

**Human Rights Education and Values of the Girl-child: A
Kenyan case study**

by

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Human Rights Education and Values of the Girl-child: A Kenyan case study

by

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DECLARATION

I declare that the thesis:

Human Rights Education and Values of the Girl-child: A Kenyan case study

which I hereby submit for the degree

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ABSTRACT

This thesis reports on a study on human rights education and values of the girl-child in the Eastleigh community in Nairobi Kenya. The investigation indicated that her right to education is marginalised and that in the many cases cultural and religious beliefs dominate the need to equal access to education. This research identified perceived factors that may influence the infusion of human rights education and values in the teaching-learning practice of selected secondary schools in the Eastleigh community, and propose possible curriculum guidelines that are feasible to foster the education of the girl-child. The researcher explores the perception of teachers and students in four selected schools (code named A, B, C, D) in the community and analyses the extent of gender-equality in the school curriculum.

Using a qualitative research approach that employed the phenomenological method of enquiry, face-to-face interviews were conducted with 20 teachers in four secondary schools, five in each school. Questionnaires were served on 200 girl-students of Grades 11 and 12, fifty per school selected using a purposeful sampling method. The curriculum in selected subjects of the secondary schools was analysed. The analyses of all the research instruments led to the discovery of the factors influencing the infusion of human rights education and values in the teaching-learning of the selected schools. Top on the list of these factors are the problems of teacher-student ignorance of human rights education and values. Other factors are gender-fair deficiency in the school curriculum, school-slum environments and combined religio-cultural dilemmas that place constraints on the educational environment of girl-children in the multicultural community.

To foster the education of the girl-child, thirteen curriculum guidelines clustered under three broad groups are proposed. Firstly, under the modified curriculum content, subjects that project human rights education and values need to be made compulsory for all students, though at different class levels. Subjects with low or no gender-fair objectives need to be modified in order that human rights education and values could be taught across the school curriculum. Secondly, there is the need for context-relevant curriculum planning that embraces cultural and religious issues and communicating values in the schooling system. Thirdly, a democratic

school atmosphere is the product of curriculum efforts that is geared towards training gender-responsive teachers, ensuring gender equality and promoting extracurricular activities favouring multicultural awareness and respect among students.

This research contributes to the development of a curriculum engaged in advancing human rights education and values of the girl-child especially in patriarchal urban settings of East-Africa. It draws attention to the often neglected educational empowerment of the girl-child to foster her role and to provide opportunities in a contemporary global environment.

KEY WORDS:

Education

Curriculum

Girl-child

Human rights education

Values education

Marginalisation

Gender-fairness

Guidelines

OPSOMMING

Hierdie tesis doen verslag van 'n navorsingsonderzoek na menseregteonderwys en waardes van dogters (*girl-child*) in die Eastleigh gemeenskap in Nairobi, Kenia. Die ondersoek toon dat dogters se reg tot onderwys word grotendeels gemarginaliseer en in baie gevalle waar kulturele en religieuse waardeoriënterings die behoefte na gelyke regte in onderwys domineer. Hierdie navorsing identifiseer perseptuele faktore, o.a. die insluiting van menseregte-onderwys en waardes in onderrig-leer praktyke van geselekteerde sekondêre skole in die Eastleigh gemeenskap. Verder beoog hierdie navorsing om moontlike uitvoerbare kurrikulumriglyne daar te stel, om die onderwys van dogters (*girl-child*) te bevorder. Die navorser ondersoek die persepsies van onderwysers in vier geselekteerde skole (kode A, B, C, D) in die gemeenskap en analiseer gender-gelykheid in die skoolkurrikulum.

'n Kwalitatiewe navorsingsbenadering, met 'n fenomenologiese ondersoekmetode is gebruik. Onderhoude met twintig onderwysers vanuit vier sekondêre skole, vyf uit elke skool, gevoer. 'n Doelgerigte steekproefnavorsingsmetode is geïmplementeer en 50 vraelyste per skool is aan 200 vroue-studente (Graad 11 en 12), versprei. Die kurrikulum van geselekteerde vakke in die sekondêre skool geanaliseer. Die analise van al die navorsingsinstrumente het aanleiding gegee tot die ontdekking die faktore wat die interaksie van menseregte-onderwys en waardes in die onderrig-leer bewerkstellig. Bo-aan die lys van hierdie faktore is onderwyser-leerder onkunde van menseregte-onderwys en waardes. Ander faktore is tekortkominge oor gender-gelykheid in die skoolkurrikulum en krotbuurt-skoolomgewings waar religieuse-kulturele dilemmas beperkings op die onderrigomgewing van dogters (*girl-child*) in die multikulturele gemeenskap plaas.

Om die onderrig van dogters (*girl-child*) te bevorder word dertien kurrikulumriglyne voorgestel wat gegroepeer is in drie breër groepe. Eerstens, met die veranderde kurrikuluminhoud in gedagte, moet vakke wat menseregte-onderrig en waardes ondersteun verpligtend vir alle studente op verskillende klasvlakke gemaak word. Vakke, met lae of geen gender-gelykheidsdoelstellings, behoort sodanig te verander, dat menseregte-onderrig en waardes regoor die skoolkurrikulum geïmplementeer kan word. Tweedens is daar 'n behoefte vir konteks-

relevante kurrikulumbepanning wat kulturele en religieuse kwessies in die oordrag van waardes in die skoolsisteem insluit. Derdens is 'n demokratiese skoolatmosfeer die produk van kurrikulumprosesse wat gerig is tot die opleiding van gender-sensitiewe onderwysers wat verseker dat gender-gelykheid bevorder word en ekstrakurrikulêre aktiwiteite bevorder wat multikulturalisme en respek tussen leerders bevorder.

Hierdie navorsing dra grootliks by tot die ontwikkeling van 'n kurrikulum gerig tot die bevordering van menseregte-onderrig en waardes van dogters (*girl-child*) in 'n patriargale stedelike milieu van Oos-Afrika. Dit vestig ook die aandag op die verwaarloosde onderrigbemagtiging van dogters (*girl-child*), om haar rol te koester en geleenthede in die kontemporêre globale omgewing te skep.

SLEUTELWOORDE:

Onderrig

Kurrikulum

Girl-child

Menseregte-onderrig

Waardesonderrig

Marginalisasie

Geslagsregverdigheid

Riglyne

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CHAPTER 1

1 ORIENTATION

1.1 INTRODUCTION AND RESEARCH PROBLEM STATEMENT

Education is the most important development weapon of any country (Garcia, 2009: 4), Kenya included. As a developing African nation, the continual modification of its policy in education is aimed at coping with the trend of global development and sustaining national prosperity, both being hinged on how well the nation educates its people (Abagi, 2000: 3).

In the pursuit of its developmental policy, Kenyan educational goals have evolved over time. The first decade following independence in 1963 witnessed an educational policy that targeted the decolonization of the education system and the production of human power to participate in the national development of the new nation. The emphasis was on “expanding educational opportunities in academic education and doing away with any form of discrimination, be it of race, religion or creed” (Eshiwani, 1993:28). It was a policy in response to demands both at societal and national levels.

Within the post-independent era, emphasis at all levels was on academic subjects rather than practical skills. Parents and students saw education as a tool to obtaining a certificate for social and economic advancement. Therefore, the goal of students was to work hard in order to have a certificate to secure good paying jobs for which the education system appeared to have prepared them. To some extent, this appeared to be true since there were “more job opportunities compared to school graduates” (Eshiwani 1993: 30).

In this chapter, the following aspects will be discussed:

- Influence of post-independence crisis
- Kenya human rights education
- The Kenya gender crisis

- Interventions in education policies
- Education systems and objectives
- The Eastleigh community context
- Literature review
- Aims of the research
- Research design, methodology and methods
- Participants' selection
- Data analysis
- Clarification of terminology
- Structure of the research report

Influence of post- independence crisis

Kenya education policy was soon to face a crisis of relevance. From 1970 onwards, “there was an increase in the number of school leavers, while job opportunities shrank” (Daily Nation, April 4, 2008). This was as a result of the displacement of youths from rural areas to seek “white collar jobs” in the city, thus leaving areas “where agricultural and technical jobs were in abundance” (Eshiwani, 1993:29). This eventually aggravated the scramble for jobs among the youths in the town/urban centres. This led to a change in government policy on education in order to make education beneficial to the individuals and the nation at large. To make individuals self-reliant, emphasis shifted to the practical and technical aspects of education.

According to Eshiwani (1993:30), the post-independence problem was as a result of the outcome of what was offered in schools. Parents criticised the curriculum as “being too narrow in scope, emphasizing the role of learning for just passing national examinations and acquiring certificates,” without equipping them with practical and technical skills to make them self-reliant (Eshiwani, 1993: 30). In effect, parents started demanding for education which would give their children practical and technical skills to make them self-reliant. It was social outcry and expectations of parents that made the government change the nature and structure of education in 1985, putting the new emphasis on such indices, as outlined by Eshiwani (1993:31), to include:

“national unity, national development, economic needs, social needs, individual development and self-fulfilment, social equality, respect and development of cultural heritage, and international consciousness.” In spite of shifts in policy-problems persist for girls.

1.1.2 Kenyan human rights education

The noteworthiness of the new educational policy was on its insistence on the sustenance of post-independence policy of non-discrimination in the provision of education good. Koech (1999: 10) then underscores the human rights education aspect of the policy when he states its aims as follows:

To build a society in which every Kenyan has access to and is able to benefit from an education, regardless of age, gender or special circumstances and in every social, cultural, religious, political and economic context and to ensure life-long learning for all Kenyans.

In pursuit of these human rights goals, the total secondary school education enrolment in Kenya rose from 30,000 at independence in 1963 to 862,908 in 2003 and the number of public secondary schools equally had a substantial increase from 151 in 1963 to 3,661 by 2006 (Ngigi & Macharia, 2006: 6).

However, despite the rise in secondary school enrolment within the last four decades, the 1999 census data still showed that “a total of 2.8 million boys and girls aged between 14 -17 years who should have been in secondary school were not enrolled” (Ngigi & Macharia, 2006: 6). Furthermore, in Kenya, ethnic differences continue to play a part in the distribution of education. As such, many people and especially the impoverished, receive little or no education. Women, who “play a less dominant role in the society, are often limited to primary school education,” portraying an unresolved gender crisis in the education system (Ngigi & Macharia, 2006: 6).

1.1.3 The Kenyan gender crisis and education

In Kenya, policy making, planning and development have long been seen mostly from men's perspectives because the men play the more dominant role in governance (cf. Kibwana, 1992; Kiluva-Ndunda, 2001: 3). The literature reveals that women's agency is still limited by policy developments and implementations, making it difficult to penetrate the hierarchical level of patriarchal decision making in the state. The implication is that the nation of Kenya, like any other developing Africa nations, gives less access to women for expanded higher education opportunities (cf. Biraimah, 1991; Kiluva-Ndunda, 2001).

A predominant system of male politicians and policy-makers dictate the whole school curriculum of education for men and women in Kenya. Distribution of top level human power shows the marginalisation of women on a broad national basis, "even in policymaking bodies in charge of determining the welfare and progress of women" (Muchena, 1994:30). Gender differential salaries mark the Kenyan public economy. Men earn 2% higher than women in similar occupations (Garcia, 2009:11). Such women, if married, and who are civil servants, are not entitled unlike their men counterparts to housing allowances (cf. Kiluva-Ndudna, 2001).

The cultural make-up of male dominance and women subjugation seems to have found legitimacy in all sections of government including the education sector as supplier of skilled manpower leading to limited capacity-building of Kenyan women. In early childhood, Kenyan women form the bulk of the nation's agricultural peasants in rural settings. Urban teenage children, as it happens in many cities in the developing world, serve as a mass of the cheap labour in the city, generating income for their survival and that of their parents (Greenway & Mashau, 2007:110). In some cultural groups, women are expected to do the cooking, house hold chores, raise children and be engaged in small-scale farming. These cultural groups demarcate gender roles and this has coloured their views in the treatment of the girl-child in the different communities. It then becomes necessary for curriculum developers and planners to undertake a comprehensive study of gender perspectives within the framework of Kenya's different communities and incorporate in the syllabus of school subjects a gender-fair curriculum (Slattery, 2006: 111).

1.1.4 Interventions in education policies in Kenya

Among the various intervention measures taken to salvage the problem in the education sector was the National Conference on Education and Training held from November 26 to 29, 2003 (Kenya, 2003). The conference was intended to critically examine the entire education sector with a view to transforming and reviewing it to reflect the demands and aspirations for improved service delivery and development in content and structure. The 600 participants were expected to review the 8-4-4 system¹ and most probably replace it with the earlier system of 7-4-2-3². The earlier system was thought to be better for the teaching-learning process and less cumbersome to students and parents because the academic work load is well spelt out across the grade levels. The conflict of interest of the education planners however forced the conference to end up with piecemeal alterations instead of an overhaul of the entire system.

Perhaps the only significant achievement of the conference was the development of a five-year strategic plan (2006 -2011) and the blue print for Education for ALL (EFA) by 2015. Other recommendations such as the inclusion of early childhood education into free basic education are yet to be implemented. According to Eshiwani, the Kamunge taskforce was set up to look into all the laws that govern education in Kenya. It called for and received recommendations from various quarters and stakeholders, including the National Council of Churches of Kenya Academic Team (NCCCK), but the findings from the taskforce are still being awaited by the public (Eshiwani, 1993: 20).

The Kenyan Government has also introduced a sector-wide approach to education in Kenya, known as the Kenya Education Sector Support Programme 2005-2010. The aim was to implement the government's manifesto pledges to give all Kenyan citizens a good quality

¹ The 8-4-4 system means; 8 years of primary education, 4 years of secondary education and 4 years of university education (Eshiwani, 1993: 29).

² The 7-4-2-3 system means; 7 years of primary education, 4 years of secondary education, 2years of high school and 3 years university education (cf. National Conference on Education and Training, November 26 to 29, 2003, Kenya).

education, and it signalled a move from the previous ‘harambee’³ system, under which communities were responsible for finding the funds to build schools, to a system in which the government stipulates the basics (HSK-Policy Briefing on Education in Kenya,2007: 2).

However, the absence of human rights content and values in the school curriculum has constituted a stumbling block in the realization of human rights education goals in Kenya (Kenya Human Rights Commission, 2004). The situation only started to see some changes with the introduction of human rights content in the school curriculum by the (KHRC) in January of 2002.

The Commission has taken schools as instrumental in the rooting of human rights in education, due to the strategic position that schools occupy in the promotion of national culture and psyche. In this context, the function of schools as a community has been broadened to include the immediate school environment and other stakeholders in the education system, including parents, teachers, administrators and sponsors, among others (KHRC- 2002).

The post-independence comparative growth in the number of male/female enrolments in secondary education (415,246 girls and 447,662 boys in 2003) shown by the latest available census, does not seem to be evenly distributed among the ethnic groups and communities that make up the nation, as the sector remains continuously faced with issues of access, equity and quality leading to calls for policy measures to address the poor access to secondary education (Ngigi & Macharia, 2006:4). One community where such poor access seems to be apparent and policy measures needed is the Eastleigh multicultural community of Nairobi in Kenya.

One distinctive feature of the Eastleigh community in Nairobi where the empirical research was conducted is the apparent low enrolment of the girl-child in secondary school education. This may be the outcome of a low perspective on the rights of the girl-child to education within the

³ Harambee is a Kiswahili term meaning “let us pull together”. This is a national motto that is generally used by Kenyans when initiating or developing important project among individuals or in the nation as a whole, especially in the domain of health, industry, agriculture and education (Eshiwani, 1993:20-21; Gifford, 2009: 208).

diverse cultural and religious societies in the community. The girl-child is admitted as domestic servant by the Nairobi urban dwellers from Somalia, Ethiopia and Kenya. Being denied right to education, she fits into Sinha's description as "the most precarious person in the country today"⁴. There is therefore the need to sensitise Kenyans on educational equality and to have its social mind-set changed.

1.1.5 Education systems and objectives

It is only by developing a school curriculum that embraces such a paradigm shift that the long-term education policies of the Kenyan government could be achieved (Ngigi & Macharia, 2006: 3). The followings are some of the objectives:

- Provision of every Kenyan with basic quality education and training, including 2 years of pre-primary, 8 years of primary and 4 years of secondary/technical education.
- Enhancing the ability of Kenyans to preserve and utilise the environment for productive gain and sustainable livelihoods.
- Protection and development of democratic institutions and human rights.
- Realisation of universal access to basic education and training which ensures equitable access to education and training for all children, including the disadvantaged and vulnerable groups.

These objectives are clearly spelt out in the following documents that govern education and training of Kenyans:

- The Education Act (1968) and other related Acts of Parliament, including TSC Act, KNEC Act, Adult Education Act, University Act, and various acts and charters for universities.

⁴ Shantha Sinha, Chairperson, National Commission for Protection of Child Rights (NCPCR). Education Review. IndianNGOs.com. Internet Sources. Accessed 2009-10-20

- The Report of the National Committee on Educational Objectives and Policies (The Gachathi Report, 1976), which focused on redefining Kenya's educational policies and objectives, giving consideration to national unity, and the economic, social and cultural aspirations of the people of Kenya. It resulted in Government support for 'Harambee' schools and also led to the establishment of the National Centre for Early Childhood Education (NACECE) at the Kenya Institute of Education (KIE).
- The Report of the Presidential Working Party on the Second University in Kenya (The Mackay Report, 1981) which led to the removal of the advanced (A) level of secondary education and the expansion of other post-secondary training institutions.
- The current educational curriculum commonly referred to as the 8-4-4 system.

According to Sifuna (1990), one key element in the current 8-4-4 curriculum is the pursuance of equality for all Kenyans to access education. It targets capacity building among youths so they could be happy and useful members of society: a happiness that is derived from their imbibing national values and a usefulness that comes from actively working towards the maintenance and development of Kenyan society (Eshiwani, 1993: 29).

In order to achieve these noble goals, Kenya, so far, has undergone three different educational changes since independence, each with its own curriculum (Eshiwani, 1993: 29):

- Pre-Independence to 1963 (British system with its curriculum and certificates);
- Post-independence 1963 to 1983 (Kenya/British system and curriculum); 1984 to 2008 (Kenyan new system of 8-4-4 with a different curriculum). Each system claims superiority over the other as the reason for its introduction.
- The present 8-4-4 system (2010) which is said to be producing pre-mature school leavers without relevant practical skills, thus needing to be revised.

Moreover the goal of producing school leavers who will be equipped with relevant practical skills in addition to theoretical knowledge for self-reliance seems to have been defeated as a result of the lack of trained facilitators and materials needed to make the programme effective. Today's school leavers are not only lacking in skill but unable to proceed to higher or technical

institutions of learning, as a result of poverty. Many simply end up in the village as dependants of their poor parents or as shop attendants in the city. Nowhere is this more manifest than in the multicultural society of Eastleigh, in Nairobi. No group is more adversely affected than the girl-children in the community, as mostly are found to be shop keepers or domestic servants.

1.1.6 The Eastleigh community context

Eastleigh came to existence in 1921 (Garang, 2008: 1). It is a ghetto, located between the valley of Mathare and Jericho. It is very densely populated with a large number of Somali immigrants and refugees. Apart from being mainly known for its markets, commercial local enterprise, religious diversity and urban multicultural character, it seems, based on casual observation, by the researcher that quite a number of the girl-children work as shop keepers and domestic servants instead of seeking secondary education. Cultural and religious beliefs in the community seem to compel the girl-child in Eastleigh to be treated like some economic burden with no economic status. The community seems to place high values on boys and a denial of the girl-child's equal right to education.⁵

The dilemma of the girl-child's education in the Eastleigh community raises a number of questions. Firstly, to what extent, if any, does the current curriculum succeed in its aim towards achieving equality in education for the girl-child in a community like Eastleigh? Secondly, to what extent, if any, do the educational policies that target the community consider the inputs of stakeholders like teachers and the girl-child within the community? Thirdly, to what extent, if any, is the education of the girl-child in Eastleigh influenced by the context of the community? This research seeks to investigate the perception of teachers and students on the above-stated issues in order to propose a possible curriculum guideline for the education of the girl-child in the Eastleigh community; hence the main research question:

⁵ See Segura, Desiree. "Talk to me about my daughter" in The Barnabas Letter. Vol.5 No.2. Internet sources. Accessed 2009-10-20

What are the factors as perceived by teachers and girl-children that influence the infusion of human rights education and values into the teaching-learning practice of Eastleigh secondary schools of Nairobi, Kenya, and what possible curriculum guidelines are necessary to foster the education of the girl-child in the community?

