana, Alhassan (2010) documented how girls spent several hours daily on unpaid household labour, compromising their academic focus. LeVine (2019) also described how culturally sanctioned gender divisions of labour limit girls' opportunities for formal education, especially in patriarchal societies. Marenyenya (2023) emphasized that such roles are internalized early, creating a self-fulfilling cycle in which girls

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devalue their educational potential. The current study confirms that in Tiaty, gendered expectations around domestic work are not simply cultural traditions -they are structural barriers that interfere with time management, cognitive capacity, and overall educational achievement.

The third objective aimed to assess the impact of nomadic pastoralism on girls' education. The findings indicated that frequent relocation in search of pasture and water destabilizes school attendance, causes learning interruptions, and erodes long-term academic consistency. While some girls are left behind when families migrate, they often lack parental support, are unable to meet basic needs, and struggle to stay engaged in school. In other cases, girls are moved along with their families, leading to absenteeism or total school withdrawal. The lifestyle associated with nomadism often places education at the periphery, as survival, livestock management, and mobility take precedence. Schools in pastoralist areas are also sparsely distributed, poorly equipped, and unable to accommodate the unique needs of migratory families. These findings echo those of Dyer (2016), who emphasized that nomadic pastoralism frequently leads to educational instability, particularly among girls, who are less likely than boys to recover from missed schooling. Similarly, Ali (2019) observed that in communities where pastoralism dominates, schools lack tailored approaches that respond to the seasonal movement patterns of learners. Girls are especially vulnerable due to their dual role in domestic chores and care work during migration. In this context, nomadic pastoralism is not simply a way of life.it is a structural challenge to educational access that requires flexible, mobile, and culturally appropriate schooling models.

The final objective focused on evaluating the effect of cattle rustling on girls' education. The study established that cattle rustling directly and indirectly affects schooling. Directly, attacks often result in the closure of schools, forced migration, and physical harm, making learning environments unsafe. Indirectly, cattle rustling destabilizes families economically by leading to the loss of livestock, which are often the primary source of income. This financial insecurity limits the ability of parents to afford school fees, uniforms, and other educational resources. The psychological impact is equally profound girls experience anxiety, fear, and trauma after witnessing

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raids or losing family members, which impairs their ability to concentrate and perform in class.

Principals and teachers in the region reported numerous cases where girls dropped out of school permanently following rustling incidents. These findings align with Ntarangwe and Kamundia (2017), who demonstrated that cattle rustling in pastoralist regions of Kenya leads to long-term educational discontinuity. It is not just a security issue, it is an academic and social crisis that obstructs normal schooling processes. When compounded with poverty, displacement, and gender vulnerability, the impact of cattle rustling becomes even more destructive for girls. In Tiaty, cattle rustling is not merely a community conflict. It is a systemic disruption that blocks girls from achieving their educational potential and contributing meaningfully to their communities.

4.10 Implications of the Study

The study's findings on sociocultural practices on girls' education in Tiaty Sub-County, Baringo County, Kenya, have several important implications across theoretical, practical, policy, and social dimensions.

Theoretically, the study reinforces the relevance and applicability of the push-out grounded model, the social analysis model, and the notion of overlapping spheres of influence in understanding educational exclusion. The Push-Out Grounded Model was validated by the observation that girls are not voluntarily dropping out of school; instead, they are systematically forced out by external cultural and social pressures such as FGM, early marriage, domestic workloads, and insecurity. The Social Analysis Model proved useful in framing how deep-rooted cultural norms and gender-based power dynamics shape behaviour, values, and decisions that disadvantage girls academically. Practices like FGM and cattle rustling are not isolated events but socially accepted systems that uphold patriarchal dominance at the expense of girls' education. The Notion of Overlapping Spheres of Influence highlighted how the disconnect between home, school, and community sabotages girls' education. When homes prioritize marriage, schools lack support structures, and communities protect harmful traditions, girls become casualties of institutional misalignment. These theories together offer a comprehensive framework for diagnosing and addressing the systemic exclusion of girls from education in marginalized settings.

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Practically, the study underscores the urgent need for education interventions tailored to the pastoralist and culturally conservative context of Tiaty. Schools must move beyond traditional models and adopt flexible approaches, such as mobile classrooms, community-based boarding facilities, and girl-friendly spaces that provide safety, mentorship, and psychosocial support. Teachers and education officers need capacity building in trauma-informed instruction and community engagement, while NGOs and religious organizations should embed anti-FGM and anti-child marriage messaging into their outreach. Moreover, practical interventions should address girls' domestic roles' time and energy demands, possibly by introducing time-saving technologies at home or structured study support programs in school. Even the most well-meaning education policies will remain ineffective without confronting these lived realities.

Regarding policy implications, the study points to the urgent need for cross-sectoral policy action. First, education policy must be harmonized with child protection, gender, and security policies. For example, anti-FGM and child marriage laws must be enforced in partnership with the Ministry of Education, not left to health or justice departments alone. Government agencies must prioritize investment in safe, accessible schools particularly pastoralist zones and ensure that teacher deployment and infrastructure allocation account for insecurity and mobility. Policy reforms should also institutionalize school psychosocial support, mandate gender-sensitivity training for school leadership, and enhance community-based surveillance for harmful practices. Budgeting processes must ensure equitable distribution of resources to marginalized counties, with targeted incentives to retain girls in school despite cultural resistance.

Socially, the study highlights the pressing need for cultural transformation. The findings show that harmful practices like FGM, early marriage, and rigid gender roles are normalized and internalized by entire communities, including the girls themselves. This normalization sustains intergenerational cycles of female disempowerment, poverty, and educational stagnation. There is a need for widespread social re-education through churches, barazas, youth forums, and local media to reframe the value of the girl-child and promote positive role models. Stronger school-community

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partnerships can create safe environments where girls are not only enrolled but are seen as capable and worthy of long-term investment. Moreover, addressing girls' education must go hand-in-hand with addressing male dominance, economic dependency, and insecurity. Education can only become a sustainable pathway for girls in pastoralist communities through collective shifts in attitudes and practices.

The study's findings indicate that all the research objectives were fully met. The study established that Female Genital Mutilation (FGM) significantly disrupts girls' education by causing trauma, absenteeism, and early marriage. It also confirmed that gender roles, particularly domestic workloads, limit girls' ability to focus on schoolwork and contribute to fatigue and irregular attendance. The effects of nomadic pastoralism were evident in how seasonal migration disrupted continuity in schooling and left girls with inadequate support structures. Finally, the study confirmed that cattle rustling introduces trauma, displacement, and economic hardship, all of which severely undermine academic progression. These findings were validated quantitatively and through strong qualitative evidence from teachers, principals, and local stakeholders. While the objectives were achieved, the study also revealed critical gaps, particularly around institutional response and community attitudes that must be addressed for long-term educational transformation.

4.11 Contribution of the Study

This study shows how cultural practices like FGM, heavy domestic roles, nomadic movement, and cattle rustling work together to push girls out of school in Tiaty Sub-County, Baringo County. While past research often treats these issues separately, this study reveals how they overlap and create a pattern of exclusion that is accepted as normal within the community. Using an integrated theoretical framework; the Push-Out Model, Social Analysis Model, and Overlapping Spheres of Influence it reframes girls' school dropout not as personal choice but as forced exclusion shaped by cultural, economic, and institutional systems and field data, it explains how girls are not simply dropping out but are being pushed out by cultural expectations, insecurity, and lack of institutional support. It also draws attention to the emotional effects of violence and instability on learning, a topic often overlooked. The study goes further by suggesting practical solutions that match the local way of life, such as mobile schools, support programs for girls, and community education. These findings fill an

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important gap and point to the need for education policies that respond directly to the lived experiences of girls in pastoralist regions.

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CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.1Introduction

This chapter presents the summary, findings, and recommendations of the study. The summary offers a brief overview of the research objectives and methodology. The conclusions are derived from the study's findings, while the recommendations outline essential policy and practical actions needed based on the results.

5.2 Summary

The study aimed to examine the sociocultural practices influencing girls' education in Baringo County, Kenya, focusing specifically on Female Genital Mutilation (FGM), gender roles, nomadic pastoralism, and cattle rustling. Utilizing the Social Policies Analytical Framework and the Push-out Grounded Model as theoretical guides, the research employed a mixed-methods approach, incorporating quantitative and qualitative techniques.

Quantitative data were collected through questionnaires administered to secondary school girls, capturing information on school attendance, dropout rates, and academic performance. Descriptive statistics and regression models were used to analyse the effects of these sociocultural factors. Open-ended survey questions provided deeper insights into the lived experiences of the affected girls.

Qualitative data were obtained through interviews with key informants, including school principals, sub-county directors, quality assurance officers, and examination officers. These interviews explored the cultural beliefs and community norms shaping girls' education. By integrating statistical analysis with thematic examination of qualitative data, the study offered a comprehensive perspective on how FGM, gender roles, nomadic pastoralism, and cattle rustling act as barriers to girls' education. The findings provide valuable insights for policy formulation and community-driven initiatives to improve girls' educational outcomes in the region.

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5.2.1 Female Genital Mutilation (FGM) and Implications on Girls' Education

The research established a clear connection between Female Genital Mutilation (FGM) and girls' education. Findings indicated that 13% of the 242 respondents had experienced FGM, while 87% had not, suggesting a continuing, albeit less widespread, practice. Many girls were reluctant to disclose their FGM experiences due to fears of stigma and confidentiality breaches, aligning with other studies that highlight the sensitive nature of FGM (Khalil & Orabi, 2017). Additionally, 22% of participants reported missing classes during the FGM recovery period, while 78% did not miss any lessons. The substantial attendance rate among those who did not miss classes suggests that boarding school provisions might help mitigate the impact of FGM on educational attendance.

Interviews revealed that, despite its reduced prevalence, FGM still adversely affects girls' educational achievement in areas where it is practised, leading to heightened absenteeism and increased dropout rates. Regression analysis indicated that FGM accounts for 69.7% of the variation in educational performance, highlighting its significant impact. Girls who undergo FGM are more likely to face health complications, psychological distress, and early marriage, all of which hinder their educational advancement.