In order to clarify the main research question, the following sub-questions needed to be addressed; the first of this by a means of a literature review and questions two to five by means of empirical research:

1. What are the concept of human rights education, values education, curriculum development and a democratic classroom atmosphere?
2. To what extent, does the urban context of Eastleigh influence the education of the girl-child in the community?
3. To what extent does the curriculum in Eastleigh secondary schools promote human rights education and values for the girl-child in the community?
4. What factors necessitate the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools?
5. What curriculum guidelines are necessary to foster the education of the girl-child in the Eastleigh Community of Nairobi, Kenya?

1.2 LITERATURE OVERVIEW

1.2.1 Human rights education

Human rights education is a human right and is a necessity for sustainable development in a responsible society, as well as for civil and social equality (Qureshi, 2004: 76). Human rights education can provide protection from “discrimination, unfair treatment, undemocratic attitudes, exploitation, human rights illiteracy and abuses of human rights at any level’ (Qureshi, 2004: 80).

The literature offers various perspectives on the concept of human rights education. Starkey (1991: 133) sees it as an aspect of education that is characterised by the “concern to promote justice and peace in society and in the world,” a phenomenon that thrives as justice is brought about through social and educational policies.

Perry (2007:4) agrees, upholding the concept of justice and peace and of the inherent dignity in humans which is “inviolable and independent of race, birth, gender, religion or other status that may be conferred naturally or otherwise.” Qureshi (2004:79), shares the view of Perry and Starkey, he argues that human rights education is fundamental to building a healthy democratic society which serves as the vehicle of human cognitive and emotive development and as a protective cover against discriminative treatment, the deterioration of cultural values and illiteracy.

This assertion finds support in the United Nations General Assembly Resolution 49/184 of 23 December 1994 and constitutes the goal of teaching human rights education in schools: the need for respect for the dignity of individuals in society, and for ensuring the special protection of every child, giving equal opportunities, benefits and facilities for his/her education and development (Qureshi, 2004: 77).

Another dimension of the concept of human rights education is in the domain of human rights literacy. The goal here is the dissemination of information, the development of skills-oriented training, as well as attitude formation that engenders the building of a universal culture of human rights (Print, Ugarte & Mihr, 2008: 117). A similar view, though with the addition of the element of the society as argued by Starkey and Qureshi, is held by WIN in its 2000 autumn publication where it defines human rights education as:

Training, dissemination and information efforts aimed at building a universal culture of human rights by imparting knowledge and skills and moulding attitudes, which are directed towards the promotion of understanding, tolerance, gender equality and friendship among all groups. It enables all persons to participate effectively in a free society (WIN NEWS 26-4 AUTUMN, 2000).

The common ground held by these summarised views, as enumerated by UNESCO International Congress on Human Rights Education, is in the rationale for human rights education as prerequisite for a sustainable national development in all sectors of society. The education sector plays a pivotal role in achieving this objective due to the critical part teachers play both in informing themselves on the subject of human rights education and in evoking students' positive response (Tarrow, 1987: 204). It is the teacher that creates the democratic classroom atmosphere of respect for one another. She designs the instructional plan with the students and together with them, and within such classroom atmosphere, "forms a credible basis for human rights education" (Roux 2009: 18). According to Roux (2009: 18), this could be done through the "holistic approach which requires the inclusion of all stakeholders' voices, especially the learners and teachers who are involved in curriculum development."

1.2.2 Values in education

The word 'value,' which refers to "something worth striving or living for, got its root from Latin (valere) and old French (valior) contexts" (Nieuwenhuis, 2007: 9). Nieuwenhuis (2007: 9) believes that "values and valuing are unique to being human" and that only human being can "appreciate, impart meaning to and attach value to objects, to self and to others." Values are strongly connected with moral character formation. They have to do with personal attitudes and behaviour towards other people. A moral value has to do with the good or the bad in humans in different situations. Values, when formed, "act as a guide and filtration system" that assists in thinking and decision making (Huitt, 2003: 2). They inform human judgment and compel the way actions are carried out. It could be argued that our value system is developed through being based on our interaction with others in society.

"Values, as a set of human experiences are a part of learners when they enter schools" (Ogletree & Hawkins, 1986: 335). This can be attributed to societal influences beyond the school environment (Rhodes & Roux, 2004: 25). This implies that students enter school with rules (norms) inherent in their being as a result of parental teachings, belief systems or religious institutions. These rules constitute the "value cognition" of students (Morrison, 2000: 130).

Haydon (2006: 60) in his discussion of values education separates certain conceptions of its aims, stating: “that values education is about teaching rules, about teaching people to think for themselves, or about developing virtues.” Considering any of these conceptions, it then means its success depends on the quality of the “ethical environment” in which the education takes place (Haydon, 2006: 52). Therefore, if the community has any values that need to be upheld, they would be inculcated through values education in order to create an awareness of these values in the community. We may not say people have values unless they care about these values and to “care about these values is to show corresponding actions” (Haydon, 2006: 58).

1.2.3 Curriculum

The word curriculum is understood differently by many people. Some understand it to mean a specific course, while to others it means the entire educational environment, a broad scope that involves all stakeholders in the teaching and learning profession (cf. Finch & Crunkilton, 1999). In his view, Robbitt (2004: 11) argues that curriculum is the whole series of experiences, both focussed and unfocussed, concerned with the effort to uncover abilities of individuals, or the “series of consciously directed training experiences that the school uses for completing and perfecting” the revealing of such abilities (Robbitt, 2004: 11). In essence, curriculum deals with both general and specific plans for student learning.

Two issues are of paramount importance in qualifying curriculum. One is the centrality of education stakeholders. The second is the education environment. Roux (2009: 18), siding with Finch and Crunkilton, states the necessity of the involvement of all stakeholders in transforming the context of curriculum development. Furthermore, curriculum has been termed “a cultural construction as against an abstract concept existing outside and prior to human experience; but rather as a way of organising a set of human educational practices” (Grundy, 1987: 5). Here curriculum of society’s schools is seen as an integral part of the culture of that society. In order to understand any set of curriculum practices, it must be understood as emanating from a set of “historical circumstances and a reflection of a particular social milieu” (Grundy, 1987: 6). In

this instance, one can therefore argue that “the underlying curriculum practices engaged in by people in a society” can only be understood in its social context (Grundy, 1987: 6).

Re-emphasising the issue of education stakeholders and the factor of environment in shaping curriculum, Cornbleth (1990: 24) posits curriculum as not being a “tangible product, but the actual day-to-day interactions of students, teachers, knowledge and environment.” She sees curriculum encompassing what others have called “curriculum practice or curriculum-in-use.” According to her, curriculum as contextualized social process encompasses both subject matter and social organization and their interrelations (Combleth, 1990: 24). This includes teacher and student roles and patterns of interaction which eventually provides a conducive academic setting for teaching and learning.

Further concepts such as curriculum theory and curriculum development (Pinar, Reynolds, Slattery & Taubman, 2004: 665); curriculum as product or as praxis (Grundy, 1987: 104,113 &116), are discussed intensely in chapter two in the literature review of this research. A distinction is also made between hidden and official curricula (Luther, 2001: 163) in chapter two.

1.2.4 Human rights education and the girl-child

Educate a man, and you educate an individual; educate a woman, and you educate a whole nation, so says an old adage. Girls’ education is not only a fundamental right, but it is also an important catalyst for economic growth and human development (Oxfam, 2000)⁶.

As noted in Compare (Shabaya & Konadu-Agyemang, 2004: 417), some “African countries seem to realize the gender gap in education and have been signatories to many declarations since UPE (Universal Primary Education) was signed in early 1961.” Also, the topmost aim of the declaration at the UN Fourth World Conference was to empower women and involve them on the basis of equality in every sphere of life, including education (United Nations Fourth World Conference on Women, 1995).

⁶ Compare: A journal of comparative education, Vol.34, No.3. Dec.2004

The Jomtien (Thailand) conference of the World Declaration on Education for All (EFA) in its March 1990 proceeding makes a strong case for the girl-child. It states:

The EFA agenda declared that all children, young people and adults have the right to benefit from an education that will meet their basic learning needs in the best and fullest sense of the term (1990: 417).

The terms of the declaration were that schools and classroom conditions should be made girl-friendly without intimidation or sexual harassment (Compare, 2004: 417). The atmosphere should be such that girls would not harbour fears of becoming victims of male violence. This would be an environment promoting true liberty, and one that gives adequate protection for the girl-child from violent males and rapists.

But the situation is different in some African societies (Stromquist, 2007: 36). According to Stromquist (2007: 36), experiences with the girl-child during school interaction show that boys are objects of intimidation and they subject the girl-child to ridicule whenever she makes mistakes in class, thereby making her feel dejected and neglected. Such attitudes subject the girl-child to fear, thus remaining silent throughout the teaching-learning process for fear of making mistakes lest the boys make jest of her. It can further make the girl-child lose interest in education and eventually drop out of school.

According to Stromquist (2007: 36), findings from a qualitative study carried out in schools in “different parts of Sub-Saharan Africa (Guinea, Kenya, Malawi and Togo) prove both male and female teachers show negative treatment both in their verbal comments and their behaviour toward girl children.” She claims that based on subjective data, it appears that girl-children undergo a lot of “sexual harassment and exploitation by their teachers, using the threat of poor grades in many African schools” (Stromquist, 2007: 36).

Furthermore, Segura⁷ (2007: 2) observes that up till the present century, reports from both secular, Christian, and development agencies indicate that the girl-children around the world are often that most neglected, exploited, abused, and discriminated against human beings on earth. “Even though it is not always recognized, girl-children, more often than not, are often devalued simply because of their gender, their age, and their economic status” (Segura, 2007:2). This calls for urgent attention and the need to create safe school environments to protect the girl-child from sexual harassment by adults and peers, both in school and in society. The terms of the declaration which says that schools and classroom conditions should be made “girl-friendly” without intimidation or sexual harassment must be enforced in our societal schools.

“Educating the girl-child is of paramount importance to the building of any nation, as girl-children are the women of tomorrow, and women are involved at all levels of community development” (Adetunde & Akampae, 2008: 338). This explains why Adetunde and Akampae (2008: 338) insist that education should be made accessible to women for necessary empowerment towards meaningful contribution to nation building. It is only by educating women that both their social autonomy and economic status could be enhanced and their contributions to national development maximised.

Stromquist (2007: 33) asserts that educating women has been found to have a major impact on “social development indicators such as maternal and child health, nutrition, life expectancy, fertility and resources for families in developing countries.” She associates the education of women with “lower early marriage rates” which to her is a positive outcome for society in that it may contribute to reduce crime rates, school dropouts and domestic violence (Stromquist, 2004: 33). This implies that, when women are well educated with good standing in society, they will not be subjected to forced marriage and to producing children without any financial backing. She further argues that “the education of mothers has a greater positive effect than the education of fathers” (Stromquist, 2007: 33). Furthermore, it was noted that a comparative study of 41 countries found that the ‘mother’s education’ has a greater impact than the ‘father’s education’ on student enrolment in schools in some countries (cf. Filmer, 1999). In comparative studies

⁷ “Talk to Me about My Daughter” by Desiree Segura- April 2007, Ph.D.

conducted by King and Hill and Herz and Sperling (Stromquist, 2007: 33), it was found that educating girl-children and women, also boys and men, in democratic values also helps to promote social justice and peace.

Human rights education will be incomplete and inadequate without the inclusion of issues of gender and equity. It is imperative that the girl-child must be given the same opportunity in education like their boy-child counterparts. There should be no difference in the official curriculum for girls and boys in all strata of education of any nation that seeks socio-economic and political development in an atmosphere of peace, equity and justice, but differences do occur in the hidden/null curriculum where these differences feature. The aspect of the girl-child empowerment will be further discussed in chapter two.

1.3 AIMS OF THE RESEARCH

The aim of this research is to identify the factors as perceived by teachers and girl-students that influence the infusion of human rights education and values in the teaching-learning practice of Eastleigh Secondary Schools of Nairobi, Kenya and to propose possible curriculum guidelines that are necessary to foster the education of the girl-child in the community.

The following aims emanated from the main research aim:

- To define and differentiate between the conceptualisation of human rights education, values education, curriculum development and democratic classroom atmosphere.
- To investigate the extent to which the urban context of Eastleigh influences the education of the girl-child in the community.
- To investigate the extent to which the curriculum in Eastleigh secondary schools promotes human rights education and values for the girl-child in the community.
- To identify the factors that necessitates the infusion of human rights and values in the teaching-learning practice of Eastleigh secondary schools.

- To provide curriculum guidelines that are necessary to foster the education of the girl-child in the Eastleigh Community of Nairobi, Kenya.

1.4 RESEARCH DESIGN, METHODOLOGY AND METHODS

This section gives an overview of the design, the methods and the procedures that were followed in the research.

1.4.1 Research design

Research design provides an overall structure for the procedure the research follows. It is a plan or strategy which includes data collection and analysis (Creswell, 2009: 3). Generally, the choice of a research design depends on the nature of the research question, the skills and the experiences of the researcher. At the same time, each design has its own procedure which is reflected in the process of the chosen design (Fouche, 2005: 269).

Three commonly used research designs are qualitative, quantitative, and mixed methods. These are not “compartmentalized distinct methods as research could contain elements of each but weighing more on one method than on the other, with gradations depending on the researcher’s assumptions, research strategies used and the distinct method employed” in conducting the research (Creswell, 2009:3, 4). Qualitative research employs the use of words or open-ended interview questions as against quantitative research that utilises numbers or close-ended questions as instruments for data collection. A mixed method is a combination of both qualitative and quantitative approaches.

For the purpose of this study, the researcher employed the use of qualitative research methods. This is due to the fact that the approach lends itself to exploring individual and group perspectives in complex human phenomena. The social problem in this case deals with the factors necessitating the infusion of human rights education and values in the teaching-learning

practice of Eastleigh secondary schools, as perceived by the teachers and girl-students of the selected schools.

1.4.2 Methodology

In this study, qualitative research was undertaken with the aim of providing an in-depth description of Eastleigh community with regards to the education of the girl-child. As in all qualitative research, the key concept is the idea that interpretation of reality is socially constructed (interpreted) by individuals in interaction with their world. Such interpretations of reality differ from one individual or social setting to another, and also changes over time.

Qualitative research uses many approaches that are quite different from one another. In this study, an empirical study was employed in which primary data were collected as opposed to secondary data that already existed. Data were collected through interviews, questionnaires and personal observation of classroom interaction and the school environment. As stated by Babbie and Mouton (2001: 76) in conducting such research, the researcher asked questions which are exploratory, descriptive, causal, evaluative, predictive and historical in nature (see Addendum 1 and 2). The assumed exploratory stance of the study helped to discover the problems that exist within the phenomenon being investigated and to gain new insights about human rights education and values of the girl-child within the Eastleigh community.

Furthermore, exploratory research, as described by Struwig and Stead (2001: 7), has the advantage of researching into an area that has not been studied, in which the researcher wants to develop initial ideas with more focussed research questions, and in which the researcher investigates a problem about which little is known. A qualitative design is thus engaged for this exploration.

A qualitative research method is chosen for this exploration because it serves as means of digging deep into the phenomenon under study by collecting numerous forms of data, examining them from different perspectives in order to “construct a rich and meaningful picture of a complex, multifaceted situation” (Leedy, 2005: 133).

As a phenomenological study, the researcher depends almost exclusively on lengthy interviews with a carefully selected sample of participants. Since this study endeavours to capture the perspectives and opinions of the teachers and students on the human rights education and values in the education of girl-children in Eastleigh community, a phenomenological study assisted in serving the purpose of interpretation.

1.4.3 Methods

The researcher focused the study on the perceptions of students and teachers, in agreement with Roux (2009: 18), that “holistic transformation of educational engines can only be effected with inclusion of the voices of all stakeholders, particularly that of students, tutors and lecturers.”

Furthermore, as a phenomenological research method which will depend mostly on lengthy interviews of about one to two hours with a carefully selected sample of participants, Leedy (2005: 139) suggests the “involvement of a typical sample size ranging from 5 to 25 persons, all of whom must have had direct experience with the phenomenon under study.” In these circumstances, both participants and researcher are key players in data collection.

Consequently, the following methods were used for this study:

1. Semi-structured interviews

According to Bailey (2007: 100), a semi-structured interview is used by “field researchers who enjoy some level of flexibility regarding how an interview is administered but who wish to maintain some structure over its parameters.” In this study, semi-structured interviews were used for the teachers on an individual basis. The interview guides were designed with specifically organised questions but were not necessarily asked in a specific order. Since questions were to serve as a guide for the interview but not to be dictated by them, the questions were asked in a truly open-ended fashion to allow respondents to answer in their own words without any imposition of words or response on them (Patton, 2000: 353).

There are some strengths and weaknesses in such one-on-one interviews that the researcher took cognizance of. One of the strengths of interviews is that the researcher has the opportunity to collect a large amount of data quickly and effectively and acquire depth in data (De Vos, Strydom, Fouche & Delport, 2005: 299). It also gives opportunity to the researcher to interact on a one-to-one basis between the individuals under study. The researcher also has the opportunity to ask for clarification in case of vague answers or clarification if a question is not clear (Tashakkori & Teddlie, 1998: 102). Limitation of interviews could be that they involve personal interaction and thus risk affecting the responses of the interviewee unknowingly “through gestures, mannerism, or verbal feedback” (Tashakkori & Teddlie, 1998: 102).

According to Gay, Geoffrey and Airasian (2006: 420), and noted by the researcher, there are three basic ways for collecting data. These include taking notes during the interview, writing notes after the interview and audio- or videotaping the interview. The researcher tape-recorded the conversations because of its advantage of providing the researcher with the original data for use at any time. This ensures that “words and their tones, pauses, and the like, are recorded in a permanent form that can be returned to again and again for listening” (Kvale, 1996: 160).

2. Questionnaire

Like interviews, questionnaires may have different forms and cover a variety of issues. Often questionnaires might consist of “open-ended or closed ended items” or might combine both, depending on the researcher (Tashakkori & Teddlie, 1998: 103). For the purpose of this study, I embarked on personally administered open-ended questionnaires for the girls. This was to ensure a blend of large representation and knowledgeable response from them.

3. Observation

The research observations for this study were recorded in the form of field notes. According to Gay et al. (2006: 414) “field notes describe as accurately as possible and as comprehensively as possible all relevant aspects of the situation observed.” They further state two basic types of

information that are involved in field notes, namely, “descriptive information and reflective information” (Gay et al., 2006: 414). Both of these were used in this research.

It is to be noted that “the emphasis during observation is to understand the natural environment as lived by participants, without altering or manipulating it” (Gay et al., 2006: 414). Observation is to be a non-participant, that is, the observer is not directly involved in the situation being observed. This was done to enable the researcher to observe events as they occur in the natural setting and to gain a deeper insight and understanding of the phenomenon observed.

1.4.4 Selection of participants

1. Sampling in qualitative research

Sampling is the process used to select a portion of the population for study (Strydom & Delpont, 2005: 328). According to them, qualitative research is generally based on “non-probability and purposive sampling rather than probability or random sampling approaches” (Strydom & Delpont, 2005: 328). Since the researcher had access to four secondary schools, each with many classes and many students, there was a need for sampling. A sampling procedure was used to decide on the selection of the participants.

2. Purposeful sampling

Purposeful sampling is a way of selecting participants based on some vital characteristics that makes them the holders of the data needed for the study. In the approach, sampling is made explicitly for the purpose of obtaining the richest possible source of information necessary to answer the research questions (Merriam & Associates, 2002: 12).

In this research, a total of 200 female students received questionnaires. An equal number of respondents from each school were purposefully selected from forms three and four (Grades 11 & 12) students. This was to ensure a mix of broad representation and knowledgeable response.

1.4.5 Data analysis

Qualitative data analysis is a “repetitive activity, aimed at understanding how participants make meaning of the phenomenon under study” (Leedy, 2005: 150). It is done by analysing their perceptions, attitudes, understanding, knowledge, values, feelings and experiences in an attempt to approximate their construction of the phenomenon. This process is known as “inductive analysis of qualitative data” and the purpose is to give room for research findings to emerge from the recurrent, leading or significant themes inherent in the raw data, without the restraints imposed by a more prearranged theoretical direction (Leedy, 2005: 150; Nieuwenhuis, 2007: 99).

To do this effectively, it becomes necessary that consideration be given to a number of diverse data analysis strategies which include: hermeneutics, content analysis, conversation analysis, discourse analysis and narrative analysis. In this study, content analysis was done. Content analysis is a systematic approach to qualitative data analysis that identifies and summarises message content (cf. Neuendorf, 2002). This is used to analyse qualitative responses to open-ended questions of interviews. It is a way of looking at data from different angles with a view to identifying keys in the text that will help to interpret the raw data. This enabled the researcher to look for similarities and differences in the data that were collected.