5.2.2 Gender Roles (Workload) and Implications on Girls' Education

The research examined the impact of gender roles on girls' education in Baringo County, particularly domestic chores. Most respondents (82%) reported that cooking and fetching water affected their educational programs, while 41% indicated that household tasks caused them to miss classes. These findings underscore the influence of traditional gender roles, which often prioritize girls' domestic responsibilities over their education, leading to less study time and poorer academic performance.

Discussions with principals and education officials highlighted the adverse effects of excessive household responsibilities on girls' education, emphasizing the need for family involvement, community awareness, and school initiatives to help balance domestic tasks with academic obligations. The study found that gender roles

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significantly hinder girls' educational success, with many spending considerable time on household duties, thereby affecting their academic achievement.

Ordinal logistic regression analysis revealed a strong relationship between workload and educational performance among female students in secondary schools. The parallel lines test confirmed the appropriateness of the chosen link function, as the p-value (1.000) exceeded the alpha threshold of 0.05. Key predictors of academic success included cooking, fetching water, and end-of-term test results, all statistically significant ($p = 0.000$). The model's robust predictive capability, indicated by high pseudo-R-squared values and favourable goodness-of-fit tests, reinforces the assertion that excessive domestic burdens negatively impact girls' academic performance.

5.2.3 Nomadic Pastoralism and Implications for Girls' Education

The study's third objective was to evaluate the influence of nomadic pastoralism on girls' education. Research indicated that while 80% of girls believed their parents' relocation for water and pasture did not impact their academic achievement, 31% felt that accompanying their parents hindered their education. Nomadism was reported as a significant practice in the region, with 73% acknowledging its prevalence. The study found that 46% of the females had repeated a grade due to nomadism, and 63% believed it contributed to school dropouts. Despite these challenges, 70% of the girls reported moderate academic proficiency in end-of-term examinations, although nomadic lifestyles often resulted in educational discontinuity and emotional distress.

The study examined the association between nomadic pastoralism and girls' education through correlation and regression analysis. The correlation data ($r = 0.329$, $p = 0.000$) demonstrated a strong positive relationship, indicating that nomadic pastoralism affects educational outcomes. Regression analysis confirmed that the model accounts for 10.8% of the variation in educational achievement ($R^2 = 0.108$), with ANOVA findings validating the model's significance ($F = 29.143$, $p = 0.000$). The regression coefficient of 0.329 indicates that nomadic pastoralism positively influences educational achievement, leading to the rejection of the null hypothesis and affirming its substantial impact on girls' education in Baringo County.

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5.2.4 Cattle Rustling and Implications on Girls' Education

The analysis indicates that 76% of participants experienced the impact of cattle rustling, which significantly hinders girls' education in pastoralist communities, particularly in Tiaty. Approximately 62% of students reported missing examinations due to cattle rustling, while 72% stated that displacement from such incidents adversely affected their academic performance. Additionally, 68% of respondents noted that fear of cattle rustling negatively influenced their studies, and 59% said it hindered their school attendance. Principals and school officials observed that recurrent displacement and instability caused by cattle rustling led to increased absenteeism and overall disruption of educational operations. Cattle rustling presents substantial challenges, including restricted access to educational resources and heightened psychological stress, further obstructing academic advancement.

The study investigated the association between cattle rustling and girls' education through correlation and regression analysis. The correlation data indicated a significant positive association ($r = 0.297$, $p = 0.000$). Regression analysis suggested that cattle rustling contributes to 8.4% of the variation in educational achievement (adjusted $R^2 = 0.084$), with the model demonstrating statistical significance ($F = 23.186$, $p = 0.000$). The regression coefficient of 0.328 suggests that for each unit increase in cattle rustling, educational performance improves by 0.328 units. However, the overall effect encompasses substantial interruptions and psychological distress, which markedly impede educational advancement.

5.3 Conclusions

The research demonstrates a positive correlation between Female Genital Mutilation (FGM) and detrimental effects on girls' education. Although FGM is less common among the respondents, it nevertheless significantly impacts academic achievement, as evidenced by increased absenteeism and interruptions during recovery. Regression findings indicate that FGM accounts for 69.7% of the variation in educational performance. Girls subjected to FGM face heightened health risks, psychological distress, and early marriage, all of which hinder their academic progress. These results underscore the urgent need for ongoing initiatives to combat FGM and alleviate its adverse impacts on girls' education.

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The study concluded that traditional gender roles, particularly household responsibilities, adversely affect girls' educational achievement. Many respondents indicated that cooking and fetching water disrupt their studies, leading to missed classes and reduced study time. Ordinal logistic regression analysis further substantiates that these household responsibilities and other workload indicators significantly predict educational outcomes. The model shows robust predictive capability, indicated by high pseudo-R-squared values, and is a good fit for the data, reinforcing the assertion that excessive domestic burdens negatively impact girls' academic performance in secondary schools.

The research indicates that nomadic pastoralism significantly affects girls' education in Baringo County. While most girls believe their parents' nomadic lifestyle does not negatively impact their academic achievement, many experience disruptions due to frequent relocations, leading to pauses in their education. The regression analysis reveals that nomadic pastoralism contributes 10.8% to the variation in educational performance, highlighting its substantial influence on educational outcomes.

The study found that cattle rustling significantly disrupts girls' education in pastoralist communities, particularly in Tiaty. The impact includes missed examinations and challenges related to displacement. Despite these interruptions, a notable positive correlation exists between cattle rustling and educational achievement. However, the overall effects encompass substantial disruption and psychological distress, which impede educational advancement. This underscores the need for effective interventions and governmental measures to address the issue.

Finally, the study indicates that sociocultural practices profoundly influence girls' educational experiences and outcomes. While many girls receive family support, there is a perceived lack of engagement in their educational activities, highlighting the need for increased family involvement. Community support, although significant, is limited by low participation in community activities. External social networks, including support from friends and family, are essential for maintaining educational engagement. The moderating analysis indicates that community and family support significantly affect the relationship between sociocultural factors and girls' education, accounting for a considerable portion of the variance in educational outcomes.

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5.4 Recommendations

Based on the findings, the study provides several recommendations to address sociocultural practices affecting girls' education in Baringo County. First, it emphasizes the need for enhanced initiatives to eradicate Female Genital Mutilation (FGM), focusing on community engagement, education about the harmful effects of FGM on girls' education, and advocating for culturally acceptable alternatives. Strengthening legislation against FGM, particularly in rural areas, through collaboration with law enforcement and NGOs is also critical.

To address the challenges associated with nomadic pastoralism, the study recommends implementing mobile or boarding schools and flexible educational programs to ensure uninterrupted learning for girls. Livelihood diversification initiatives for nomadic families could also reduce the need for constant relocation. Additionally, time management programs should be introduced to help girls balance domestic duties and academics, along with empowerment initiatives such as mentoring programs to inspire girls to prioritize education.

To mitigate the impact of cattle rustling, the study proposes enhanced security measures, including increased police presence and community policing, alongside peacebuilding efforts and conflict resolution programs, emphasising the importance of these measures. Support services in schools, including counselling and academic remediation, are recommended for students affected by cattle rustling. Furthermore, improved coordination among stakeholders, government agencies, NGOs, community leaders, and international organisations is crucial to developing a comprehensive plan to address these challenges. Establishing monitoring and evaluation systems to track progress and ensure the effectiveness of interventions is also vital. Lastly, laws promoting gender equality in education and incentive programs, such as scholarships, could encourage families to keep girls in school and reduce dropout rates.

5.5 Suggestion for Further Studies

The study also advocates for future research that includes both primary and secondary schools to identify early intervention points, explore informal education systems, and conduct longitudinal studies to assess the long-term impact of these sociocultural practices on girls' education. Future studies should focus on primary schools to

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capture the early onset of sociocultural practices such as FGM, gender socialization, and household labour expectations. This would provide a more complete understanding of how these factors disrupt girls' education from the foundational stages.

A targeted study on girls who have dropped out or never enrolled in school due to socio-cultural barriers would provide richer, first hand data on exclusion patterns. This would fill the gap left by the current study's focus on enrolled students and strengthen the evidence base for reintegration policies and interventions. Additionally, research should be conducted on community-based schools, religious learning centres, and vocational training initiatives that cater to girls excluded from formal education. This can uncover how such systems either reinforce or mitigate socio-cultural constraints, and their role in advancing educational access and equity.

Lastly, since sociocultural practices are embedded in community dynamics, future studies should include the perceptions and roles of fathers, male community elders, and local leaders in shaping girls' education trajectories. This could guide community-based interventions aimed at shifting harmful norms.

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Appendices

Appendix I: Questionnaire for Secondary School Girls Students

Dear respondent

I am Norah Wakhisi, a St. Paul's University student pursuing a Doctor of Philosophy degree in Development Studies. My research topic is '***SOCIOCULTURAL PRACTICES AND IMPLICATIONS ON GIRLS' EDUCATION IN BARINGO COUNTY, KENYA***.' I respectfully want your assistance in completing this

questionnaire. Refrain from inscribing your name. All information provided will be handled with the highest level of confidentiality and used only for academic reasons. Thank you

Instructions

Please answer each question as guided.

Section A:	**Background information**	Response	Code
1	What is your gender ?	Female Male	1 2
2	What is your age ?	……years	
3	Type of school ?	Day mixed Day girls Girls boarding	1 2 3
4	Is the school public or private ?	Public Private	1 2
5	In which form are you ?	Form one Form two Form three Form four	1 2 3 4

SECTION B	**Female Genital Mutilation**	**Response**	**Code**
1	How you gone through F.G.M ?	Yes No	1 2
2	Did you miss lessons during the healing process ?	Yes No	1 2
3	What position were you end term exams ?	High Medium Poor	1 2 3

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4	How many girls were you admitted with in form one ?	…….	
5	How many girls have dropped out of school due to F.G.M practices in your class ?	……..	