Objectives:

- To explore the notions of human rights education, values education, curriculum development and a democratic classroom atmosphere, an analysis and synthesis of relevant literature was undertaken.
- To study and outline the impact that urban, religious, ethnic differences and socio-economic context of the Eastleigh community has on the education of the girl-child, an analysis and synthesis of observation notes and a relevant literature study was undertaken.
- To study and analyse the extent to which the curriculum in Eastleigh secondary schools promotes human rights education and values for the girl-child in the community, analysis of current syllabuses of the Kenyan Certificate of Secondary Education was undertaken.

- To explore and analyse the perceptions of teachers and students on human rights education, values education and the girl-child in classroom practice, individual semi-structured interviews (face-to-face interviews) were conducted with selected teachers in the four selected secondary schools of the Eastleigh, together with open-ended questionnaires administered to the selected girls of the four secondary schools.
- To propose possible curriculum guidelines that are feasible to foster the education of the girl-child in the Eastleigh Community of Nairobi, the technique of theory/perspective triangulation (which involves the use of multiple perspectives or theories to interpret data) was used to interpret data findings from interviews conducted and the questionnaires served (Patton, 2002: 556).

1.5 CLARIFICATION OF TERMINOLOGY

To facilitate a sound enquiry into this research, the following key terminologies used are clarified.

HUMAN RIGHTS: Human rights are rights held by individuals as components of the human race. They are “a set of moral principles and their justification lies in the province of moral philosophy” (Qureshi, 2004: 20). These are rights commonly understood as being those rights which are inherent to the human being. “The concept of human rights acknowledges that every single human being is entitled to enjoy his or her rights without distinction as to race, colour, sex, language, religion, political or other opinions, nationally or status” (UN, 2004: 142). Human rights are founded on respect for the dignity and worth of each person.

Human rights include those rights necessary to ensure that each person can effectively pursue his or her own ends and objectives through, on the one hand protecting fundamental freedoms (freedom of expression and of opinion, etc), and on the other hand, ensuring through “distributive justice” that everyone has the means by which to pursue those legitimate ends, for example, an adequate standard of living, education and so on

(Harrison, 2007: 20). The common ground held by all human rights discourses is the recognition of human beings as the centre of the moral system, and human rights as accruing to each human being by the very nature of their human personhood.

HUMAN RIGHTS EDUCATION: Human rights education may be defined as training, dissemination and information efforts aimed at building a universal culture of human rights (Print et al., 2008: 117). This is done by imparting knowledge and skills and moulding attitudes, which are directed towards the promotion of understanding, respect, gender equity and friendship among all groups. It enables all persons to participate effectively in a free society. It is not just a matter of mere subject teaching in the classroom but a matter of experience and awareness “which stimulates thinking and knowledge” (Starkey, 1991: 135).

Human rights education entails more than the stipulation of information, and forms a broad “life-long process by which people at all levels of development and in all strata of society learn respect for the dignity of others and the means and methods of ensuring respect in all societies” (Qureshi, 2004: 77). “It instils in humans the notion of ethics, that is, the issues of what is right and what is wrong, what evil is, how we should relate to others and what we should and should not do” (Akinbode, 2006: 92). Human rights education empowers students in the area of “knowledge of human rights which they can make applicable to improve the social and economic conditions of the people” (Akinbode, 2006: 92).

VALUES: According to Rhodes and Roux (2004: 25), “a value constitutes a worthiness of a norm or a principle embedded in a person, a group (normally referred to as a culture group) a religion or a belief system.”

“Values are ideas about what is good, and worth having, and worth trying to achieve in life; values give meanings to the culture and society in which they are expressed” (Morrison, 2000: 124). Value is seen in terms of the desirable. Values provide standards that guide behaviour in various ways. For example, values usually influence our attitudes

and commitment to particular ideological, religious or political views. Values may be used as a yardstick in judging our conduct and behaviour to others.

VALUES EDUCATION: According to Haydon (2006: 52), the idea of values education is to think of it as an “induction into the ethical aspects of the surrounding culture; which is to say, the immediate ethical environment.” “Values education is about teaching rules; teaching people to think for themselves; or about developing virtues” (Haydon, 2006: 60).

Values education begins with teaching a rich vocabulary of values and helping the child to gradually relate his own value cognition to value terms, which is, making him more conscious of his ability to recognise values and to state them in words.

EDUCATION: From the anthropological perspective, education means the sum total of the entire learning experience of a person (to be in line with life-long learning). Education (or formal education) is a planned intervention designed to affect the learning experience of people through official, predictable, systematic learning experiences (cf. Cohen, 2000). “Education is seen as an instrument for raising and refining standards of social competence, thought and life” (Luther, 2001: 120).

Education influences and reflects the values of society. It is also a route to equality of opportunity for all, a healthy and just democracy, a productive economy, and sustainable development. It is the place of education to reaffirm people’s commitment to the values of truth, justice, honesty, trust and a sense of duty.

CURRICULUM: The common dictionary definition indicates that curriculum is either the course of study offered by an educational institution or a particular course of study in a disciplinary or professional specialty, for example, the home economics curriculum. The original Latin root of the word indicates that the word comes from “*currere*”, meaning ‘course’ such as “having run a course” (Ladson-Billings & Brown, 2008: 154).

Curriculum means the totality of the process of an educational plan of action; of what to teach (content) and why (rationale), whom to teach (student) and the circumstances under which teaching takes place, that is, the instructional aspects. “A curriculum is not merely a set of plans to be implemented, but a dynamic process of planning, acting and reflecting” (Grundy, 1987: 115).

GIRL-CHILD: According to the African Charter on the Rights and Welfare of the Child (1990/1999), “a child means every human being below the age of 18 years” (PB6031F: International Protection of Human Rights, 2007: 57). For the purpose of this research, the girl-child refers to all females within this category.

STUDENTS/LEARNERS: These are synonymous terms and are used interchangeably in this research to refer to girls and boys within the school system.

1.6 STRUCTURE OF THE RESEARCH REPORT

Chapter 1 presents the orientation to the study, which basically serves as an introduction showing in detail the problem statements, research aim, significance of the study and an overview of the research design and methodology. Chapter 2 presents the literature review on human rights education and values of the girl-child and curriculum. Chapter 3 presents the research design, methods and methodology. Chapter 4 gives an overview of the urban context of Nairobi and Eastleigh community as well as an overview of the four selected schools that participated in the research. Chapter 5 focuses on the presentation of empirical findings, analysis and interpretations. Chapter 6 gives the proposed curriculum guidelines and conclusions.

1.7 CONCLUSION

This research is significant in a number of ways. It will contribute to the development of curriculum guidelines that may influence the infusion of human rights education and values in teaching-learning practice of Eastleigh community of Nairobi, Kenya. It will assist Kenyan education policies and even other similar circumstances in neighbouring countries where similar conditions prevail, to develop a curriculum guideline that may remedy the anomaly in the education of the girl-child.

In the next chapter, the following issues will be discussed: gender and gender equity in education, the girl-child's education, concept of human rights, and concept of human rights values, values education, human rights education, curriculum theory and development, curriculum and classroom praxis.

CHAPTER 2

2 HUMAN RIGHTS EDUCATION AND VALUES EDUCATION OF THE GIRL-CHILD IN CLASSROOM PRACTICE

2.1 INTRODUCTION

This chapter deals with a review of literature on human rights, human rights education, values, values education, curriculum development, education of the girl-child⁸ and some aspects of a democratic classroom atmosphere. It is in response to the first research sub-question: **What are the notions of human rights education, values education, curriculum development and a democratic classroom atmosphere?** Consequently, the matters under special consideration include the definition of concepts, different propositions for curriculum, design effective facilitation strategies and ways in which values could be integrated into the school curriculum.

In a general, but valued assessment, Nelson Mandela noted that “Education is the most powerful weapon you can use to change the world” (Akinbode, 2006: 97). It is a tool for moral upbringing as it promotes an all-round development of virtues (Reid, 2000: 699). From an institutional point of view, education is the development that takes place within the walls of schools, beginning from the primary school up to university levels.

Furthermore, consideration is given to the role that schools should play as part of social society in building and supplementing the values that students have already begun to develop. This is done by offering further exposure to a range of values that are present in society and helping them reflect on, make sense of, and apply their own developing values to such learned values

⁸ In this study, the words “girl-child” and “female”, are used interchangeably as are “girl-children” and “females”.

(Halstead & Taylor, 2000: 176). The idea substantiates the claim made by the British House of Commons (1992: para.8.3.37) that:

Education cannot and must not be value-free... At the heart of every school's educational and pastoral policy and practice should lie a set of shared values which is promoted through the curriculum, through expectations governing the behaviour of learners and staff through day-to-day contact between them. Every attempt should be made to ensure that these values are endorsed by parents and the local community.

In essence, the goals of education must include ensuring that students learn to good effect not only about subject curriculum contents but also about persons, community of school and citizenship in general.

From an educational perspective, education has to do with developing the morals of the child in society as she constantly interacts within the community (Nieuwenhuis, 2007: 15). The society becomes significant in educational formation as every societal group has its perception of what is considered good for it. The perceived good constitutes the formulated aims for education in that society or community. This perhaps explains why some theorists argue that the education of a child is intricately linked to her or his development within the society. The view allows education to be viewed as a necessity if social order is to be maintained and societal norms transmitted (Nieuwenhuis, 2007: 5, 15).

However, there is also a cultural dimension when defining education. The assumption here is the view of education as the necessary device that adults use to instil in children required physical and emotional states congruent with the demands of both the political order and the child's destined special milieu (Cairns, Gardner & Lawton, 2001: 30). This definition has emerged as a result of the need to transmit societal norms over generations and in the process transform culture and values to meet "social order" as described by Cairns et al. (2001: 30).

Haydon (2006: 52) agrees with this view, calling all formal education a way through which “individuals socialize and are incorporated into their cultural systems.” The point of convergence of emphasis is that education performs the function of transmitting and facilitating values in societies as a means to open and to maintain its social system and to retain its core values for generations (Haydon, 2006: 118).

This, nevertheless, does not imply that education does only transfer knowledge. It is equally an assessment term. It assists students to develop the appropriate skills to deal with challenges in life that will enable them in the long run to make good ethical choices. This accounts for the view of R.S Peters (Halstead & Taylor, 1996: 111), who describes education as “the initiation into worthwhile activities, such activities being worthwhile because they provide a ‘cognitive perspective,’ a capacity to know, to understand, to engage critically and intelligently from a broadly balanced point of view.”

When properly executed, educational activities have a formative outcome for students as they may influence their morality, their social, intellectual, physical, spiritual, and emotional development and play a vital role in moulding their lives (Oser, 1998: 919; Llale, 2003: 1). Such educational activities in personal and societal development explain the emphasis of its inclusion among the fundamental rights of all citizens in every modern state. It is the reason behind the laudable ideal of the objectives of the World Programme for Human Rights Education, targeting the promotion of the culture of human rights worldwide through education (Draft plan of action for the second phase (2010-2014) of the World Programme for Human Rights Education).

In this chapter, a literature review of the following aspects, which are important to understanding the theoretical underpinning of this research study, will be discussed:

- Concept of human rights
- Human rights education
- Concept of human rights values
- Values education

- Gender and gender equity in education
- The girl-child's education
- Curriculum theory and development
- Curriculum and classroom praxis

2.2 THE CONCEPT OF HUMAN RIGHTS

Human rights are differently conceived by scholars depending on the school of thought embraced. However, one scholarly contribution that stands out by identifying, demarcating, and analysing the merits and demerits of each school of thought is Dembour's "What are human rights? Four schools of thought" (see Human Rights Quarterly. 2010. Volume 32, Number 1). This stance is discussed below and lays the foundation for the extensive discussion of the different perceptive on human rights that follow.

2.2.1 Dembour's four schools of thought

Though with permissible overlaps, Dembour (2010: 1-20) classified scholarly arguments on human rights into four schools of thought. "Natural scholars" take the traditional orthodox view of human rights as being given transcendently. As such, human rights are possessed universally by all humans simply by virtue of being humans. On the other hand, "deliberative scholars" argue for human rights that are "agreed upon" as "political values that liberal societies choose to adopt" (Dembour, 2010: 3). With that connotation, human rights merely find appeal in constitutional laws when they can be perceived by society as needful for governance.

While the "protest scholars" are not opposed to the natural view of human rights, they maintain its constant denial by the elite against the oppressed and the marginalised of society. This calls for the necessity of human rights to be "fought for" if social justice is to prevail in the face of corrupt and unreliable legalities that the deliberative scholars advocate. The fourth school of thought, the "discourse scholars" could be called non-believers on human rights. They hold that the concept does not exist but is only "talked about" by the ruling class for political expediency.

To them, this makes the universal claim of human rights by the other three schools irritating, untenable and renounceable (Dembour, 2010: 1, 4, 9).

While scholars across disciplines could be found in one or more discourses of Dembour's four fields of human rights, I argue that human rights as a 'struggle concept' of protest scholars is closer to the school of thought of a feminist theory that advocates for gender-fairness on the girl-child's education. Advocates of human rights education, echoing the voice of natural scholars, speak more forcefully from the platform of conceiving human rights as entitlements from "nature." However, the typical emphases of "protest scholars" in respect of rights of others (in this case girls and women), denouncing of injustice (in girl-children education and women empowerment), seek to redress and ameliorate human suffering (of ignorance and cultural taboos of patriarchal societies) and lends credibility to the claim that "protest scholars are generally very interested in human rights education" (Dembour, 2010: 7).

2.2.2 Defining human rights

According to English and Stapleton (1997: 1) "a human right is an entitlement or legal claim you have by virtue of being human against the state." It is a legal "right", a "freedom" universally recognised and protected under the United Nations Charter which recognises it as "the inherent dignity and ... equal and inalienable rights of all members of the human family" (English & Stapleton, 1997:1). The view here is that for legal rights to become useful, they must be embedded in universal declarations, conventions and covenants which are made enforceable on all countries through organisations such as the United Nations (UN), a trend that was set in the implementation of the Universal Declaration of Human Rights (UDHR) in 1948 (Nieuwenhuis, 2007: 24).

The extent of human rights includes civil and political rights as well as economic and socio-cultural rights of citizens, irrespective of ethnicity, culture, gender or religion. Human rights could give fundamental freedoms, allowing everyone to fully develop and use human qualities, intelligence, talents and conscience to satisfy spiritual and varied needs. They are based on

humanity's increasing demand for a life in which the inherent dignity and worth of each human being will receive respect and protection (English & Stapleton, 1997: 2-6).

On the major characteristics that define human rights, the United Nations highlights the foundation of respect for human dignity and worth, a universality in application that is devoid of discrimination based on differences, the fact of rights being inalienable, but which can be limited in specific situations; and the reality that "rights are indivisible, interrelated and interdependent, for the reason that it is insufficient to respect some human rights and not others" (UN, 2009-2012: 15 & 20).

These principles embedded in the concept of human rights have implications for the education of the girl-child in the sense that educational marginalisation defeats the inalienable, natural, equal and universal rights of girl-children in every nation, Kenya included. Perry (2007: 8) argues in support of this view by defining the morality of human rights within the notion of inherent and "inviolable dignity possessed by all humans." Morrison (2000: 128), who shares Perry's view, stated that "where such violation occurs, either by state or an organised section of the society, the resultant effects are 'social disorder and decay.'"

The girl-child's education is one of the "basic human goods" that John Finnis (Perry, 2007: 18) insists should not be intentionally harmed in accordance with the rule of natural law and natural rights, as well as the maintenance of 'fundamental impartiality' among humans. In John Finnis' view, it would seem irrational by the weight of natural law (reasonable moral principles of universal governance that are based on fairness and equity) for an individual to value her or his well-being while depriving another of her or his. The implication of John Finnis's view supports the claim of this research that educational marginalisation is an intentional harm against the natural rights of the girl-child, especially when policies, educational or otherwise, from an enlightened society promote such.

I argue that there is no way the denial of education to teenage girls in their prime years could be a component of valuing one another in society. This makes gender discrimination, for whatever reason, an affront against both the law of creation and the divine authority as defined by religious

belief systems or against humanity as defined by non-religious worldviews. This is where human rights education in communities comes to play in order to promote human rights awareness.

2.3 HUMAN RIGHTS EDUCATION

2.3.1 Concept of human rights education

According to the United Nations General Assembly Resolution 49/184 of 23 December 1994, human rights education entails both the “process by which society teaches respect for human dignity as well as ways and methods of guaranteeing such respects among humans” (Qureshi, 2004:77). Human rights education involves a life-long process through which people at all levels learn respect for the dignity of others. It guarantees protection against discrimination, unfair treatment, undemocratic attitudes, exploitation, human rights illiteracy and abuses of human rights at any level.

Beyond building a democratic society, human rights education is the foundation for creating human rights consciousness which in turn provides redress for injustice and prejudice. People should engage in the knowledge and understanding of what is wrong and right in every situation and learn to make choices. It broadens understanding across ethnicity, race and creed, especially tolerance for unity in diversity. Rather than rancour and tension as a result of religio-cultural suspicion and civil unrests, the fear of war is abated following an end to abuses of human rights of citizens, people groups and nations (Qureshi, 2004: 79 & 80).

The question to be asked is: what are the implications of this discourse on human rights for a community like Eastleigh in Nairobi, Kenya; and to what extent is the curriculum of secondary education in the community designed to bring about these essential elements of human rights education? In general, society plays a key role in determining the level of human rights education in schools (Du Preez & Roux, 2010). A society that is truly committed to human rights education will see the need for its inclusion in the school curriculum. The contrary will be the experience in places where human rights are hindered (Qureshi, 2004: 203). In the Eastleigh community, I found the latter to be the case (see 5.3.1).

My research findings showed gross absence of human rights education contents in the curriculum of Eastleigh secondary school (see 5.2.5), and I have argued in this study for necessary curriculum guidelines to effect a change in order to foster the education of the girl-child within the community, as the students neither know what those rights are, nor are the rights respected by the community (see 6.4). As noted by Du Preez (2005: 57), the existence of any community is dependent on how much rights are entrenched in its culture.

2.3.2 Functions of human rights education

Human rights education can play an important role in sensitising people about the rights to which they are entitled from birth. Young people in particular should be made aware of how to effect positive change in life and society, work towards social justice and strive for peace and tolerance (Win News, 2000). The following aspects are some of the functions of human rights education, as gathered from the works of scholars like Starkey (1991: 190) and Qureshi (2004: 153).

- Human rights education helps students to develop their mental skills and concepts which enable them to construct positively and resolve problems from one context to another and draw upon experiences to construct frameworks for understanding human rights issues in their different forms. I argue that when students are well groomed in the knowledge of human rights education, they can easily transfer their knowledge and their mental skills to solving problems in similar situations in different contexts.
- Human rights education should empower people in the area of knowledge of human rights which can be made applicable to improve the social and economic conditions of people. I also argue, in similar vein, that when students are empowered through human rights education, they will aspire for improvement in their socio-economic life.
- Human rights education can inculcate in students the interpretative knowledge of human rights. One could only imagine how, with the knowledge of human rights education, informed students would be capable of interpreting and appropriating knowledge.

My argument is that in order for all the above-stated functions of human rights education to be effected in the teaching-learning process, emphasis will need to be paid to three critical areas: the human rights education process in the schools, the teaching of human rights education in schools, and the promotion of social justice and gender equality through human rights education.

The next sections will expatiate each of these important components of human rights education in the schooling system.

2.3.3 The human rights education process in schools

According to the Office of the United Nations High Commissioner for Human Rights (OHCHR, 2004: 17), “infusing human rights education into educational systems may include various courses of action.” Some of these would include formulation of national policies that regulate education, “revision of curricula and textbooks”, promotion of sustainable “in-service training for teachers” and “the organization of extracurricular activities” that bring together the school and its community (OHCHR, 2004: 17).

South Africa’s education has paid great attention to national, legislative responsibility towards inculcating a human rights education process in schools. The Manifesto on Values, Education and Democracy, 2001, recognizes the fact that human rights education is multidisciplinary in nature and touches every area of the human experiences (cf. Manifesto on Values, Education and Democracy, 2001).

I also argue that human rights education should be infused into the curriculum in a wider context to be able to utilise the resources and perspectives available in the school. There are many subjects that have bearing on human rights education and they have much to contribute. Starkey (1991: 191) argues that students, when exposed by their teachers to global issues of human rights conditions, will have their sense of empathy and dignity activated. Such students end up internalising and personalising the concepts as active citizens.