Section C	WORK LOAD(Gender roles)	responses	Code
1	Do you cook often ?	Yes No	1 2
2	Do you fetch water from the river ?	Yes No	1 2
3	How many times do you wash clothes for your family ?	Once Twice Daily Never	1 2 3 4
4	Do you miss lessons due to chores at home ?	Yes No	1 2
5	What was your performance during end term examinations ?	High Average poor	1 2 3
6	What should be done in order to ensure that girls academic performance is not disadvantaged by work load(gender roles)	…… ……	

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Section D	Nomadic Pastoralism	Response	Code
1	Do your parents move one place to another in search of pasture and water ?	Yes No	1 2
2	During the movement do you go with your parents ?	Yes No	1 2
3	What extend is nomadic pastoralism prevalent in your area ?	Very large extent Large extent Low extent Not there	1 2 3 4
4	Have you repeated forms as a result of nomadism ?	Yes No	1 2
5	Does nomadic pastoralism have effect on school dropout of girls ?	Yes No	1 2
6	If yes , how does it influence school drop out ?	…… ……	
7	In what position were you during end term examination ?	High Average Poor	1 2 3
8	Does nomadic pastoralism have an impact on your school attendance ?	Has impact Does not have impact	1 2
9	To what extent is nomadic pastoralism valued by your community ?	High Average Low	1 2 3

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Section E	Cattle Rustling	Response	Code
1	Have you ever been affected by cattle rustling ?	Yes No	1 2
2	How frequent is cattle rustling in your area?	High Frequent Never	1 2 3
3	Does the fear caused by cattle rustling affect your performance ?	Yes No	1 2
4	Do you miss exams or lesson because of cattle rustling fear ?	Yes No	1 2
5	Does resettlement caused by cattle rustling often affect girls' continuity with schooling ?	Yes No	1 2
6	In your opinion is the government taking enough measures to minimize cattle rustling practices?	Not enough Enough No Yes	1 2 3 4

SECTION F	Moderating Effect of Community and Family Support	Response	Code
1	Do you feel that your family supports your education?	Yes No	1 2
2	How often do you participate in community programs to support girls' education?	Frequently Occasionally Rarely Never	1 2 3 4
3	Do you have friends or relatives who encourage you to stay in school?	Yes No	1 2
4	Does the family support you in balancing school work and household responsibilities?	Yes No	1 2

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5	Do you have access to the necessary educational resources (e.g., textbooks, internet, tutoring) to succeed in school	Yes No	1 2

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Appendix II: Informed consent forms (Parental consent)

Study Title: **Sociocultural Practices and Implications on Girls' Education in Baringo County, Kenya.**

Principal Researcher; I am Norah Wakhisi, a St. Paul's University student pursuing a Doctor of Philosophy in Development Studies.

Introduction:

This permission form provides essential information to determine whether your child should participate in this research. You are invited to enquire about the study aims, consequences of your child's involvement, possible risks and benefits, your child's rights as a volunteer, or any other element of the research or this document that necessitates explanation. After all your enquiries have been satisfactorily resolved, you may decide whether to allow your Child to join. This procedure is referred to as 'informed consent'. Upon comprehending and consenting to your child's involvement in the research, I will request that you sign this form. It is essential to comprehend the following fundamental concepts that pertain to all study participants:

i). Your child choice to join is entirely optional.

ii)Your child may exit the study at any moment without the need to provide a rationale.

iii) Declining to participate will not affect the services your child is entitled to at school.

Do you want to continue? Affirmative [] NEGATIVE []

The researcher will offer educational information to parents or guardians of children under 18.

The researcher will discuss this information with you, and your consent is necessary for your child's participation. A copy of this form will be sent for your records.

The study's objective is to deliver questionnaires to students under 18. Approximately 286 individuals will be randomly chosen for this research. We want your consent to include your kid in this research.

Procedure: Upon consenting to your child's participation in the research, you will complete the questionnaire. The research will include completing a questionnaire that

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includes enquiries into socio-demographics, female genital mutilation (FGM), gender roles, nomadic pastoralism, cattle rustling, and implications on girl child education.

Advantages: Participating in this research would enhance our comprehension of the impact of socio-cultural practices; Sociocultural Practices and Implications on Girls' Education in Baringo County, Kenya. The information will contribute to Science and Research.

Compensation: Participation in this research incurs no financial obligation, and no remuneration will be provided.

For any information, enquiries, or concerns about your child's participation in this research, please contact: The Principal Researcher: Norah Wakhisi, St. Paul University Cell: +**254 722 241 409**; Email: **pdsnkr442519@spu.ac.ke**

Consent Declaration

The individual under consideration for this research cannot provide permission due to her status as a minor (under 18). You are requested to permit your child to complete the questionnaire for the research.

Parent or Guardian Assertion:

I have examined this consent form and had its contents explained to me. My questions have been answered understandably, and the advantages have been elucidated. I acknowledge that my child's involvement in this research is voluntary, and she may withdraw at any point. I hereby approve my child's participation in this research project. Affirmative [ ] No [ ]

Signature/Thumb Impression of Parent/Guardian: _____

Date: _____

Parent or Guardian Name: _____

Researcher's Statement:

The signatories have adequately informed the parent/guardian about the relevant aspects of this research project and think they have understood and voluntarily given permission.

Printed Name: _____

Date: _____

Signature: _____

Role in the Study: _____

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Appendix III: Interview Schedule for School Principals

I am Norah Wakhisi, a student pursuing a Doctor of Philosophy degree in Development Studies at St. Paul's University. I am researching "***SOCIOCULTURAL PRACTICES AND IMPLICATIONS ON GIRLS' EDUCATION IN BARINGO COUNTY, KENYA***." I respectfully ask for your assistance in addressing my enquiries as they arise. All information provided will be handled with the highest level of confidentiality, only for the research.