Teachers are to be sensitive to human rights in teaching-learning process as they teach lessons about fair treatment, non-discrimination, and justice in the classroom and how fairly the classroom or school is structured and controlled. By so doing, “human rights education will be kept human” (Starkey, 1991: 192). According to Starkey (1991:192) part of demonstrating such humanity would be portraits of commendable human rights people, like Gandhi, Martin Luther King, Sakharov and Nelson Mandela. The learning outcome of such endeavour would bring students to the awareness of the nucleus of what constitutes human rights education: the promotion of justice and peace in society and in the world at large.

2.3.4 Teaching of human rights education at school

According to Tarrow (1987: 204) “human rights education is shaped by the opportunities teachers have to inform themselves about the subject and to discuss with others how it may be dealt with in their classes to evoke a caring response from their students.” Without a constant exposure to methodologies of human rights education and needed “support networks” (OHCHR, 2004: 17) via organised seminars and workshops, teachers risk being unfamiliar with human rights contents and may consequently lack the cutting edge to help their students respect these rights and recognise any deliberate violations of them.

On what the teaching-learning facilitation strategies of inculcating human rights education in schools ought to be, Qureshi (2004: 141, 150), re-echoing some of the views earlier expressed by Hilligen (1981: 58), emphasises the need for teachers to actively engage the students in the teaching-learning process. Such engagement will include the incorporation of group discussions in learning, encouragement of open discussion in the classroom, and an inclination for problem-solving exercises. He goes further to state that teacher-training schemes ought to include knowledge of “activities related to human rights education which could give students needed skills, knowledge, and positive attitudes to work towards a world free of human rights violations” (Qureshi, 2004:141).

Deliberating on what should constitute the guidelines for human rights education at secondary school level (the research domain of this study), Tarrow’s (1987: 196) report on the seminar

conclusions arrived at by some scholars and educators (cf. Perotti, 1984; Starkey, 1984; Mariet, 1981) include the following points that have bearing on this research:

- Human rights education should help students to identify equal opportunities both in school programmes and in extracurricular activities. Students should have choices according to their interest and ability.
- Human rights education should incorporate all rights; economic, social, cultural civil, political rights, and any other related programmes.
- In the course of teaching human rights education, the emotions and feelings of students are touched, thereby motivating them to protect their rights and that of others.
- Teachers of human rights education require some autonomy in teaching. They need some element of freedom while dealing with politically contentious matters. Governments and education authorities have a part to play in dispelling fears about the nature of human rights education and in giving authenticity to human rights as a suitable topic for study in the school curriculum.
- Different forms of international exchange programmes should be encouraged among students and teachers alike to make room for information rich on human rights education.

I argue that fostering human rights education in the schools demands that the classroom atmosphere permits freedom of expression by all students. I see such an atmosphere becoming a reality when the students entertain no fear and the teachers are devoid of all gender partialities, thus making for a free and full participation by all. Furthermore, teachers are to create situations in which students could develop legal and critical minds, by making them act as judges in school debates, watch proceedings in mock-trials and/or visit offices of international organisations in the national capitals that promote student internships. Each of these endeavours contributes to teaching and fostering human rights education among students by the teachers.

2.3.5 Promoting social justice and gender equality through human rights education

Human rights education is a harbinger of social justice (Akinbode, 2006: 91). Justice is understood as the promotion of the greatest good of the society in the spirit of relational

balancing of individual responsibilities and privileges (Akinbode, 2006: 92). It necessarily follows that ignorance of human rights education will negatively impact on a society's notion of justice and ethics, as an ignorant population is neither enlightened nor empowered to ensure the guaranteeing of citizens' rights and liberties (Akinbode, 2006: 92).

I argue that ignorance of human rights and of human rights values in the schooling system in many African countries has bearing on the continent's rampant social injustice, especially in the domain of education, where the girl-child has been grossly disadvantaged. This view finds support in the observation made by Carrim and Keet (2005:102) that "human rights education in schools on the African continent has been a relatively recent development and not found in all African countries." In Nigeria, the most populous nation on the continent, "girls account for two-thirds of the children out of school," not minding the fact that empowered students constitute the future leaders of every nation and stand at a vantage position to "transfer the gain from human rights education to the populace at large" (Akinbode, 2006: 93, 97).

Girl-children should not be passive but active and dynamic recipients in the schooling system; they should pay attention to what affects their identity and output especially in the continuous interplay of school relationships and cultural settings on their unique personalities. This dynamic of environmental influence on the make-up of the girl-child calls for emphasis on social justice in gender education in the schooling system. The value of social justice would promote significant moral and educational practices which form the bedrock of human rights education (Reed & Rae, 2007:16).

One aspect of social injustice is the matter of inequality in the access and availability of education (Reed & Rae, 2007: 17). A nation like Kenya, for example, stresses the need for "education as a basic right for all citizens"; its national emphasis is that schools be made available and accessible as a matter of national policy for all genders for their development (Gachukia, 1992: 15). Such a national policy, if implemented, could have fostered social justice by removing the perennial social disequilibrium and political violence that differences in ethnicity, race, gender, economic status, culture and religion provoke. The reality however is different (see 4.6).

Beyond the subject of equity in the provision of education, social justice equally addresses the related issue of “how do people treat each other in the process” of education provision, to avoid or minimize tendencies of oppression, marginalisation, sexism, homophobia and all forms of violence against gender (Reed & Rae, 2007: 17). Social justice in education may probably put an end to girls’ bullying by boys, counter segregate pedagogic practices that make the girl-child a second-rate class student to her boy-colleague. It will ensure that hygiene and recreation needs are provided across gender demands. There will be the consciousness that quality education goes beyond teaching the subject content to meeting the emotional needs of students. It will also help in building the self-esteem of the girl-child who consistently faces discrimination and marginalisation of the masculine culture of Africa’s patriarchal societies.

Curriculum developers should embrace social justice within the theory of curriculum development. Policies should embed social justice as the heart of education by infusing human rights education and values education in the contents and context of curriculum of schools (Malewski, 2010: 76). The guidelines for doing such and for ensuring the fostering of human rights education in classroom practice is the contribution to knowledge that this research has made through the proposed curriculum guidelines (see 6.4). Also, the fact that values embody what people groups consider important in life, the goal of the teaching-learning climate ought to be an infusion of the concept of human rights values in the subjects being taught to students.

2.4 CONCEPT OF HUMAN RIGHTS VALUES

According to Roux, Du Preez and Ferguson (2009: 70), human rights values could “be characterised as including those values to be cherished globally as well as locally.” Such values include “equity, equality, non-racism, non-sexism, open society, respect, the rule of law, human dignity, social justice, reconciliation, democracy, accountability and responsibility” (The Manifesto on Values, Education and Democracy, 2001). Though, according to Roux, Du Preez and Ferguson (2009: 70, 71), authors like Beckmann and Nieuwenhuis (cf. 2004) “deny the existence” of the universality of human rights values, claiming “they are not recognised or

viewed equally in all communities.” Morrison (2000: 123) however differs, holding that value “represents what people consider important in life,” and that while “it is possible for cultural values to be universal, yet they still applied in particular situations.”

Following Morrison’s argument above, it seems that building tolerance and understanding among students as well as promoting respect and acceptance in a diverse multicultural and religious community like Eastleigh in Nairobi would be strongly dependent on inculcating in students more than concepts of human rights and values. Such teaching is essential if there would be a development in students of “an understanding of diverse religions, beliefs and values in a world of difference” (Roux, Du Preez & Ferguson, 2009: 70).

Furthermore, human rights values find relevance in supporting *inter alia* learner discipline in teaching-learning practices. The goal here is for character formation through both corrective and preventive measures geared towards “maintaining discipline in classrooms and instilling certain values” in students (Du Preez & Roux, 2010: 14). According to Nyabul (2010: 410), the school environment provides the nurturing ground for human rights and values to become practical in the day-to-day living of students. Without the school-enabling milieu, human rights values cannot flourish (Nyabul, 2010: 410).

It is the need to create this enabling environment that many times poses challenges to educationists. Children cannot be programmed to respond to control indices that parents and teachers set up. On the contrary, values are influenced by socio-cultural as well as politico-economic environments of citizens, students included (Nyabul, 2010: 410).

The influence of environmental perspectives on human rights values has been postulated as where the schooling system comes in as the harbinger in helping students to “construct value systems that inform their behaviours” (Nyabul, 2010: 410). This informs my argument that the neglect of disadvantaged groups negates the position of social justice that the secondary school syllabus of Kenya strives to present (see 5.3.3). The infusion has to be done across the curriculum if students are to be empowered to get to the point where, according to Qureshi (2004: 79), they could comprehend, value and defend those rights.

2.5 VALUES EDUCATION

It has been stated that “education cannot and must not be value-free,” and that education stakeholders need to subscribe to shared values that the curriculum seeks to promote within the education system (British House of Commons, 1992: para.8.3.37). It is only as values are operational in the school curriculum that an institution could be adjudged to be fairing well. This central relationship between values and education (Nieuwenhuis, 2007: 67) and the implication of values in a school curriculum that promotes its special attention in this section of the study, starting from a clear perspective of what values are.

2.5.1 Definition of values

Values have been variously defined by Halstead (1996: 5) as “virtues which are considered inherently good such as beauty, truth, love, honesty and loyalty, as well as personal or social preferences.” The characteristics of values are said to include: “beliefs, attitudes or feelings that an individual is proud of, is willing to publicly affirm,” and that an individual has voluntarily and attentively selected to constantly act upon from possible options (Raths et al., in Halstead, 1996: 5). The implication here is that values entail ideas considered worthy and which emotionally commitments could be made. The worth of such activities, objects and experiences that define values is based on their being able to promote human wellbeing (Beck, 1990: 2). Such wellbeing ranges from “behavioural actions to eternal ideas” (Huitt, 2003:1), from goals held by persons to standards accepted for group survival, whether experienced verbally or non-verbally (Titus, 1994: 3).

Values inherently serve as a measure employed by humans to assess worth, the criteria by which people, objects or actions are judged to be good or bad, worthwhile or worthless, desirable or despicable (Morrison, 2000: 124). This makes values a principle tool for decision making and an evaluative instrument for all beliefs and actions connected with human dignity, integrity and identity (Halstead, 1996: 5). Values dictate cultural behaviour which is influenced by the principles underlying the values held by that culture (Du Preez, 2005: 50). In essence, values

provide standards that guide behaviour in various ways, besides influencing attitudes and commitments to particular ideologies, or religious or political leanings (cf. Du Preez & Roux, 2010).

Specifically relevant to this study are moral values and cultural/communal values (Morrison, 2000: 123). Each of these categories plays a fundamental role in the schooling system and the significance of these values in society plays a key role in the proposed context-relevant curriculum proposed in 6.4.2.

2.5.2 Moral values and the school system

Moral values are the standards and the principles with which we pass judgement in relation to our actions, whether good or bad (Qureshi, 2004: 37). Hattingh (cf. 1991) says that moral values are strongly connected with moral character formation. Embedded in the virtue of morals are character traits such as honesty, peace, thoughtfulness towards others and such values that promote peaceful co-existence and orderly interdependence in society (Carey, 2000: 18).

Coming to how the issues regarding moral values connect to the school system, Fisher (2000: 51) reminds stakeholders of the strategic role of education in the development of moral judgment of children both at home and at school. This is done through promoting the teaching of what is right and wrong, upholding the core value of truth-telling and caring for others as well as following socially prescribed rules. The reality of moral education, the inculcation of these core values, the opportunity to learning the underlying reasons and the skills that will help children deal with the moral conflicts that they face in an uncertain world, make moral values the centre of the schooling system.

Gardner and Lawton (2000: 251), emphasise the place of moral values in the school system, noting the propensity of children to be characterised by contradictory innate tendencies to be co-operative, to love and hate, amongst other things. This places the responsibility squarely on the shoulders of educators to teach children in a favourable school environment and classroom

practice that is thoughtful and reasonable. Children should be taught how to be thoughtful and reasonable and be capable of resolving conflicts in themselves and in society. The implication of this is that the school system should promote inquiry in the classroom that embodies the social forms of reasoning and of respect for others. By so doing, children learn how to reason and can cultivate the social habits required for good moral conduct in the community.

2.5.3 Cultural values and the school system

Cultural values incorporate all the behaviours that human beings exhibit in conformity with family environment, playgroups, socio-religious groups and other clusters of relationships (Llale, 2003:13). Values held dear by cultures become powerful forces of shaping societies and influencing institutions of government, education, and general wellbeing of society (Cummings, Tatto & Hawkins, 2001: 10). When cultural norms and societal values experience significant changes, the result is usually an equally significant and remarkable societal change. Such changes will reflect both in the organization of government, in the school curriculum and also in interpersonal relations in society (Cummings et al., 2001: 11).

I have argued in this research that Eastleigh as a multicultural community could easily be made to embrace the education of the girl-child if parents witness the projection of cherished cultural values in the school system to which their children are exposed (see 6.4.3). Education cannot be expected to thrive strongly at the expense of context. As rightly expressed by Morrison (2000: 123), “values do not exist in a void, values give meanings to the culture and society in which they are expressed.” The more the school system is void of cultural values, the more intense the possibility of negative mindsets that communities like Eastleigh may hold against the education of the girl-child. The reason for this is simple: it is cultures and societies that contribute and provide the determinant influence of what should be valued.

2.5.4 Concept of values education

According to Haydon (2006: 60), “values education is about teaching rules; teaching people to think for themselves; or about developing virtues.” His view sees all formal education as a means

through which individuals socialise and are incorporated into their cultural systems (Haydon, 2006: 52). The implication is that if any society/community has any values that needed to be upheld, it is the central task of education to bring people to the awareness of these values. This is so because the idea of values education is to think of it as an “induction into the ethical aspects of the surrounding culture ... the immediate ethical environment” (Haydon, 2006: 52). In essence values education may not be defined outside the influencing environment.

Smith (1996: 53) had earlier echoed a similar view about environment and its influence on values, especially values that students comprehend. He claims that students develop environmental values from the beliefs and attitudes that are derived from knowledge and experience of what they have been taught, have experienced, and what they have been actively involved with. His view and that of Haydon coincide with the perception of Luther (2001: 114) that the way people perceive value depends on their paradigms and prejudices, that is, the influence of their ethical environment.

My findings in this research share the same sentiment. It explains why in the multi-religious community of Eastleigh, fourteen girl-respondents in School D gave affirmative answers to the questions of whether religious belief helps their understanding on values education (see 5.3.4). It equally explains the reason for the claim by 36 others that their religious cultures weakened their understanding on values education (see 5.3.4). The difference in perception by the two groups finds its answer in the power of values education as observed in the ability of children to imitate and model actions perceived as examples.

According to Nieuwenhuis (2007: 13), a child born into a culture imitates and learns certain rules and takes such as acceptable normal cultural behaviour, which she portrays not out of understanding such values “but often in an attempt to avoid punishment or to appease significant others” (Nieuwenhuis, 2007: 13). As the child develops in his or her understanding of the world, he or she begins to attach personal meaning to the values and the underlying principles of the rules that he/she has learnt. He or she begins to organize learnt values into what can be called personalised views of life and existence which directs his or her daily choices and dictates his/her devotedness in relation to the perceived value system ((Nieuwenhuis, 2007: 13).

2.5.5 Inculcating values in the education process

Schools reflect and embody the values of a society; in fact, they owe their existence to education that the society values, and seek to influence its future development through education (Halstead, 1996: 3). Values are reflected in whatever teachers permit or promote in the classroom; in their dealings with the students which serve as a means of inculcating values in their students. Luther (2001: xii) argues that no system of education can have an important effect unless it is built on a “solid foundation of a systematic philosophy of values and ethics.”

Some societies are undergoing “serious value crises” which call for educationists to look at diverse aspects of ideas of values education and who need to agree on measures that will enhance values education (Luther, 2001: 275). For this enhancement to be realised, educationists need to look at values problems that are confronting both teachers and parents in the course of the expansion and inculcation of right values through different school activities.

Some of the values to be inculcated among students can represent national goals, ethical considerations and concepts of character building. Students and teachers need to be aware of the “nation’s rich cultural heritage, learn to value cultural and ethnic similarities as well as differences and diversities” (Luther, 2001: xiv). It is the justification for my argument for sustained organized extra-curricular activities as a part of school’s programmes (see 6.4.3).

However, rather than attempt a clarification, some schools have left the issues of values within the sphere of the hidden curriculum. In such instances, there are no systematic discussions of values or values issues in the classroom. Where that happens, values development in students will be carried out haphazardly, thereby leaving the students to imbibe values different from those that the school intends (Halstead, 1996: 4).

One argument advanced against bringing values into the school curriculum is what has been called the tendency to moralise education rather than making it “value neutral” or “value free” (Nieuwenhuis, 2007: 66). It has equally been argued that curriculum content could face the

problem of the lack of linkage in values and principles across generations, that is, a constant change in context necessitating a reinvention and redefining of values and principles (Nieuwenhuis, 2007: 68). However, Clarke (cf. 1993) does not consider this a dead-end road but a call to educational institutions to rise up to the task of serving as societal agents by propagating desired community values that need to be transmitted from one generation to the other.

I argue that the changing societal norm is itself a justification for the inclusion of values in the schooling system. This might be the main tool for education serving as tool for societal transformation. This it could do by addressing moral decadence in society and making the needed contribution through values teaching in the formal and the hidden curriculum. While values may lack universal perception, every society is value laden and the onus is on education to promote cherished, contextual values that aid human welfare in the society.

Moreover, when it comes to redressing the educational marginalisation of the girl-child in patriarchal communities, a curriculum that fosters her rights, gender equity, skills acquisition and eventual economic relevance in society needs be promoted in the interest of social justice and overall national development. This is where the inculcation of values in the curriculum becomes critical. The absence of such a gender-fair curriculum can contribute to the poor enrolment of girls from different religio-cultural backgrounds in some schools in Eastleigh in Nairobi (see 4.6; 5.3.2).

2.5.6 The inter-human process of values inculcation in the school system

The teacher, in partnership with the students in the educative process, has a very important role in value inculcation, especially as pointers to students on value-lessons (Taneja, 1990: 163). The exemplary behaviour and spotless way of living of the teacher will go a long way “to motivate and stir the value-consciousness of the students. Such a teacher free from insincerity and pretence, promotes the value standards of her or his students by being empathic and appreciative of their feelings and strengths” (Taneja, 1990: 163).

Activities within and outside the classroom environment provide avenues for teacher-student inter-personal processes through which values could be transmitted. When students, irrespective of their gender, religion, culture and ethnicity are allowed to be involved in all of a school's programmes, extra-curricular included, they will be able to inculcate many more values than just through classroom subject teachings. This accounts for the argument I posited in 6.4.3, that curriculum guidelines stipulating indoor and outdoor activities in schools can contribute to help girls and boys to acquire knowledge from their natural settings, and inculcate cherished values that each culture represented in the community of school holds dear.

2.5.7 Integrating values education across the curriculum

There is the need to undergird the curriculum with the theory of values as every subject has both intrinsic and extrinsic values, thus necessitating every study course to clearly designate not only the instructional objectives but also the value objectives of a course (Taneja, 1990: 161). The suggestion can then be valid, as offered by Taneja (1990: 162), for a total revision of all textbooks and syllabi to present to the students a total picture of the inter-relationship and inter-play of facts and values in the teaching of all subjects.

There are common ways of inculcating human values in school culture. These include "framing of curricula and development and adaptation of innovative methods" (Luther, 2001: 153). Teachers should have the knowledge of how the essentials of values and morals can be applied in different subjects and make it a component of their teaching. This is what is known as "indirect, direct and integrated methods of instruction" (Luther, 2001: 153). The success of these methods is based on the acceptance by all teachers to be agents and part of character formation in students through both the curriculum contents at their disposal as well as their own behaviours and personality make-up. Moreover, teachers are to be consistently encouraged to consciously incorporate values relevant to their various subjects (Luther, 2001: 276 & 284). Inculcating values in students equally entail a disposition among teachers that nullifies distinction and discrimination based on gender; a learning environment that ensures that boys and girls enjoy equal opportunities, privileges and obligations.

2.6 GENDER AND GENDER EQUITY IN EDUCATION

2.6.1 Understanding the concept gender

One can argue that a general perception is that the concept of gender connotes only issues surrounding girls and women. In many studies, there has been significant misunderstanding as to whether gender is merely a synonym for girls and/or is inclusive of issues faced by boys (Ginsberg, Shapiro & Brown, 2004: xviii). In some studies, there is still a limitation imposed on gender along sex roles that are purely biological and naturally unchangeable.

Gender roles are generally socially constructed by a society and can be changed over time. This is because “gender is concerned with psychological, social and cultural differences between males and females” (Akpotor, 2009: 2506). Gender role refers to socially determined roles and relations between females and males and other gender issues in societies. It is a term that in a broader perspective delimits socio-cultural classification of women and men, a classification that depends on societal norms and values, based on the given roles of men and women in each society. Being then socially constructed by the society rather than biological, gender roles can be changed over time.

In this study, the term gender is inclusive of all sexual orientations. It embodies all socio-cultural issues of ethnicity, culture, religion and economic status that apportion significant differences and meanings to the girl/boy perception.

2.6.2 Notion of gender equality and equity

Gender inequality and inequity are worldwide issues and phenomena in many sectors of life. The occurrences are however expressed and experienced differently in different parts of the world. Though arguably, this accounts for the view of Adeyeye and Akinbami (2010: 2704) that gender inequality is the reality in all regions of the world, whether considered on socio-economic, legal or political grounds (cf. Hendriks 2009; K’Akumu & Olima 2007: 93). With

gender inequality, especially in the domain of education, the common occurrence especially in the developing nations is the low potential development and capacity building of the female work-force.

1. Educational marginalisation and low level of women empowerment

It is fast becoming a feature of African rapid urbanisation (Verster, 2000: 16), to have city communities polarised on the basis of social class and wealth distribution (see 6.1). While urban governance emphasizes education for all, the slums lack infrastructure including enough schools and they suffer from a poor enrolment level of girls in comparison with boys. In a state of “subsistence urbanism” (K’Akumu & Olima, 2007: 93), the girl-children serve as shop-keepers, suffer from being withdrawn from school and work in many cases as children of the street. Furthermore, the many ethnic and religious associations that dominate the social context of Nairobi’s metropolis (Kim, 2009: 67) do not have a common stand against the abuse of the girl-child as child labour.

Siding with Adeyeye and Akinbami (2010), I argue in this study that distinction and discrimination of gender, rather than parity and equality between girls and boys, is the feature of the education sector of some African nations, Kenya included. Based on the data outlined in the empirical research of this study, gender-centred policies targeting gender differences in education is essential for national development. Gender discrimination and marginalisation of the girl-child in communities like Eastleigh, in Nairobi, call for policies to address differences and structures that put girls and women into the disadvantaged sector of society (Dieltiens, Untrehalter, Letsatsi & North, 2009: 365).

The bottom line therefore is seeing gender as a social construction that transcends biological sex. The reality is that societal roles assigned to men and women are both biologically and socially determined. This makes gender equity critical to women’s emancipation and empowerment, especially in the field of education.

2. Equal opportunity and access to education

Gender equality denotes equal opportunities, rights, privileges and obligations being enjoyed by both men and women in all spheres of the society's life. Within the education sector, equality of the different sexes occurs when boys and girls are granted the same opportunity to develop cherished personal ambitions through equality of access to education (Akpotor, 2009: 2505). It is a prerequisite to achieving developmental goals of prosperous nations. A nation that focuses on poverty alleviation, food and health for all and wishes to prevent environmental degradation knows that enrolling equal numbers of girls and boys in educational institutions is the critical element for the underlying required knowledge for such endeavours (Akpotor, 2009: 2504).

Achieving national development goals demands that gender equity introduces the concept of fairness to giving equal opportunity, treatment and privileges of accessing resources to girls and boys, women and men. The call for gender equity affirms the reality of the world's patriarchal societies putting a limit on women; debasing and relegating their roles as well as circumventing their rights with all forms of discrimination contrary to the 1979 United Nations Convention on Elimination of All forms of Discrimination against women. In many nations of the developing world, unlike in the developed West, women are denied the same equality with men, and who gets what in a nation's economic resources, political rights and wealth allocation depends on whether the citizen is male or female (Adeyeye & Akinbami, 2010: 2704).

3. Role modelling and gender equity

A major setback to educational empowerment of girl-children which hinges on the dilemma of gender inequality, especially in Africa, is the dearth of female role models. Most schools have more male than female teachers, a development that is capable of giving the girl-child a poor perception of girl-child's education in society (see 4.6). Lack of gender responsiveness in teacher employment, especially in co-educational schools, holds the ace of signalling an inferiority complex to the girl-child in schools. The American Association of University Women has rightly argued that such a hidden curriculum does not only stand to deter the enrolment of the

girl-child in schools, it could also decrease “motivation for engagement, effort, growth, and development” among women (AAUW, 2009: 214).

Eshiwani (1993: v) agrees, noting that the inclusion of women in the full range of curriculum development will promote the interest of the girl-child in science- and technology-related subjects, a domain that for long was traditionally reserved for men in nations like Kenya. I argue in this research that when women scholars are made more visible in the teaching-learning practice (both as authors, teachers and administrators), there will be a surge in girls’ educational rights as well as in their general interest in academic pursuits (see 6.4.1). A possible end product of such positive development would be an increase in the promotion of gender equity and equality in both education and allied societal institutions.

4. Gender equity and the demand for social justice

In the supply of education, gender equality refers to ensuring that girls and boys have equal access to enrolment and other educational opportunities in society. However, the recognition of differences in gender (sex) and the disadvantages that girls face, particularly in patriarchal African societies, underlies the need for emphasis of gender equity through the pursuit of fairness in the distribution and consumption of education. While consenting to equal treatment of genders, the fact remains that girls face peculiar circumstances in the society that limit their educational opportunities and advancements.

As argued before, educators need to put policies in place to make the girl-child value education and encourage her leadership position in the schooling system in order to develop her to a greater level of consciousness and self-esteem (Dieltiens et al., 2009: 370, Stromquist, 2007: 36). This should not be limited to the school environment but extends to the home as well. Parents should, wherever possible, also serve as role models to their girl-children, especially by not subjugating them either through religion or culture and the perceived role-models that society expects from them.

Gender equity is critical to building “a democratic, non-racist and non-sexist education system” (Dieltiens et al., 2009: 365). Parity in school enrolment and equal participation in the teaching-learning practice by both sexes are essential ingredients of gender equity. Any form of male dominance or female subservience in the schooling system defeats the notion of gender equity. Therefore the education environment where male teachers and students sexually harass the girl-child, subject her sexuality to mockery or downplay her academic success story are denying her the recognition accorded to boy-students (Segura, 2007: 2; Richardson & Sandoval, 2007: 47; Walkerdine, Helen & Melody, 2001: 56 & 61).

Linking social justice and education, Nieuwenhuis (2007: 39) posited the inclusion of “a social dimension” of human rights education that is geared towards developing human identity and at the same time “ensuring a cognitive and emotional commitment to social justice and fairness, not of a parochial nature, but as members of the human race.” Within the principle of social justice, the girl-child has absolute rights and equally merits, like the boy-child, an unreserved respect and dignity (Perry, 2007: 15). To foster her education and maintain her parity with the boy-child in the schooling system, a gender-fair curriculum that embodies the notion of social justice must be made the bedrock of curriculum planning and of the teaching-learning practice. Regrettably, the analysis of the syllabus of the secondary schools in Kenya shows a gross deficiency in embodiment and understanding of what a gender-fair curriculum is on the part of the curriculum planners (5.2.5).

2.6.3 The gender-fair curriculum

A gender-fair curriculum, as stated by the curriculum developer and researcher, Gretchen Wilbur (Flinders & Thornton, 2004: 210) is a “curriculum that acknowledges and affirms variation, it allows both females and males to discover and identify positively with messages about them.” Such a curriculum is integrated, weaving together the needs, experiences and interests of both girls and boys. According to Flinders (2004: 207) the basis for a gender-fair curriculum is the focal point on how little teachers are exposed to training, and teaching about women and girls (see Chapter 5).

Wilbur of the American Association of University Women (AAUW, 2009: 216), identifies six attributes of a gender-fair curriculum. These include variation, inclusiveness, accuracy, affirmation, representation, and integrated attributes (see Chapter 5.2.2 for a detailed discussion of the six attributes). The presence of these attributes in a curriculum holds the possibility of promoting among girl-children the sense of positive self-understanding and recognition, the worth of individuals and groups in society and the world at large, and an integration of experiences of both genders in the schooling system through the congruency of needs and interests (AAUW, 2009: 216).

Wilbur (AAUW, 2009: 217) also categorises many attempts to design gender-fair courses as “pullout curricula,” which target a ‘problem’ population (for example, pregnant teenagers or persons with disabilities), or “fragmented curricula, which add units on women’s issues,” to the main curriculum. Such approaches, she maintains, fall short of authentically gender-fair integration of women into central course content.

A school curriculum that is gender-fair can help girls to understand the extent to which their lives could be damaged by the acts of rape, battering, and exposure to pornography. According to Flinders (2004: 220) it is important that boys also should take cognisance of the damages these acts cause to both the victim and the perpetrator. It is the inclusion of such curriculum elements that forms the basis of a gender-fair curriculum in schools.

I argue in this research for the promotion of a gender-fair curriculum to counter the marginalisation of the girl-children in education in Africa’s patriarchal communities such as Eastleigh in Nairobi, Kenya (see 6.4.1). In essence, the extent of success in promoting the girl-child’s education in such societies may be directly proportional to the extent to which the school curriculum reflects gender-fairness.

2.7 GIRL-CHILD EDUCATION

Whether the girl-child’s education will be enhanced or jeopardized in any society could be dependent on a number of factors. As fully discussed below in the paragraphs constituting this

section of the study, top on the list of such factors is the ‘value’ the community places on girl-children. Other determinants may include the level of access to education that is made available to girls in the face of a society’s challenging the mode or its gender disparity, a disparity influenced by socio-cultural as well as religious differences.

2.7.1 The value of the girl-child

The value placed on the girl-child by a community or culture dictates the value placed on her education. It seems that the African continent poses a graver dilemma to the value of the girl-child and consequently her education and status. She is “marginalized firstly for being female,” secondly “for being a child whose well-being is made secondary to that of adults,” and thirdly for being an “economic burden to the family that would bring her up only to see her ending up in a marriage relationship that is not culturally expected to bring back returns for all investments made on her over the years” (Segura 2007: 2). All these perceptions and customs have implications, mostly negative, on the girl-child’s education in the different cultures that make up the over 3,500 ethnic groups that constitute the African continent (Johnstone & Mandryk, 2009: 20).

Martin (2006: 22) argues that men are privileged in consideration for top jobs irrespective of the women’s level of education and performances. She further argues that highly paid men dominate the elite club of financial industry and multinational corporations and that “female graduates can expect to earn 15 per cent less than their male equivalents by the age of 24” (Martin, 2006: 22). This practice of underpaying women in comparison to men, as alluded to by Martin (2006: 37), accounts for the outcome, in most instances, in which the greater the entry of women into traditionally rewarding professions, like medicine and law, the higher the tendency of the status rate of those professions to drop in the view of society. It shows the extent to which women could be perceived with disdain in some cultures.

World leaders, such as former UN Secretary-General Kofi Annan, have called on nation states of the world to note “the role and powerful impact of girls’ education and described it as an accelerator of progress and human development” (Adetunde, 2008: 339). I argue in this research

that all stakeholders in the education sector need to collaborate to ensure the promotion of the girl-child's value by positively influencing her education opportunities in both the community and the school environment (see 6.4.2).

2.7.2 The dilemma of gender disparity and of the girl-child's access to education

According to Stromquist (2007: 34), "in 2002, about 104 million children of primary school age were not enrolled in school, of which 75% are girls. Most of these children reside in sub-Saharan Africa, South and West Asia, which suggests that gender disparities in those regions will persist in the near future." Generally, girls in sub-Saharan Africa drop out of school at a higher rate than boys because of "the intensive domestic work demands" leading to "greater absenteeism than boys" (Stromquist, 2007: 35).

In the specific case of the Kenyan nation, though there is a school enrolment of nearly 96% for both girls and boys, especially at the primary level, the dropout rate among girls far surpasses that of boys at the secondary school level (UNESCO, 2003). In Kenya, data indicated that boys' enrolment is consistently higher than girls' and the gap widens with age (UNESCO, 2003). Two major issues are indicated. First is the higher drop-out rate of girls compared to boys in schools. Secondly there are probably more girls withdrawing from school at an earlier age than boys, due to early marriage or the factor of parental preference for boys' education (Kabubo-Mariara & Mwabu, 2007). What may not be easily overlooked is the equally significant problem of repeating classes due to constant failures, a phenomenon that may be more pronounced among girls than boys (cf. Glick & Sahn 2000).

2.7.3 Girl-child-education and balancing diversities

Socio-cultural and religious diversities could jeopardise the education of girl-children from minority groups in multicultural communities. This is due to the fact that deep structural divides tend to undermine equality of dignity which forms the support base of human rights across genders (Osler, 2005: 4). This accounts for why in some communities, girl-children from a socio-religious, cultural and racial backgrounds could be denied access to education on the

grounds of being in possession of cultural values considered an abomination to that of the majority (see Chapter 5 for an Eastleigh example).

Access to education ought not to be denied on the basis of religious beliefs or cultural values that demands individuals to observe a code of dressing. Osler (2005: 10) argues that such codes should not prevent people from getting the job they are otherwise qualified for or prevent them from taking part in a learning community. Instead, it is the school that should re-assess its rules or traditions, so as not to exclude any group of people. Therefore, restrictions on women cannot be justified on the grounds of fixed cultural values which disallow them a voice or place them in an inferior position.

Neither also is it justified to favour undesirable practices, of forced child marriage on grounds of high esteem of cultural differences (Osler, 2005: 10). Parekh (Osler, 2005: 10) also confirms that human rights principles provide an important framework for handling differences, and also emphasises the importance of essential values such as tolerance, mutual respect, dialogue and peaceful resolution of differences.

I argue in this research for curriculum guidelines that promote such subjects that will lead to an appreciation of interdependence among students of all socio-cultural and religious backgrounds in order to boost healthy interpersonal relationships (see 6.4.1). Such guidelines could be developed in schools as an approach to allow young people to see themselves as an integral part of the community and at the same time respect their differences, to contribute to the guarantee of authentic equality. Carter and Osler (2000) state that what is important to the young people is their capability of making interconnections between these concepts and experiences. Therefore, human rights must engage teaching and learning in, for and about human rights across the school and not in isolation in classroom practice (Osler, 2005: 12).

2.7.4 Encouraging the potential of girl-children in schools

A way of motivating the girl-child's education is to include women authors in the syllabus of school subjects. In pursuance of this goal, feminist teachers have sought ways of including

women in the full range of curriculum content by using women and girls as well as men and boys as examples in classroom teaching-learning content. This means that both genders feature prominently in the choice of authors, the appointment of teachers and references to national heroes and heroines. Girls then have the opportunity to see this as a great opportunity, “learning about the achievement of those with whom they can identify, (which) will lead to the development of greater self-esteem and self confidence” (Starkey, 1991: 159).

Esteeming the girl-child and by so doing encouraging her potential has equally to do with the way she is addressed and treated in the classroom by the teacher, as has earlier been argued in this chapter. By acknowledging her work and progress among peers and by giving her equal treatment, the potential of the girl-child could be enhanced at schools. Beyond the classroom, equity in the employment market can also boost the potential of the girl-child.

The emphasis of this research is that the more the girl-child’s self-esteem receives the needed improvement, the more girl-children’s enrolment in schools will rise and their academic output be encouraged. Flinders (2004: 210) has argued that girls’ self-esteem drops as they go through school, even though these girls perform better than or as well as boys on many standardised measures and get better grades. Cathy Nelson, a teacher-trainer, attributes this drop in self-esteem to the negative messages delivered to girls in school curricula (cf. Nelson, 1990). Findings maintain that the situation will be reversed and the girl-child’s education will experience a positive upturn when there is no more girl-child sitting in class everyday hearing the message that women’s lives count less than men’s (Flinders, 2004: 207-210).

I argue, furthermore, in this research that fostering the girl-child education in schools demands integrating human rights education across the curriculum as this would ensure that every school subject has significant human rights education content. Such endeavour will enlighten teachers and students on human rights education and ensure respect for gender, the promotion of tolerance and activation of academic interest among the often marginalised girl-children. There is also the need for a holistic approach in the teaching-learning of human rights education. Curriculum planners must insist on a democratic classroom atmosphere if human rights education and consequently the girl-child education are to be fostered in schools. Such an

atmosphere should encourage self-expression by all students and be gender sensitive. In a democratic classroom atmosphere sustained by appropriate curriculum, team work is fostered among teachers and students; all students are actively involved in participatory, dialogued teaching sessions (Jacobs et al. 2003: 16).

2.8 CURRICULUM THEORY AND DEVELOPMENT

2.8.1 Definition of curriculum

There is no universal agreement among experts on what the concept of curriculum really is within the education sector (Glatthorn, 1987: 1). One view refers to it as planned learning at personal or group levels that the school guides within or outside its environment, with the goal of imparting into students desired skills, knowledge and attitudes (Oluoch, 1982: 7, cf. Kelly, 1999). The emphasis here is on the role of the school as the key player on planning and executing curriculum. This view provides the foundation for the perception of curriculum as “subjects and subject matters” which are outlined in planned documents used for educating students enrolled in a particular school at a defined time (Oketch & Asiachi, 1992:4).

Although from a broader perspective, Saylor, Alexander and Lewis (1981, 54), share the views of Oluoch (1982), Glatthorn (1987). Oketch and Asiachi (1992) define curriculum within the school environment as “a plan for providing sets of learning opportunities for persons to be educated” within “a single school centre.” They, however, improved on the “subjects and subject matters” limitation of curriculum within the definition provided by Oketch and Asiachi by adding to the scope of curriculum as including “curriculum as experiences, curriculum as objectives and curriculum as planned opportunities for learning” (Saylor, Alexander & Lewis 1981: 4-7).

But more expressly and in an all-encompassing manner, the definition of Oliver (1977: 8), that divides curriculum into four basic elements, a programme of studies, a programme of experiences, of services and the hidden curriculum, finds more acceptance with participative educationists because it brings out an important part of curriculum theory and practice, which is

the hidden curriculum (Jacobs et al., 2003: 92). Similarly, Ladson-Billings and Brown (2008: 154), admit this view and emphasise the value and significance of the body of work that addresses the need for curriculum to mirror the knowledge and perspectives of all of the constitutive groups of the society, knowing that all cultural works, together with the curriculum, have a way of jointly promoting the culture of the community of the school.

Summarily, all these various definitions of curriculum point to the fact that curriculum has to do primarily with subjects being offered at school, the subject matter of each course, the intended objectives that they set out to achieve and the overall experiences (hidden/invisible curricula) acquired by the students at the end of the teaching-learning process. However, for the purpose of this study, curriculum includes planned learning experiences as well as those experiences which are not consciously planned or intentionally taught, but which influence, to a great extent students' development and way of life (Jacobs & Chalufu, 2003: 93). A more comprehensive treatment of these various aspects of curriculum is the main subject matter of the rest of this chapter and of the next.

2.8.2 Hidden/Invisible curriculum

The hidden or covert curriculum implies the kind of knowledge children acquire from the natural setting and organisational plan of schools, as well as from the attitudes and behaviours of administrators and teachers (cf. Longstreet & Shane, 1993). This includes both positive and negative messages, based on the models provided and the way the learner or observer perceives them. Luther (2001: 163) describes it as the programme of courses that schools offer which is not included in the written/visible curriculum.

What classifies covert curriculum as hidden “is not because it cannot be seen but because it is not really taught directly by teachers” (Luther, 2001: 163). The matters are incidentals and no assessment is done on them (Jacobs & Chalufu, 2003: 94). These include, “but are not limited to, such things as deportment, punctuality, simplicity, civility, honesty, self-respect and respect for others” (Luther, 2001: 163). These are qualities that schools should uphold and inculcate in students as the foundation for their everyday endeavour. It is impossible for any school to run

appropriately if students are not behaving right, and there is no way students can excel in schools if the educators fail to instil characteristics like self-control and tolerance. These values, which according to Luther (2001: 163) are “not just (as) moral homilies,” need to be inculcated into “the life of schools.”

But the question is: how can the hidden curriculum be taught and assimilated? First and foremost, it could be done mostly by example and practice and only on rare occasion through learning. Luther (2001: 164) argues that the most effective way to influence students is through modelling, showing:

good behaviour not just through teaching of catechisms and lecturing. Therefore, teachers need to take the “initiative to create a supportive, intimate and positive relationship between themselves and their students. Also, an environment that reinforces the value of learning and improves the process of learning must be established (Luther, 2001: 164).