Thank you.

Section A:	**Background information**	Response	Code
1	What is your gender?	Female Male	1 2
2	What is your age?	……Years	
3	What is the highest level of education you have completed?	Undergraduate Masters PhD	1 2 3
4	What is the category of this school?	Public Private	1 2
5	What is the date when the government registered this school? Ministry of Education	……	
6	For how long has this school been operational?	……..	
7	How many trained and registered teachers by TSC does the school have by gender?	Male…….. Female……	1 2

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1.Does female genital mutilation adversely impact girls' educational performance?

2. What is its impact? Elucidate

3. What is the number of reported instances of F.G.M. in your school?

What measures did you implement?

Do females forgo attending school due to domestic responsibilities?

6. What measures do you take to avoid absenteeism?

7. Have there been instances of females discontinuing their education due to nomadic pastoralism?

8. To what extent is nomadic pastoralism prevalent in the region?

9. Do females forgo examinations or lessons during nomadic pastoralism?

10. Does this practice impact the academic achievement of female students during examination periods?

11. What is the number of incidents of female students discontinuing their education due to cattle rustling?

13. To what extent is livestock rustling prevalent in the area?

What measures do you take to mitigate its impact on the educational achievement of female students?

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Appendix IV: Interview Schedule for Education Officers

I am Norah Wakhisi, a St. Paul's University student pursuing a Doctor of Philosophy degree in Development Studies. My research focuses on the Sociocultural Practices and Implications On Girls' Education In Baringo County, Kenya. This study examines how various sociocultural factors, including gender norms, traditional practices, and community expectations, affect educational outcomes for girls.

I respectfully seek your assistance in answering my questions as I progress through this research. All information provided will be treated with the utmost confidentiality and utilized solely for academic purposes related to this study.

Thank you

Section A:	**Background information**	Response	Code
1	What is your gender ?	Female Male	1 2
2	What is your age ?	……years	
	What is the highest level of education you have completed?	Diploma Undergraduate Masters Phd	1 2 3 4
	What is your position in the sub county ?	Subcounty Director M.O.E Quality Assurance officer Examination officer	1 2 3
	For how long have you been in this Sub - County	……	

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5. Does female genital mutilation adversely impact the educational achievement of females in the sub-county?

6. Can you elucidate the impact of F.G.M. on the educational achievement of female students?

7. How many instances of female genital mutilation have been reported to your office?

8. What measures did you implement?

9 Have you seen instances of females skipping school due to excessive workload?

10. What measures do you use to avert the issue above (5)?

11. Have you heard reports of females discontinuing their education due to the practice of nomadic pastoralism in the sub-county?

12. To what extent is nomadic pastoralism prevalent in the region?

13. Do females skip examinations or lessons during nomadic pastoralism?

14. What challenges do you face in ensuring that these socio-cultural practices do not interfere with girls' academic performance?

a) Female Genital Mutilation

b) Work Load

c) Nomadic Pastoralism

d) Cattle Rustling

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Appendix V: Pilot Study Findings

Pilot Study Site: Marigat Sub County, Baringo County, Kenya

Sample Size:29 secondary school girls

1**. Impact of Female Genital Mutilation (FGM)**

12 girls (41%) reported being at risk of undergoing FGM, with cultural pressures being a significant factor.

7 girls (24%) reported extended absences from school for recovery, affecting academic performance.

5 girls (17%) indicated that undergoing FGM led to early marriage or pregnancy, which caused them to drop out of school.

2. **Gendered Workload**

19 girls (65%) reported spending significant time on household chores, particularly fetching water, cooking, and caring for younger siblings.

23 girls (79%) stated that these responsibilities led to insufficient study time and incomplete homework, causing missed academic opportunities.

During dry seasons, the time spent fetching water increased, leading to frequent absenteeism from school.

3**. Nomadic Pastoralism and School Attendance**

9 girls (31%) reported frequent relocation due to pastoralism, which disrupted their schooling. These girls missed weeks of school due to frequent moves.

6 girls (67%) indicated challenges in enrolling in schools with limited resources and inadequate facilities.

4. **Cattle Rustling and Its Effects on Girls' Education**

10 girls (35%) reported that security concerns related to cattle rustling led to school closures or relocation, resulting in missed lessons.

7 girls (24%) expressed that the fear of violence from cattle rustling affected their mental well-being and their ability to concentrate on studies.

5. **Community and Family Support**

20 girls (69%) reported that their families supported their education and encouraged them to stay in school.

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10 girls (34%) indicated mixed community attitudes, with some elders still supporting harmful practices like FGM and early marriage.

15 girls (52%) reported limited access to educational resources, and 13 girls (45%) raised concerns about school security in areas affected by cattle rustling.

6. **Suggestions for Improvement**

18 girls (62%) suggested community sensitization programs to educate families on the importance of girls' education.

17 girls (59%) recommended increased government support, specifically scholarships, transportation, and safe learning environments.