I argue that the hidden curriculum is potent and far from being an appendix in policy documents that are geared towards national education development. This calls for educators to pay more than lip service to its educational contribution. The organisational plans of schools, for example, that foster the dearth of female teachers (all co-educational schools involved in this research either have fewer female teachers or none at all) is a hidden curriculum capable of signalling female inferiority in society and deterring school enrolment of girl-children (see 2.2.2 and 4.6). When the reverse is the case, effective learning is enhanced and motivation of the girl-child is high, both in the school as well as in the school community.

2.8.3 Curriculum development and policy

Curriculum development has been described as “a generic term which includes policy, design, implementation, technology, supervision, and evaluation” (Pinar et al., 2004: 665). It includes not only the development of guidelines and criteria with which curriculum must comply but equally measures that schools take to effect necessary changes in the curriculum.

On the other hand, curriculum policy relates to regulatory laws dealing with what schools are to teach students (Elmore & Sykes, 1992: 186). As posited by Pinar et al. (2004: 666) curriculum policy “functions on many levels as organizations of authority.” According to them, “policy stipulates relationships among various interests: the school boards, administrators, and teachers” (Pinar et al., 2004: 666). It guides relationships in the functioning of the Parent Teachers’ Association, the writing of guidelines for subject choice in schools, and in “the provision of finance and hierarchies of the schools’ governing boards” (Elmore & Slykes, 1992: 186). I argue that such policy is particularly ideal for implementing a gender-fair curriculum that would promote the girl-child is education in urban, multicultural societies like Eastleigh in Nairobi, Kenya (see 6.4.2).

2.9 CURRICULUM AND CLASSROOM PRAXIS

Curriculum experts present different views of curriculum in the literature (Ornstein & Hunkins, 2009:11; Greene, 2004: 135; Grundy, 1987: 113, 115; Slattery, 2006: 93). In this chapter, seven such views on curriculum and their bearing to this research are fully discussed.

2.9.1 Curriculum as subject and subject matter

The generally accepted concept of the curriculum is that of curriculum as subjects and subject matter (Ornstein & Hunkins, 2009:11). The notion here is that subjects are to be taught by teachers and learned by students at all levels of education from primary to college (Saylor, Alexander & Lewis 1981, 4). Not surprising then, even the learner hardly perceives curriculum beyond an arrangement of subjects, sometimes made harder than her level of comprehension (Greene, 2004: 135). In this conception of curriculum, there is a course of study for every subject (for example, Mathematics, Geography or Religious Study), which guides the course of study of students during their learning process in a given school.

I argue that there is no doubt that curriculum as subject and subject matter still has a strategic place in the teaching-learning practice. Examination councils and committees are generally

mandated by regulatory organs in nations of the world to develop tests and conduct examinations on specific subjects and award certificates to successful candidates based on their performances in the prescribed examinations for those subjects. Whether students are considered arts, sciences or social sciences graduates depends on the choice of specific subjects they have been exposed to in the teaching-learning practice and have been successfully examined on prior to the award of certificates tailored to those specialities.

2.9.2 Curriculum as experiences

Another view in the literature on curriculum is curriculum as experiences, an interpretation of lived experiences rather than a static course of studies to be completed (Slattery, 2006: 93). The understanding here is curriculum serving as “the entire range of experiences, both undirected and directed, concerned in unfolding the abilities of the individual” (Robbitt, 2004: 11). The point of emphasis is on the skill gained or knowledge acquired by students in the course of the learning process. It is seeing the vigour of curriculum as having to do with “students’ actual engagements and learners’ actual experiences” (Saylor, Alexander, & Lewis, 1981: 3). The experiences are acquired learning experiences gained under the teacher’s guidance, based on the view that learning instructions that are solely based on “text books” and “outlined subject matter are considered sterile” (Campbell & Campbell, 1999: 84)..

Secondary schools that offer Computer Studies without computers, Biology, Physics and Chemistry without laboratories, and Home Science without cooking utensils can only depend on information from textbooks as a guide in the teaching-learning practice. A situation where specific girl-friendly subjects, attracting an overwhelming number of girls, are denied basic academic tools that will ensure both a good grasp of the subject contents and promote an excellent academic performance in examinations does not fulfil the objective of curriculum as experiences (see 6.4.3).

2.9.3 Curriculum as objectives

Curriculum as objectives addresses the issue of specific outcomes that are expected from students. The main goal is to spell out the behavioural outcome or performance of students that prove that the intended goal set for learning has been achieved. So in objectives, the expectation is stated while learner behaviour to be observed is indicated to determine if the expectation is met. These changes occur in the domain of people's thoughts, feelings and actions, with the expression of the behavioural objectives or changes showing in what they are able to do beyond the classroom situation, at the end of the learning process (Nicholls & Nicholls, 1978: 33).

It seems to me that course contents without specific objectives lack focus. The likely outcome will be a deviation from the overall goal which the examination/assessment body seeks to achieve. Well spelt-out objectives are essential for guiding both teachers and students in the teaching-learning practice. The teachers pay attention to areas of needed concentration in the syllabi. This, in turn, assists students to acquire knowledge and gain insights, among others, on clearly defined objectives set for each subject.

2.9.4 Curriculum as practice

Grundy (1987: 68, 11) states that curriculum belongs to "the realm of human interaction," that is, the practical "interaction between teacher and students." Being a practical matter, curriculum participants "are subjects rather than objects, and so have the right of place in decisions touching the intent, content and conduct of the curriculum" (Grundy, 1987: 69).

When curriculum is referred to as a practical activity, it means an activity that is informed by a "practical cognitive interest" (Grundy, 1987: 69). The task facing the practitioner in such a situation is the interpretation of the curriculum as text, thereby denying the authority of the document by imposing its own meaning. This view places a responsibility on the practitioner to make her own meaning of the text since she knows the situation in which the provisions of the text are to be applied (Grundy, 1987: 69).

In regarding the students' status as learning subjects rather than curriculum objects, the teacher is concerned primarily with making meaning, with holistic interpretation and integration of content. This is a learning preoccupation that goes beyond interpreting curriculum texts to rendering subjects meaningful to students as both teachers and students abandon rote learning to engage in interpretation and the exercise of judgements over curriculum content (Grundy, 1987: 69, 76).

2.9.5 Curriculum as product

Curriculum is seen as product when it permits the measurement of outcomes or as product of an implemented plan of action (Smith, 1996, 2000). By addressing specific outcomes expected from students, set curriculum objectives aid the measurement of the extent to which pre-determined learner behaviours or intended learning objectives have been achieved. This accounts for Nicholls and Nicholls's (1978: 33) description of education as a behavioural transformation process in the realm of students' thought, feeling and action, with the expression of the behavioural objectives or changes showing in what they are able to do beyond the classroom situation, at the end of the learning process. However, educational theorists like Green (1986) and Apple (1979) differ from this view of curriculum as product, stating that a firm claim of the idea of reproduction allows no space for social change or improvement.

Grundy (1987: 25), supporting the view of curriculum as product, observes that whenever "education is conceived to be product oriented, teachers are expected to exercise their skills to reproduce, in the realm of the classroom, some ideas because the ideas may be inherent in the expected work practices of the teachers." Generally, teachers are expected to be orderly, which, by so doing, will positively impact on the students as well, and eventually lead to the schooling system producing "well-behaved student products" (Grundy, 1987: 25). Ultimately, what becomes of the students as a result of the skilled attention given by the teacher is a reflection of the different curriculum documents and syllabus statements (Grundy, 1987: 25).

2.9.6 Curriculum as process

Curriculum as a process is defined as not only “being seen as a tangible thing, but rather as the interaction of teachers, students and knowledge” (Smith, 1996, 2000). What this means is that the curriculum is taken to be the actual activities in the classroom, including whatever is done in preparation and in evaluation. In this sense, curriculum is seen as a form of design about the “practice of teaching but not a package of materials or a syllabus of subjects to be covered” (Smith, 1996, 2000).

In this notion of curriculum, content and means develop as teachers and students work together. The students are “not objects” to be acted upon, but have an understandable voice in the way the lessons develop (Grundy, 1987: 69). The focus here is on interactions and much depends upon the quality and the ability of teachers to generate ideas and the making of meaning in the classroom (Smith, 1996, 2000).

2.9.7 Curriculum as a form of praxis

Curriculum as praxis is a development of the process model. This approach to curriculum develops through what Grundy (1987: 115) describes as “the dynamic interaction of action and reflection,” that is, a process that links and incorporates all the elements of “planning, acting and evaluating.” In essence, the “students are active participants in the construction of their own knowledge” as they engage in individual and group assignments in the teaching-learning process (Grundy, 1987:116).

Curriculum as a form of praxis suggests the art of packaging curriculum contents in such a way that teachers and students alike are in total control of the teaching-learning situation. It creates an artificial environment that “recognises learning as a social act” (Grundy, 1987: 116).

2.9.8 Classroom climate

Classrooms are places where language occurs, where knowledge is transmitted and exchanged, and where behaviour and work are evaluated. Classroom life is the life of students and teachers (Starkey, 1991: 248).

Beyond educational “aims, methods and curriculum, the classroom climate” is the dominant force among all other processes of education (Taneja, 1990: 162). Unless students practise what they are taught, there will be no headway in the teaching of values education. Teaching the young generation to be morally good is important, “but they must also have plenty of opportunities to get habituated to the moral ideals, because the only way to learn fair play is to play fair” (Taneja, 1990: 162). Students need a friendly social setting to imitate pleasant attitudes and helpful interactions among themselves to develop and improve the growth of desirable values. With the help of a conducive teaching-learning classroom atmosphere, “values are to be taught and caught, knowledge given, and then application and action planned and insisted upon” (Taneja, 163).

This implies that the teachers should provide a classroom climate conducive to equal participation by all students. Teachers need to overcome one of the greatest difficulties in developing an effective teaching method, namely, accommodating “the uniqueness of each child which makes him or her learn differently in a learning environment” (Atoyebi, 2009: 9).

Classrooms should be places where students, irrespective of their gender, can express their views and share personal life experiences with others because “the lessons learnt best are those that answer our own questions” (Flinders, 2004: 219). Students must be given the opportunity to explore the world as they see it and pose problems that they consider important, an approach that is termed “participative” (Jacobs et al., 2003: 15-19).

One of the characteristics of the participative approach as highlighted by Jacobs et al. (2003: 15-19) is flexibility. A teacher who is flexible will not adhere to a specific lesson plan. There are teachers that so cling to lesson plans to the extent of being indifferent to the students’ needs

which arise in the course of the lesson. There is need for flexibility in balancing learner situation with lesson presentation (Duminy & Sohng, 1986: 98). The pre-planned lessons and the pre-conceived strategies for execution should be seen as just frames of reference to guide students and learning activities.

The rule of flexibility is that students need to be allowed to respond to the subject-matter presented to them. Teachers are to allow the students to express their feelings, whether they are confused or clarified before proceeding. This implies that teachers must be approachable and accommodating enough for students to interact with them in a teaching-learning environment.

An equally important characteristic of the participative approach is its feature of a democratic learning climate. Teachers bring to the awareness of the students their expectations in the classroom during teaching-learning sessions. Emphasis is placed on encouragement of self-expression, fostering of team spirit through peer teaching and group work that make teachers and students co-learners, and the use of variety of references for learning, including real life experiences (Jacobs et al., 2003: 16, 17).

2.9.9 Teachers and teaching strategies in democratic classroom atmosphere

By definition, a democratic learning climate is one that fosters students' self-expression. A democratic classroom is one that is conducive to equal participation by all students; encourages expression of opinions about social and economic problems and government's actions to receive them; emphasises student opportunities to exercise judgments and solve problems.

A democratic classroom has some common "features of the learning situations (such as environment, methods, strategies, students, and context) that are conducive to attitudinal change or the development of positive human relations" (Starkey, 1991: 178). It must be a place where girls and boys can express their feelings and discuss personal experiences. "The lessons learnt best are those that answer our own questions, students are given the opportunity to explore the

world as they see it and pose problems that they consider important” (Flinders, 2004: 219). This is an approach that Jacobs and Chalufu (2004: 15-19) refer to as the “participative approach.”

In many schools, democracy and its values are relegated to the background or never dealt with in practice. Teachers are seen to be the ‘possessors-of-knowledge–while-ruling-by-authority’ which becomes the accepted norms in the classroom. Students are subject to the curriculum contents with which they are not involved in the preparation.

Teachers’ roles and functions are of great importance in democratic classrooms where teachers are seen as “exemplary persons” by students (Starkey, 1991: 177). It is expected that teachers should be able to understand themselves and understand with others from other cultural, racial or religious backgrounds. Teachers who are sure about their own individuality are not likely to diminish others or “reinforce structural inequality and institutionalized discrimination” (Lister, 1991: 177). Teachers in a democratic classroom atmosphere tend to avoid all forms of discrimination in classroom practice, and are conscious of their expectation to not use derogatory language on the students. Teachers who operate within this sphere of a democratic classroom atmosphere end up giving maximum opportunities to students to perform to their best capacity.

Furthermore, the teachers’ roles as methodologists/facilitators and strategists are very significant to teaching-learning process. Teaching-learning by its nature is a two-way process, between the encoder and the decoder. By simply teaching contents many times over does not always result into expected human rights attitudes, but the use of teaching strategies that can promote gender-equitable learning environments does. Such strategies comprise using more than one text-book, eliminating sexist language, and showing fairness in the treatment and expectations of both girls and boys (cf. Kahle, 1983).

Research indicates that in classrooms where there are no gender differences, subjects become “girl friendly,” with less social contrast and rivalry and an atmosphere that students find warmer and fairer (Flinders, 2004: 213). In their study on “*Women’s Ways of Knowing*”, Belenky, Clinchy, Goldberger, and Tarule (1997: 113) point out that for many girls and women, successful learning takes place in an atmosphere that enables students to forcefully enter into the subject

they are studying, an approach they term “connected knowing.” They argue for classrooms that emphasise cooperation and explore diversity of opinion, which implies that an approval of an individual’s personal experiences and perspectives can assist students’ learning.

Flinders (2004: 214) agrees, stating that competition easily gives way to cooperation and healthy interrelationships across race when cooperative learning is managed in the classroom. Such a cooperative spirit would promote group unity and interdependence and consequently the achievement of intended academic objectives.

Arguably, Starkey (1991: 178) reports that attitude and values formation towards other groups begin in children from age three and when such attitudes are formed, values do not change easily. Teaching strategies that could bring about possibilities of change would have to involve the combination of participation of exemplary educators serving as role models and demonstrating positive attitudes. There will be the need to set common goals with incentives that propel group work by students from diverse backgrounds. Of importance also would be the demarcation of respectable gender limits, as students become experimentally involved in class work at personal levels (Starkey, 1991: 178).

In essence, the uniformity of the scholarly view is that a democratic classroom must have some features of the learning situations such as environment, methods, strategies, students, and context that are favourable to attitudinal change or the improvement of constructive human relations in an atmosphere of gender equity and respect for both among students and between students and teachers.

2.9.10 Teachers’ attitudes in the teaching-learning process

Stromquist (2007: 36), in his study that explored the teachers’ attitudes in teaching-learning processes in Kenya, “established that girls were affected by unhelpful teacher attitudes towards them (though boys were not).” Another study carried out in Kenya (Lloyd 2005: 36), revealed “various indicators of gender treatment by teachers, family control and several indicators of school quality (were) linked with the likelihood of girls withdrawing from school, but not for

boys.” These studies suggest girls are more vulnerable than boys to negative treatment in the teaching-learning process.

Moreover, “qualitative studies carried out in schools from different parts of sub-Saharan Africa (Guinea, Kenya, Malawi and Togo), proved teachers show preference, both in their language and their attitude to boys in particular” (Stromquist, 2007: 36). Research showed that girls undergo a lot of “sexual harassment and mistreatment by their teachers, using the threat of poor grades in many African schools” (Stromquist, 2007: 36). In most African countries where there are conflicts and wars, women and girls tend to be sexually abused, with negative consequence on their participation in the education sector. This was the situation during 2007 post-election violence in Kenya. Many were displaced, subjecting girls to rape and sexual assaults, thus compounding the high rate of girl-child dropout of school, in a nation where only “six per cent of the women of North Eastern Province are literate; and where only 2.9 per cent of girls who finish primary school in the Far North area of Moyale go on to attend secondary school” (Gifford, 2009: 28).

According to Gardner and Lawton (2000: 57), “research carried out into group work shows that the teacher has a vital role in structuring the social and cognitive context of learning.” Shilubana and Kok (2005: 100) emphasise teachers’ responsibility for the wellbeing of students who are without care at home. This calls for “teachers to act as part of their extended family that care, support, feed and develop students” (Olivier, 2009: 42). Teachers need to follow up students at home to know them and their struggles, without which students could be left to themselves in the society (Shilubana & Kok, 2005: 101). This, according to Olivier (2009: 42), is because a teacher’s life has “a powerful positive influence in the lives of students and their future expectancy.” Moreover, teachers as educators could use all avenues open to them to kindle hope that would enhance “academic performance and lower the rate of dropout in schools” (Olivier, 2009: 43).

2.10 CONCLUSION

The education sector is faced with the need to bring teachers and students to an understanding of human rights education and its concomitant effect on the girl-child education. Equally challenging is the need to internalise an acceptable social and moral behaviour that a democratic classroom fosters within the teaching-learning practice. The discrimination against the education of the girl-child makes a mockery of the aspirations of nations for socio-economic development and the claim of a just and humane society in the 21st century. Human rights education and values education are components that play a major role in individual and group development within any society.

For young students to be instilled with positive values, it is the responsibility of parents, teachers, and school administrators, together with the entire community, to uphold and propagate those values before the students. Positive values will improve the students' understanding of the differences between good and bad, right or wrong. The contrary is the case with anti-social values. In whichever direction it goes, the starting point of imbibing values by students is the home front. Parents, as the primary institution, have a duty to bring up children to become independent and balanced individuals who can live a full and meaningful life. Education that begins at school is the continuation of aspirations of parents to make a child self-sufficient (Barnard, 1990: 20).

A child attends school in order to be educated under the supervision and guidance of an adult, the teacher. This places an obligation on teachers to assist every student to acquire the knowledge, insight and skills for self-empowerment that will enable her to become a functional member of the society. However, achieving such objectives has implications for the operational curriculum in the schooling system: the extent of its gender-fairness.

I argue for a gender-fair curriculum that accentuates the need for teachers and parents to take into consideration the education of the girl-child as being of paramount importance for the development of the female population and of the society at large. Both girls and boys should be given equal opportunity to education. It is imperative for socio-economic and political

emancipation that women and girls are not discriminated against but are given equal opportunity to be trained, equipped and be employed in any types of job, like their male counterparts. Only by so doing can a nation be said to be engendering human rights education and empowering her people, especially the girl-children, to think and engage on issues of human rights in a fair and just society.

In the next chapter of this study, a detailed analysis is given of the research design employed in carrying out the study. Equally, the methodology and methods by which the research data were collected and analysed are elaborated upon, as well as issues of ethical considerations associated with the questionnaire and interview respondents.

CHAPTER 3

3 RESEARCH DESIGN, METHODOLOGY AND METHODS

3.1 INTRODUCTION

This chapter gives a detailed account of the research design, the methodology and the methods that were followed in conducting this research. This is because it is fundamental for a researcher to decide on the most relevant design that would link research questions to the data on the field once the purpose of a research is decided (Patton, 2002: 214). This is what a research design seeks to achieve both in its “conceptual framework, strategy employed as well as in the tools and procedure adopted in the collection and analysis of the empirical data” (Punch, 2006: 48).

The study is a qualitative research that used the phenomenological studies research design as the mode of enquiry. In the analysis that follows, the following itemized points are discussed in details.

- The research question
- Aims of the research
- Research design
- Theoretical framework of phenomenological studies
- Research methodology
- The theoretical paradigm of the empirical research
- Theoretical framework of qualitative research
- Research methods
- Role of the researcher and gaining entry
- Population and participants

- Data collection
- Data analysis
- Reliability, validity and objectivity
- Ethical consideration

3.2 RESEARCH QUESTIONS

On a broad basis and within all disciplines, research deals with “creating new knowledge” (Gillham, 2000: 2). This is mostly started when a researcher holds a broad aim in mind and frames a set of good or relevant questions which the research setting is able to answer and which would permit her to achieve the set aim. Framing research direction thus in the form of questions drives the researcher into considering what the appropriate method should be in the conduct of the research (Gillham, 2000: 17). In essence, research questions are outgrowth of the research problem. They are questions that must be answered as a result of the researcher’s findings in the course of the study and they do elaborate the research problem. A precise research problem is defined by a sub-question of every research process; when divided into smaller “manageable sub problems,” they help to clarify the directions and goals of the whole research endeavour (Leedy, 2005: 43). As indicated below, this researcher approached her research questions from the above mentioned perspective.

The main research question for this study can be stated as follows:

What are the factors as perceived by teachers and girl-students that influence the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools of Nairobi, Kenya, and what possible curriculum guidelines are necessary to foster the education of the girl-child in the community?

In order to clarify the main research question, the following sub-questions are addressed, the first and part of the second through literature review, while the rest are answered by means of empirical research.

1. What are the notions of human rights education, values education, curriculum development and a democratic classroom atmosphere?
2. To what extent, does the urban context of Eastleigh influence the education of the girl-child in the community?
3. To what extent, if any, does the curriculum of education in Eastleigh secondary schools promote human rights education and values for the girl-child in the community?
4. What are the perceived factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools of Nairobi, Kenya?
5. What possible curriculum guidelines are feasible to foster the education of the girl-child in the Eastleigh Community of Nairobi, Kenya?

3.3 RESEARCH AIMS

The main aim of this research as described in chapter one is to identify the factors as perceived by the teachers and girl-students that influence the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools of Nairobi, Kenya and to propose possible curriculum guidelines that are possible to foster the education of the girl-child in the community.

To realise this overall aim, the study has the following specific objectives:

- To define and differentiate between the notions of human rights education, values education, curriculum development and a democratic classroom atmosphere.
- To investigate the extent to which the urban context of Eastleigh influences the education of the girl-child in the community.

- To investigate the extent to which the curriculum of education in Eastleigh secondary schools promotes human rights education and values for the girl-child in the community.
- To identify the perceived factors that may necessitate the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools of Nairobi, Kenya.
- To suggest possible curriculum guidelines that is feasible to foster the education of the girl-child in the Eastleigh Community of Nairobi, Kenya.

3.4 RESEARCH DESIGN

3.4.1 Concept of research design

Research design provides an overall structure for the procedures the research follows, the data collection and analysis (Leedy & Ormrod, 2005: 85). It is always done with the aim of solving the research problem. Creswell (2009: 3) defines a research design to be a plan or strategy that moves from the underlying philosophical assumptions to specifying the selection of respondents, the data gathering techniques to be used and the data analysis to be done. In view of this, Denzin and Lincoln (2005: 32) state that, “due to many factors that must be considered in planning the research, time and cost inclusive, it is essential that researchers consciously and purposely select and utilise those research methods that would permit better, convenient and successful attainment of specific research aims.”

There are different qualitative research designs. Among the most common five that researchers employ are: the phenomenological studies, content analyses, case studies, grounded theory studies, and ethnographies (Leedy, 2005: 142). The nature of “flexibility of qualitative research is such that two or more elements of these five designs could be combined in a single study” (Leedy, 2005: 142). For this research, the researcher employed the design of phenomenological studies to understand the perception of teachers and girl-students of Eastleigh secondary schools on human rights education and values of the girl-child and to propose curriculum guidelines feasible to foster the education of the girl-child in the community. The researcher considered this

approach to be suitable and appropriate because it enabled her to dig deep into the phenomenon under study and to collect numerous forms of data which were examined from different perspectives to construct a rich and meaningful picture of the situation under study (Leedy, 2005: 133).

3.4.2 Theoretical framework of phenomenological studies

Phenomenology, by definition, is the manner a person perceives the meaning of an occurrence as an insider, as against the existence of the event outside her awareness (Leedy, 2005: 139). A phenomenological study is thus a research design “that attempts to understand people’s perceptions and understandings of a particular situation” (Leedy & Ormrod, 2003: 139). An examination of perception of multitudes on a particular situation helps the researcher to gain insiders’ view on that situation and assists her in making generalizations of what it communicates.

In carrying out a phenomenological study, the researcher relies on lengthy interviews with a carefully selected sample of participants. She “listens closely as the participants describe their everyday experiences in relation to the phenomenon and she is alert to subtle yet meaningful details in every participant’s expressions, questions and occasional sidetracks” (Leedy & Ormrod, 2003: 139). Such interview is more like “an informal conversation, with the participant doing most of the talking and the researcher doing most of the listening” (Leedy & Ormrod, 2003: 139).

Since this study endeavoured to capture the perspectives and opinions of the teachers and students on the human rights education and values in the education of girl-child in Eastleigh community, the employed phenomenological study assisted in serving the purpose of thorough data interpretation. Furthermore, an examination of perception of multitudes also helped the researcher to gain an insiders’ view on human rights education and values of the girl-child education in the community.

3.5 RESEARCH METHODOLOGY

3.5.1 Concept of research methodology

Methodology is “an operational framework within which research data is positioned so that their meaning may be seen more clearly” (Leedy, 1989: 88). “It is the philosophical framework and the fundamental assumptions of research,” and because the philosophical framework a researcher uses influences the procedures of research, methodology becomes the framework that relates to the entire process of research (cf. Van Manen, 1970).

3.5.2 Theoretical paradigm of the empirical research

Empirical research implies data that are collected by obtaining direct and observable information from the world that would be used to answer the research question. The methodology “is based on the understanding that experience as the source of knowledge” (cf. Aspin, 1995) is gained through whatever we allow to be received into our senses or sub-conscious through observation. This agrees with the view expressed by Punch (2000: 3) that “empirical means based on direct experience or observation of the world.”

The key concept in empirical research is “observable information about (some aspects of) the world” (Punch, 2000: 3) which is data. Therefore, empirical research uses “observable data as means of answering questions, and developing and testing ideas” (Punch, 2000: 3).

Amidst the many types of research in present day social sciences, the main type frequently used is empirical research. Some other types include theoretical research, analytical, conceptual-philosophical research and historical research. Each has its unique approach to data collection.

Empirical research data are collected in two ways: either quantitatively or qualitatively. “Quantitative research is a whole way of thinking, or an approach which involves a collection or cluster of methods, as well as data in numerical form, while in qualitative research, data are non-

numerical, much more diverse in its ways of thinking, in its methods and its data” (Punch, 2000: 4).

In conducting this study, the researcher, as explained in chapter 1 of the research, resolved to use qualitative research where the data are not in form of numbers but words. This allowed the researcher to carry out an in-depth study of the phenomenon and collected numerous forms of data which were analyzed and interpreted and formed a rich and meaningful picture of the situation under study.

3.5.3 Theoretical framework of qualitative research

Qualitative research is a means to research that seeks to “dig deep” into a phenomenon under study by collecting numerous forms of data, examining them from different perspectives in order to “construct a rich and meaningful picture of a complex, multifaceted situation” (Leedy, 2005: 133). There are different variations of qualitative research, depending on the mode of data collection employed. Field research, in-depth interviews, ethnographic research, participant observation are some of the qualitative designs where field experience and the researcher’s closeness to data are emphasized as means of better understanding and insight to social behavior. All the variations have two things in common: they all center on phenomena that take place in natural settings, which is in the actual world, and they require detailed studying of those phenomena in all their intricacies.

Qualitative researchers claim that “the researcher’s ability to interpret and make sense of what he or she sees is critical for understanding any social phenomenon;” and that makes her “the instrument” (Leedy, 2005: 135). The interaction of the researcher with the social world of the research helped him or her to understand the inner perspectives or “native’s point of views” on the study and assisted in the collection of firsthand data rather than constructing rigid structures that put the empirical social world in an artificial box of “highly quantified techniques” (Chadwick, Bahr, & Albrecht, 1984: 206). As the researcher deals with observable behaviour in a natural setting, depth of understanding is enhanced; it also makes flexibility of plans possible as the researcher is confronted by variables not planned for before field work.

Qualitative researchers rarely try to simplify what they observe, they rather acknowledge that the issue they are studying has many dimensions;” therefore, they try to present the issue in its comprehensive form (Leedy, 2005: 133). Such approach is possible in qualitative research because social realities are defined away from the researcher’s experience as she focuses entirely and intimately on the researched (Chadwick et al., 1984: 211-212). Though this may not preclude the possibility of subjective elements causing the risk of research data generalization, qualitative researchers do overcome such dangers by using structured interviews and questionnaires that adequately present the perceptions of the researched. Furthermore, the researcher’s sense of observation is supplemented with possible mechanical devices like audio or tape recorders and use of cameras (Chadwick et al., 1984: 206).

The most important aspect of qualitative research is interpretation and it emphasises understanding rather than explanation. In this wise, the researcher tries to understand and interpret phenomenon through the participants’ eyes. Since the most important aspect of qualitative research is interpretation (assigning significance or coherent meaning), the qualitative researcher weaves the data into discussions of their importance. The data are in the form of words including quotes or descriptions of specific events. Any numerical information is supplementary to the textual evidence and not of primary relevance. Data are interpreted by giving it meaning and making it understandable. Neuman (2000: 148) says that, the participants’ point of view in the study is central when the researcher interprets the data.

In this research, all the points of view expressed by the participants were taken with great importance in the analysis and interpretation that are reported in chapters’ 4, 5, and 6 of the study. The researcher put “particular emphasis on the aspect of sequence” as enumerated by Kirk and Miller (1986: 59) in the conduct of research activities that uses the qualitative approach. The four-way sequential order includes the four phases of research design (the intervention phase), data collection (the discovery phase), data analysis (the interpretation phase), and documentation (the explanation phase). These phases were backed up by the field work that permitted the research data to be collected before they were analysed and documented.

Following the afore-stated theoretical framework, the researcher designed open-ended qualitative data tools before going into the field of research. Open-ended questionnaire items were developed for 200 girl-students in four selected schools, 50 in each school and purposefully selected among grade 11 and 12 students (Addendum 2). Interview guides were developed for 20 teachers teaching in Grade 11 and 12 (Forms 3 and 4) in the four selected schools, 5 in each school (Addendum 1). Furthermore, the curriculum of studies of the Schools were analysed and the researcher attended and observed the classroom atmosphere as well as the teaching-learning sessions while many of the classes were in session in each of the selected schools.

Chapter five of this study presents the data findings, analysis and interpretations of the data gathered from all the above-mentioned steps by the researcher. This formed the basis for the research conclusions in chapter six. The researcher is of the opinion that the use of a voice recorder in the interviews with teachers, and the administered open-ended questionnaires for students of the four selected schools sufficiently guaranteed the reliability of the data collected in the carrying out of this study with the framework of qualitative research as described in this chapter.

3.6 RESEARCH METHODS

Methods are techniques of data collection and analysis, such as a quantitative standardized instrument or a qualitative theme analysis of text data (Creswell, 2007: 4). Some of the major sources of data collection in qualitative research study include interviews, observations, documents and questionnaires. The choice of strategy to use in a research depends on the research questions and the best sources of data collection that would answer such questions (Merriam, 2002: 12). To enhance research validity, and in circumstances where it is possible, researchers are sometimes encouraged to use multiple methods of data collection (Merriam, 2002: 12) Following such recommendation, I employed the use of interview, questionnaire, observation and documents in carrying out this study on the factors necessitating the infusion of human rights education and values in the curriculum of study of Eastleigh secondary schools and

the proposal of curriculum guidelines that could foster the education of the girl-child in the community.

3.6.1 Semi-structured interview

An interview is “generally a conversation which is mostly carried out between two people, with the interviewer seeking a response for a particular purpose from the interviewee” (Gillham, 2004: 1). It is mostly used by field researchers for the purpose of flexibility regarding the how, who and where the interview is conducted (Bailey, 2007: 100). There are three types of interviews most commonly used by field researchers. These are unstructured, structured and semi-structured interviews.

Structured interview method of data collection allows researchers to outline predetermined specific questions and the order of asking them before commencement of fieldwork. In unstructured interview, topical areas are investigated by the researcher but without prearranged questions or order of posing them. However, semi-structure interviews shares features of both structured and unstructured interviews at different proportions. Interviewees are expected to respond to specific questions in order to elicit definite information. This complements the bulk of the interview which consists of “a list of questions or issues to be explored, and neither the exact wording nor the order of the questions is determined ahead of time” (Merriam, 2002: 13).

The factor of flexibility embedded in the semi-structured interview and its relevance to a phenomenological study like this research is found in the definition given to it by Kvale and Brinkmann (2009: 3) as “an interview with the purpose of obtaining descriptions of the life world of the interviewee in order to interpret the meaning of the described phenomenon.”

This researcher thus made use of semi-structured interviews with the teachers of the four selected schools in the sample on an individual basis. She used an interview guide with specific organized questions but was not necessarily asked in a specific order. The questions served as a guide for the interviews but were not dictated by them. The questions were asked in a truly

open-ended fashion which allowed respondents to respond in their own words without any imposition of words or response on them (Patton, 2000: 353).

The research instrument is divided into four sections. Section A comprises general community questions. Section B is on teachers' perception of human rights education. Section C addresses teachers' perception of values education, while section D solicits information on teachers' perception of the girl-child in classroom praxis. Altogether the four sections have twenty three questions (Addendum 1). In the opinion of the researcher the questions adequately covered the various areas depicting the perception of the teachers on both the human rights education and values education of the girl-children in Eastleigh community of Nairobi, Kenya.

3.6.2 Questionnaire

Questionnaire as a research method is “a scientific apparatus that is used in data collection due to its quality of being efficient in time and cost” (Dunne et al., 2005: 41). Unlike the interview method of data collection, questionnaires permit a voluminous size of data to be collected from respondents, which makes significant data quantification possible. Such large amount of information collected allows a more efficient analysis of data in the identification of underlying patterns in the object of study, in this case, the perceived factors necessitating the infusion of human rights education and values in the Eastleigh secondary schools in order to foster the education of the girl-child in the community.

Like interviews, questionnaires may have different forms and cover a variety of issues. Often times, questionnaires might consist of open-ended or closed ended items or might combine both, depending on the researcher (Tashakkori & Teddlie, 1998: 103). Whatever form a researcher opts for, the focal point of a questionnaire is measurement. Whatever method calls for consideration of easy comprehension in designing questionnaires to permit gaining of huge and adequate responses from large groups of respondents. Besides being comprehensible, questionnaire design is expected to make “standardization easy so that data could be amenable to various kinds of mathematical manipulation” (Dunne, Leach, Chilisa, Maundeni, Tabulawa, Kutor, Forde & Asamoah, 2005: 43).

For this study, I embarked on personally administering 200 questionnaires to the girl-students in the four selected schools for the research. This was to ensure a blend of large representation and knowledgeable response from them. The questionnaire used was open-ended; therefore, the girls were able to express their own views on all the questions asked. Convinced that this is the best approach to doing research on girlhood matters, the girl-students were given valuable platform “to speak out in their own words, about their experiences” as “active agents in the constructions of their own social experiences and development” (Moletsane, Mitchell, Smith & Chisholm, 2008: 8).

Questionnaires containing 30 items (see Addendum 2) were administered to the 200 respondents in four secondary schools during the school hours at different times and dates as allocated to the research in the different schools. I personally supervised the filling of the forms and collected all back immediately after completion. I made available writing materials to the girl-students who did not have in order to enable them complete the questionnaires (this economically disadvantaged group of girls normally borrows from friends even in daily classroom works).

3.6.3 Observation

Observation in qualitative study is described by Leedy (2005: 145) as “intentionally unstructured and free-flowing” research method whereby the researcher observes phenomena in their natural settings. Data from observations provides direct information from the phenomenon of interest. The technique of observation is best used when an event, a situation or an activity can be observed directly (Merriam, 2002: 13). The primary advantage of observations in qualitative research is that they allow the researcher a wide range of opportunities of watching events and can shift attention from one thing to other as important objects or events present themselves in the phenomena. The researcher has the privilege of gaining more information from unanticipated data sources as they unfold (Leedy, 2005: 145).

Observation allows researchers to formulate their own version of what is occurring independent of the participants. The inclusion of selected observation in a researcher’s report provides a

more complete description of phenomena than would be possible by just referring to interview statements and documents.

However, observation as a datum collection method has its limitations. Recording events during observation could be problematic many times because of the limitations of the instruments used (Leedy, 2005: 145). For example, a camera can only capture an event from a particular direction; likewise, note-taking is not sufficient to capture every event observed in a moment. Many times, the tape recorder and the videotape could be faulty and may not function well.

The research observations for this study were recorded in the form of field notes. Observation was non-participant; the observer is not directly involved in the situation being observed. The researcher observed teaching sections in grades 11 and 12 in the selected four schools and took notes systematically without questioning or communicating with respondents. This was done throughout the periods of the study.

3.6.4 Documents

Documents are another important source of data collection. These could be oral, written, visual (i.e. photographs), or cultural artefacts. There are different types of documents that could be made available to the researcher for analysis. Physical materials, personal documents, public records and the school curriculum are examples of documents that researchers easily make use of. The advantage of documents as data source is that, they are already in existence before the commencement of the research and in no way intrude or influence the setting in any way.

Many a times, documents can be generated by the researcher after the study has started. The participants could be told to write narratives, take pictures, and keep a log or a diary or relevant activities to the phenomenon under study. The most important aspect of documents as sources of data collection is that “they often contain insights and clues into the phenomenon and are worth the efforts to locate them for analysis” (Merriam, 2002: 13).

3.7 ROLE OF THE RESEARCHER AND GAINING ENTRY

The role the researcher plays in behavioural science study is crucial as she is expected to be part of the phenomenon being studied, contrary to what operates in the field of natural science where the researcher is detached from the object of study. This explains the caution given by Leedy and Ormrod (2003: 139) that the researcher will have to “suspend any preconceived notions or personal experiences that could unduly influence her during data collection and data analysis for objectivity.” In essence, the researcher’s role must be played in such a way that the data to be collected should reflect the experiences, perspectives, opinions and thoughts of the participants as accurately as possible.

In the course of the study, the researcher bore this in mind and so ensured that data collected were, as much as possible, an accurate and objective reflection of the perspectives, thoughts and opinions of the research participants. She adopted the role of an interviewer and ensured that every minute detail from interviewees was noted with tape recording, and note taking, where applicable. The data from these instruments constituted what was transcribed, analyzed and interpreted in chapters four, five and six of the research.

On gaining entry into the field of research, Walford (2001: 14) insists on the need for adequate justification for the choice of site, especially for qualitative, phenomenological study. This is because entry is a phenomenon that could pose human problems just like the very problem being studied (Jorgensen, 1989: 45-47). While some settings are easily open and visible with free flow of information, others could be very restrictive to outsiders and research into them would demand a very covert approach.

The position taken by the researcher in this study is one of a non-participant observer. She acted primarily as an observer as she entered the setting to gather data. To her advantage, the researcher is quite familiar with the Eastleigh setting having lived in Nairobi city and frequented the popular Garissa market of Eastleigh community for upward of three years, from 2006 to

2009. It is a market known for selling commodities at cheap prices, and for wares brought in from surrounding nations, especially Somalia.

In the course of the researcher's visits and observations, she had interacted considerably with the different cultures, religious faiths and worldviews represented in the Eastleigh community. It was in the course of these visits and interactions that she, by casual observation, noted the dilemma faced by the community's girl-children. Many of them loiter around the markets during school hours in a bid to fend for themselves on the street; a good number run errands for employers, while others, among this educationally short-changed group, serve as shop keepers for parents and guardians. It is a picture of a society that places minimal value, if any at all, on the girl-child; a community that pushes its girl-child into Sinha's description of a most precarious person in the contemporary Kenya society (cf. Sinha, 2009). The development makes Eastleigh a research attraction of the 21st century; a century where the United Nations does not expect any nation to spend below 16% of its Gross Domestic Product on the education sector in the bid to develop adequate human power (across genders) that will respond to the challenges of the global economy.

In this study, the researcher thus opted for the Eastleigh multicultural community which she considered to be the most appropriate for the objective of the study: the need to infuse curriculum guidelines that would foster human rights education and values education of the girl child within the Kenyan society.

In order to "offer insights into what may be occurring in other schools" as suggested by Walford (2001:15), four secondary schools in the Eastleigh community were purposefully selected to reflect the religious and socio-cultural mix of the society. These are: **Secondary School A** (with 99% Christian student population); **Secondary School B** (with 99% Islamic student population); **Secondary School C** (with highly mixed population of Muslims and Christians); **and Secondary School D** (a high school for girls only, and with highly mixed population of Muslims and Christians).

The promoter of the researcher wrote letters of permission for the research, on behalf of the North-West University, to the Pumwani Divisional Director of Education and to all the principals of the selected four schools for the research, stating the research aim and appealing for co-operation (Addendum 4). A similar letter was written by the Deputy Vice-Chancellor, and Head of the Department of Education of Nairobi Evangelical Graduate School of Theology/Africa International University, Nairobi, Kenya, where the researcher did her Master's degree in Education, on behalf of the researcher, appealing for the co-operation of the principals and teachers in the selected secondary schools for participation in the research.