Adjustments Made Based on Pilot Study Findings:

Refinement of Survey Instruments: Based on feedback, the survey instrument was refined to include more detailed questions on security concerns and community support. Specific focus was placed on understanding the role of community leaders and elders in shaping educational outcomes for girls, particularly regarding FGM and early marriage.

Focus on Educational Resources and Support Systems: The main study included more targeted questions on educational resources, such as scholarships, transportation access, and school infrastructure, to assess the support systems available to girls in marginalized and nomadic communities. Additionally, issues regarding school security and facilities were more thoroughly explored to understand the barriers to continued education in the main study.

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Appendix VI: Admission to candidacy for the degree of Doctor of Philosophy

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(0) 736 - 424440

BOARD OF POSTGRADUATE STUDIES

29th June, 2022

Norah Wakhisi
Student number: PDSNKR442519
St. Paul's University,
Private Bag – 00217 Limuru,
Kenya.

Dear Norah,

RE: ADMISSION TO CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

Your application for admission to candidacy for the doctorate submitted through your Faculty has been received.

We note with joy that you have fulfilled all the requirements for the candidacy. Candidacy is a period that you are deemed ready to undertake independent and original research resulting in a Thesis.

This is an exciting milestone on the journey towards a doctoral degree, and we would like to acknowledge the hard work and dedication that you have already put towards your degree.

Congratulations on your admission to Candidacy for the Degree of Doctor of Philosophy in Development!

We wish God's blessing as you work on the completion of your Thesis.

Yours Sincerely,

DIRECTOR POSTGRADUATE STUDIES ST. PAUL'S UNIVERSITY 23 JUN 2022

Dr. Julius Kahuthia
Director, Board of Postgraduate Studies

Copies.

- Prof. Peter Ngure - DVC- Academic Affairs
- Dr. Suleiman Kairu- The Dean, Faculty of Theology
- Dr. Petronilla Otuya- The Head of Department

Appendix VII: Research License (NACOSTI)



REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: 331297

Date of Issue: 19/July/2022

RESEARCH LICENSE

This is to Certify that Ms.. Norah Nyaboke Wakhisi of St. Paul's University, has been licensed to conduct research in Baringo on the topic: INFLUENCE OF SOCIO-CULTURAL PRACTICES ON GIRLS' EDUCATIONAL PERFORMANCE AMONG SECONDARY SCHOOLS IN THE RURAL AREAS OF BARINGO COUNTY, KENYA. for the period ending : 19/July/2023.

License No: NACOSTI/P/22/18881

331297

Applicant Identification Number

Director General
NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Verification QR Code

NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.

Appendix VIII: Ministry of Education - Research Authorization

REPUBLIC OF KENYA

MINISTRY OF EDUCATION
STATE DEPARTMENT OF EARLY LEARNING & BASIC EDUCATION

OFFICE OF THE COUNTY DIRECTOR
(BARINGO COUNTY).

Our Email: countyedubaringo@gmail.com
Tel / Fax: 053/21282

P.O. BOX 664
KABARNET

REF: CDE/BAR/RESEARCH.GEN/VOL..I/2022

03/08/2022

Ms. Norah Nyaboke Wakhisi
St. Paul University

RE : RESEARCH AUTHORIZATION

Reference is made to your request letter Ref. No. NACOSTI/P/22/18881 dated 19/07/2022 on the above subject.

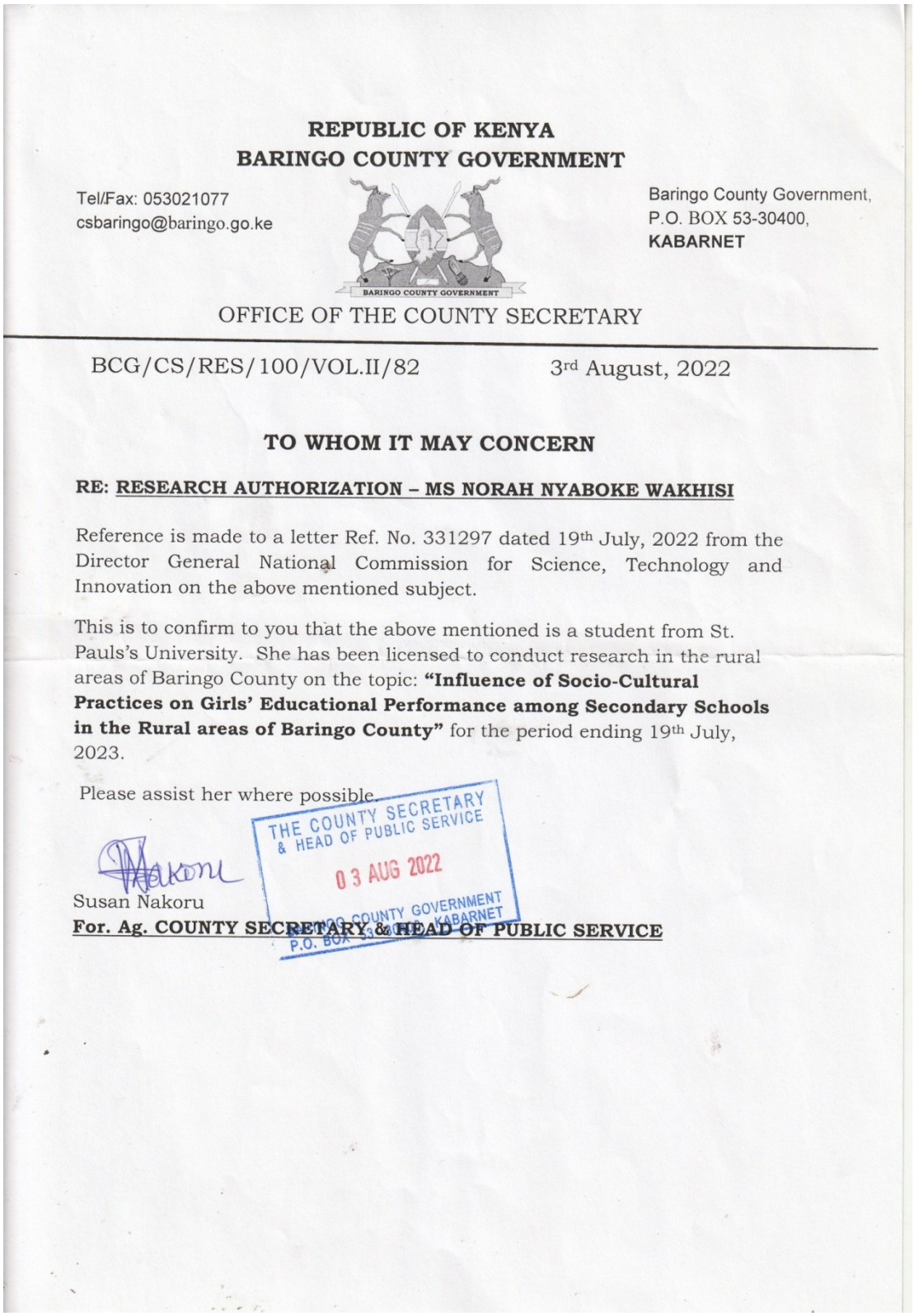
I am pleased to inform you that you have been authorized to carry out research on *"Influence of Socio Cultural practices on girls' educational performance among secondary schools in the rural areas of Baringo County"* for a period ending 19/07/2023.

Thank you.

COUNTY DIRECTOR OF EDUCATION
BARINGO
03 AUG 2022
P.O. Box 664 - 30400, KABARNET

Mwashegwa S. Mwasaru
County Director of Education
Baringo County.

Appendix IX: Baringo County Government - Research Authorization



REPUBLIC OF KENYA
BARINGO COUNTY GOVERNMENT

Tel/Fax: 053021077
csbaringo@baringo.go.ke

Baringo County Government,
P.O. BOX 53-30400,
KABARNET

BARINGO COUNTY GOVERNMENT

OFFICE OF THE COUNTY SECRETARY

BCG/CS/RES/100/VOL.II/82 3rd August, 2022

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION – MS NORAH NYABOKE WAKHISI

Reference is made to a letter Ref. No. 331297 dated 19th July, 2022 from the Director General National Commission for Science, Technology and Innovation on the above mentioned subject.

This is to confirm to you that the above mentioned is a student from St. Pauls's University. She has been licensed to conduct research in the rural areas of Baringo County on the topic: **"Influence of Socio-Cultural Practices on Girls' Educational Performance among Secondary Schools in the Rural areas of Baringo County"** for the period ending 19th July, 2023.

Please assist her where possible.

THE COUNTY SECRETARY & HEAD OF PUBLIC SERVICE
03 AUG 2022
COUNTY GOVERNMENT KABARNET
P.O. BOX

Susan Nakoru
For. Ag. COUNTY SECRETARY & HEAD OF PUBLIC SERVICE

Appendix X: Ministry of Interior and Coordination of National Government, Baringo County.

OFFICE OF THE PRESIDENT

Telephone. 053-21285
Fax. (053)-21285
E-Mail:
baringocountycommissioner@yahoo.com
baringocountycommissioner@gmail.com

When replying please quote:

MINISTRY OF INTERIOR AND CO-ORDINATION OF NATIONAL GOVERNMENT

COUNTY COMMISSIONER'S OFFICE,
BARINGO COUNTY,
P.O. BOX 1 - 30400
KABARNET.

REF.NO: **ADM.18/2 VOL.III/82**

3RD AUGUST, 2022

Deputy County Commissioners: -

- Tiaty East
- Tiaty West

RE: RESEARCH AUTHORIZATION

Reference is made to letter Ref. No.331297 dated 19th July, 2022 from the Director General, National Commission for Science, Technology and Innovation regarding the above mentioned subject.

This is to confirm that **Ms. Norah Nyaboke Wakhisi** of **St. Paul's University** has been licensed to conduct research in your Sub Counties on the topic: **"Influence of Socio-Cultural Practices on Girls' Educational Performance among Secondary Schools in the Rural areas of Baringo County** for the period ending **19th July, 2023**.

Please accord her necessary support.

COUNTY COMMISSIONER
BARINGO COUNTY
P.O. BOX 1 - 30400, KABARNET

N. KOOJO
For: COUNTY COMMISSIONER
BARINGO COUNTY

CC:

Ms. Norah Nyaboke Wakhisi
St. Paul's University