Being equipped with all these instruments, together with the research proposal, the researcher made contact with all the education officials and principals concerned and was able to gain entry into the research setting. Each principal and teacher involved in the research was personally informed by the researcher of the general purpose of the research and the possible merits and demerits that could be involved in the project (Kvale & Brinkmann, 2009: 70).

3.8 POPULATION AND PARTICIPANTS

Population in social science research has been defined as the “theoretically specified collection of elements or entities that are researched” (Babbie & Mouton, 2006: 173). It is the summation of all the objects or cases “that conform to some designated set of specifications,” with each element in the aggregate being referred to as a “population element” (Judd, Smith, & Kidder, 1991: 131). The total population for this study consisted of teachers and girl-students in secondary schools in the Eastleigh community of Nairobi, Kenya. Since there are quite a number of schools in Eastleigh each with large populations, there was a need to do a selection of the participating schools in the community bearing some criteria in mind. As explained in the next paragraphs, the four schools selected for the research based on the criteria of location of the institutions and composition of the girl-students enrolled in them.

School A is situated in Mathare slum around Eastleigh, where the majority of the school going students schooling in Eastleigh reside. The different cultural groups reside in Mathare slum and

so the students experience a wide range of individual differences regarding their social circumstances at home, their level of emotional development, intellectual abilities, learning needs and barriers to learning. Being a mission school, it accommodates majority of low income parents' children who could not afford a fee paying school. The school does not discriminate in its enrolment: equal opportunities are given to both boys and girls of different religions and different cultural backgrounds. The students' population in the school is 145. This makes the school ideal for selection because of the mix in the school population.

School B is located right in the centre of Eastleigh. The researcher considers the school relevant because it is ideal and the students in the school are representative of the diverse community population of Eastleigh. The school has about 99% Islamic students, and highly upholds Islamic values and this reflects in the appearance of the girl-students in their black flowing gowns with Islamic veils during class sessions (Fig. 12). Only about 1% of the student population is Christian. Interestingly, these are all boys. Though a mixed school, the girls learn in separate classrooms from boys. In all, we have a total number of 200 students. The school forbids interaction between boys and girls within the school premises, and that includes the teaching-learning classroom atmosphere. The researcher held the opinion that girl-students in this school were best fitted to respond to the research questions that this study sought to answer.

School C is located in Eastleigh, very close to the Garissa market that still serves as economic centre of the community and from where the City Council of Nairobi (CCN) derives major revenue. The school is also very close to Majengo slum, a low income settlement that is highly notorious for adult and teenage prostitution. The majority of the students in this school come from this slum and they widely represent the different cultural groups that make up the Eastleigh community. School C has a total number of 150 students.

In contrast to school B, the student population in School C is 99% Christian. The institution strongly upholds the Christian values in administrative and relational matters. The researcher was given the opportunity to address the whole school population during one of their morning assemblies. It is a mixed school and the students interact freely in the school environment. The nearness of the school environment to the community central market assisted the researcher in

comprehending the respondents' perceptions on how commercial enterprise affects the girl-child education in the Eastleigh community.

School D is of special interest to the researcher because it is a girls' only school of 258 in total. The school is located at a close range to both Garissa market and Majengo shanty town. The student population in this school is a good mix of all the cultural groups that are residing in Eastleigh community. Being a girls' school, the researcher could elicit from the students a substantial amount of data relevant to the subject under study, especially because of the respondents' interest in the research question and desired curriculum guidelines. On the sensitive domain of religion, the school maintained, in its student population, a balanced mix of the community's two dominant religions of Christianity and Islam.

Having received the permission of the principals for the research, the researcher was assured of the cooperation of respondents. With the secured relationship of trust between the researcher and the school authorities, both teachers and students gave their full support in their classrooms by separating the girl-students to fill the questionnaires at the allocated time during the school hours without interfering with the school time table. Permission was also given to the researcher to conduct classroom observations during different class periods with full cooperation of the various subject area teachers. Altogether, these four schools, in the opinion of the researcher, fulfilled the criteria for the purposive sampling procedure that the researcher set out to achieve. They are a blend of both the different religions and the diverse cultural groups found in Eastleigh community.

3.8.1 Participants' selection

Participants for this study were selected from four secondary schools in Eastleigh community. They comprised selected male and female teachers as well as girl-students from forms three and four (equivalent of Grades 11 & 12) students in the selected schools. To do this effectively, the researcher resorted to the use of sampling, a method by which a small but sufficiently representative group from a large population is selected for study and the sample results approximated to the entire population (Scheyvens & Storey, 2003: 42).

3.8.2 Sampling in qualitative research

Qualitative research that is conducted using the phenomenological study design is an endeavour to understand perceptions and understandings of a given situation by a specific group of people. Resource limitations and constraints of time often make sampling the entire population that could be involved in such study an inevitable need. According to Nieuwenhuis (2007: 78) qualitative research is generally based on “non-probability and purposeful sampling rather than probability or random sampling approaches.” Moreover, a phenomenological study, such as this research calls for exclusively lengthy interviews with a carefully selected sample of participants by the phenomenological researcher (Leedy & Ormrod, 2003: 139). Accuracy in the selection of the samples would help the researcher to be able to “see all the characteristics of the total population in the same relationship that they would be seen were the researcher in fact to inspect the total population” (Leedy, 1989: 152).

Commenting further on sampling in qualitative research, Sogaard (1996: 112), insists that “every person in the total population must have a known chance of being selected for the sample in order to achieve precision.” In other words, the sample must be “chosen in a representative way” (Scheyvens & Storey, 2003: 42), which when carefully and accurately done, would increase “the feasibility, cost-effectiveness, accuracy and manageability” of the study (De Vos et al., 2005: 204).

In conducting this research, the researcher had access to four secondary schools; each with large classes and many students, which necessitated the need for sampling from the large school population. In such circumstances where the researcher is faced with the dilemma of who is included in the entire population of research, knowing the precise population means “the adoption of non-representative (non-probability) sampling, which could be the quota sample, convenience sample, snowball or purposeful sampling” (Scheyvens & Storey, 2003: 43).

For the research, the researcher made use of purposeful sampling procedure to decide on the selection of the participants. Purposeful sampling selects a small sample for an in-depth study.

A prior assessment of the population of study is made according to peculiar features and the researcher decides on whom the sample would include. In conducting this research, the researcher gave out a biographical form to all the girls in grades 11 and 12 in all the four selected schools to determine those girl-students to be selected. On the basis of the form filled, the researcher was able to choose a mixture of girl-students from different religious persuasions and cultural backgrounds. These were the girl-students that finally took part in the research.

3.8.3 People interviewed

Generally, humans interact through conversation. During such conversations, feelings, experiences, attitudes and deep-seated worldviews of individuals on subjects of interest to both parties in a conversation are revealed by one posing questions and another responding with answers. This type of conversation is the subject of research interviews, and it helps in the construction of knowledge through the inter-change of views between the interviewer and the interviewee engaged in sharing ideas (Kvale & Brinkmann, 2009: 2). This type of human interactions produces knowledge which is highly profitable for phenomenological studies. Based on this, the researcher in conducting this study, introduced the topic, posed the questions and allowed the respondents do the talking while she tape-recorded their responses.

A total of 20 teachers were interviewed. They were purposefully selected from male and female teachers of the two different religious persuasions (Islam and Christianity) in each school. That gave a balanced view of sexes and religions on the factors of human rights education and values as regards the girl-child. Altogether, a total of 200 questionnaires were administered to 200 girls, selected purposefully from forms three and four (Grades 11&12) girl-students. This was done by selecting 50 girls in each of the four schools selected.

3.9 DATA COLLECTION

Theory and method influence researchers in the control of data collection for a study. Theories illustrate the kind of research information needed “by defining the phenomena and the

hypotheses of interest,” while methods ascertain the way the essential information will be gathered “by defining appropriate data-collecting procedures” (Brewer & Hunter, 2006: 59). A famous method of collecting data in qualitative phenomenological research like this is field work, “which allows for behaviours to be observed in natural settings so that a realist theory could be constructed, making use of workable and appropriate information” (Brewer & Hunter, 2006: 59, 60).

Brewer and Hunter (2006: 60) identified “four operational requirements” which are stated below:

- Decision on and gaining access to the research site.
- Selection and enlisting of the cooperation of a sample of subjects.
- Invention and application of measurement techniques.
- Establishment of and following a schedule of observation that is specific on time, place and persons for whom and by whom particular variables will be measured.

Considering the observation of Brewer and Hunter (2006: 60), of the possibility of fieldworkers using different measurement techniques, “the most typical ones are participant observation and informant interviewing,” because they guarantee an inside view. Data collection for this research involved the use of self-administered questionnaires, personal interviews and observation. The instruments were designed to elicit information from the selected teachers; males and females in the selected four secondary schools.

The questionnaire used in the research contained open-ended response items (Addendum 2) and was divided into two parts. The first part was the biographical data and the second part was the open-ended response items to give room for expression of opinions. The questionnaire, which contained 30 items, was administered to the selected girl-students in the selected four schools at the approved time during the school hours.

The interviews with the teachers were open-ended interview guide. The instrument is divided into four sections. Section A is on general community questions on Eastleigh. Section B is on teachers’ perception on human rights education. Section C is on teachers’ perception on values

education, while Section D solicits information from teachers' perception on the girl-child in classroom practice (Addendum 1).

3.10 DATA ANALYSIS

By definition, data analysis is a way of bringing order, structure and meaning to the collected mass of information from the field, especially in qualitative research. This is done through coding and analysis and it helps the researcher to make sense of the assembled data (Mugenda & Mugenda (2003: 203). These codes consist of "a word, abbreviation or phrase that represents a link between raw data (field notes or interview transcripts) and the researcher's theoretical concept" (Mugenda & Mugenda, 2003: 205).

During data analysis, the goal of the qualitative researcher is to organize a large quantity of specific detail, or raw data into a coherent picture, set of interlocked concepts or model. Two major instruments of achieving this goal (and common to quantitative, qualitative and mixed method research analyses) are "frequency distribution and cross-tabulation" (Scheyvens & Storey, 2003: 44, 45). When frequency distribution is used in data analysis, a single variable is distributed across categories to show diversities from a central tendency. The number of occurrences of the variable per category is recorded, allowing the data to be graphically presented.

However, in cross-tabulation, there is the examination of the "relationship between two variables and is a continuation of the use of a frequency distribution" (Scheyvens & Storey, 2003: 44, 45). Furthermore, as indicated by Gall, Gall & Borg (cf. 2007), and Fouche and Delport (cf. 2005), qualitative research applies analytical induction to analyse information obtained from all the sources of data collection. In this research, the data from interviews were used for content analysis. In content analysis, common themes or recurring data are highlighted and described as categories or themes of the participants' view of the phenomenon. In the analysis, data have to be interpreted by the researcher so that the researcher can report the findings through interpretative reports that reflect the researcher's construction of data (Gall et al., 2007: 32).

Figure 1 below is the visual representation of the systematic, qualitative data analysis approach that was employed in analysing, interpreting and proposing curriculum guidelines that would foster human rights education and values of the girl-child within the secondary schools of Eastleigh community of Nairobi, Kenya. The relevant literature on the conceptual framework as well as detail procedure engaged in the data analysis is reported below.

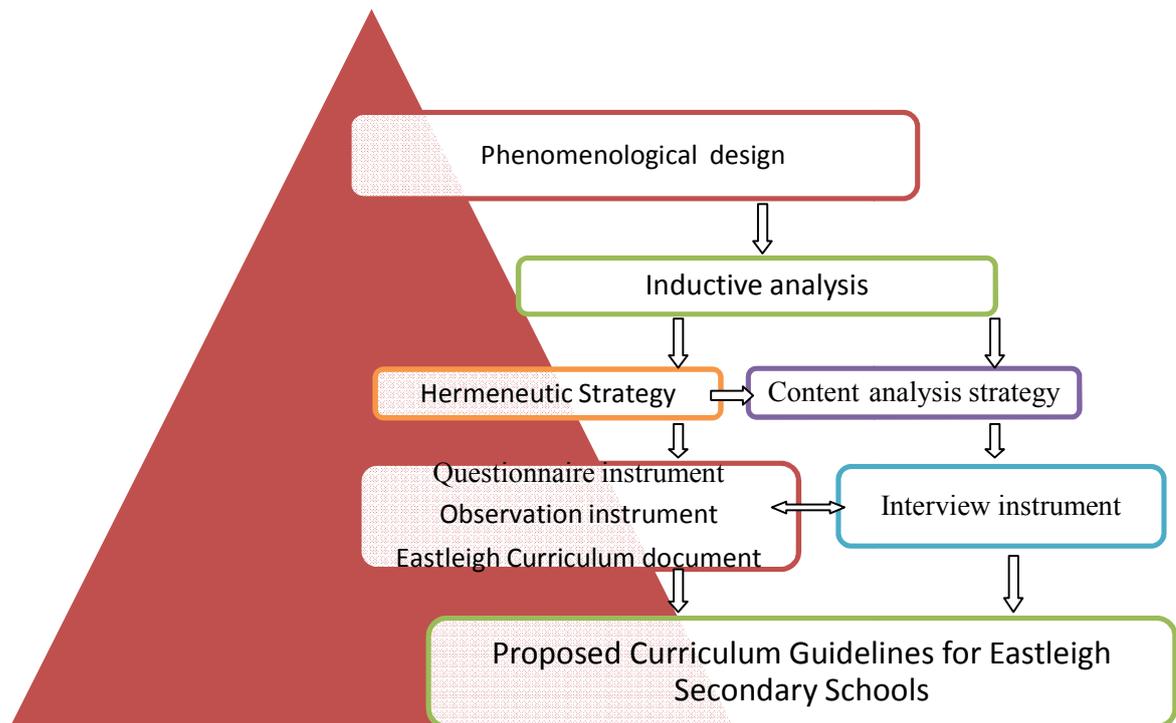


Figure 1: Systematic qualitative data analysis approach employed in the research

Generally, qualitative data analysis is repetitive in activity and is aimed at understanding how participants make meaning of the phenomenon under study. This is done by analysing their perceptions, attitudes, understanding, knowledge, values, feelings and experiences in an attempt to approximate their construction of the phenomenon. As a phenomenological study, data analysis is based on two strategies of inductive analysis in qualitative research: hermeneutic and content analysis (see Fig. 1 above). This is done to give room for research findings “to emerge

from the frequent, dominant or significant themes inherent in the raw data, without the restraints imposed by a more structured theoretical orientation” (Nieuwenhuis, 2007: 99). To do this effectively, consideration is usually given to a number of diverse data analysis strategies, including, hermeneutics, content analysis, conversation analysis, discourse analysis and narrative analysis.

In analysing the interview data for this research (see Chapter 5) content analysis was done (see Figure 1). Content analysis is a systematic approach to qualitative data analysis that identifies and summarises message content (cf. Neuendorf, 2002). It is used to analyse qualitative responses to open-ended questions on interviews. It is a way of looking at data from different angles with a view to identifying keys in the text that will help to interpret the raw data. This will enable a researcher to look for similarities and differences in the data that are collected.

In using this approach, the researcher analysed the expressions of respondents in the interview conducted, identified key words, phrases and sentences that helped to interpret the data. The researcher sought for similarities and differences as she collated the data collected. For each school, the frequency counts of teachers’ perceptions on relevant interview items were presented in tables. For overall common perception of teachers, the cross tabulation instrument was used to analyse the variables of few and majority perceptions of each category of interview item rated by respondents, employing a scale of 1 to 5 (1-2 for ‘few’ and 3-5 for ‘majority’ perceptions).

To analyse the Kenya Curriculum for Secondary Education (KCSE), the same curriculum document that is employed in the teaching-learning practice of Eastleigh Secondary Schools, the hermeneutic process that gives meaning to written text was employed to identify the six attributes of a gender-fair curriculum as proposed by Gretchen Wilbur (see Figure 1; Flinders & Thornton 2004: 210). The researcher then evaluated the degree of gender fairness of objectives set for each subject using the six attributes. This provided the answer to research question 4 and the findings and analysis is reported in Chapter 5 of this research.

Since interpretivism is based on hermeneutics, and as earlier indicated, the hermeneutic tradition provides much of the theoretical basis for the interpretive perspective that underlies most

qualitative research (Gall et al. 2007: 520). The same hermeneutic strategy was employed both to interpret the non-participant observation made by the researcher in the four schools, and to gather, understand and interpret facts provided in the 200 questionnaires filled by the girl respondents. The relevant questionnaire items were organized and analyzed systematically, coded by categories with the simple frequency counts presented along with the corresponding percentages by the use of tables for each school. For overall common perception of girl-students, the cross tabulation instrument was used to analyse the variables of few and majority perceptions of each category of questionnaire item rated by respondents, employing a scale of 1 to 50 (1-25 for 'few' and 26-50 for 'majority' perceptions).

In essence, perception of 3-5 teachers on an interview item and of 26-50 girl-students on a questionnaire item represent the majority perception of respondents in each school concerning the item in question. While the findings from the observation made by the researcher is reported in Chapter 4, the aggregate of feelings, facts and views expressed by the girls in the questionnaires administered were grouped together to form part of the findings and analysis reported in Chapter 5. The results of the observations made form part of the answer to research question four. Both the aggregate results of interview and questionnaires provided the answers to research question 5. The proposed curriculum guidelines in chapter 6 were suggested from data findings, analysis and interpretation recorded in chapters 4 and 5 of the research.

3.11 RELIABILITY, VALIDITY AND OBJECTIVITY

Reliability is both a moral and methodological concept. In qualitative research, it borders on “the consistency and trustworthiness of research findings” (Kvale & Brinkmann, 2009: 245). Reliability is the degree to which a test constantly measures whatever it purports to measure. A test is considered to be reliable when the same score is obtained whenever it is re-administered. In the opinion of Kvale, “reliability pertains to the consistency and trustworthiness of research findings: this is often treated in relation to the issue of whether finding are reproducible at other times and by other researchers” (Kvale, 1996: 246). The point of emphasis in reliability is thus consistency in measuring a concept.

On the other hand, validity, as in the social sciences, is the degree to which a test measures what it is supposed to measure Kvale (2009: 246). According to Mugenda and Mugenda (2003: 95), data validation or verification “is the degree to which results obtained from the analysis of the data actually represent the phenomenon under study.” In behavioural and social sciences, it pertains to the exactness of a research method, measuring what it sets out to measure, investigating what it sets out to investigate. Thus, qualitative research is valid to the extent to which it results in measurement (Kvale & Brinkmann, 2009: 245).

Objectivity pertains to the area of morality. It is reliable and controlled knowledge that is free from personal bias and prejudice. When research instruments are “well-crafted and produce knowledge that is systematically cross-checked and verified, such instruments are judged objective, being unbiased” (Kvale & Brinkmann, 2009: 242). Objectivity also speaks to the situation of the researcher being reflective in making informed judgments as his or her contribution to knowledge. Contributions of this nature come up from objectively striving against subjectivity arising from insights gained in research. Therefore, objectivity in qualitative inquiry here means “striving for objectivity” (2009: 242). Objectivity also means, being faithful to the research phenomenon by presenting its real nature precisely and by making the objects to speak for themselves. It is to this extent that qualitative method truly reflects “the real nature of the social objects investigated” and “the qualitative research interview obtains a privileged position in producing objective knowledge of the social world” (Kvale & Brinkmann, 2009: 43).

A pilot study was undertaken by the researcher before the research process took place in order to improve the interview guide and the questionnaire items. Five teachers were interviewed and fifty questionnaires were given to 50 selected respondents in Faith Home Secondary School around Eastleigh. Both the interview guide and the questionnaire items were rectified and improved upon following respondents’ feedback before they were finally administered on the field. This helped to check against the possibilities of mistakes and ambiguities in the instruments.

3.12 ETHICAL CONSIDERATION

According to Babbie (2004: 63) “ethics is typically associated with morality, and both words concerns matters of right and wrong.” The Webster’s New Dictionary says it is “conforming to the standard of conduct of a given profession or group.” When applied to conducting qualitative research, ethics begins with getting permission for access to matters to be researched. It equally deals with “all issues relating to obtaining consent and guarantee of protection of the participants’ fundamental human rights” (Punch, 2006: 56).

Before commencing this study, the researcher obtained permission from the Pumwani Divisional Director of Education and the principals of the selected schools to conduct the research. All the participants and respondents were informed of the purpose of this research in advance. They were given the assurance of full confidentiality and anonymity. The questionnaire and the opening remarks of the interview confirmed this. No personal identifiable information was revealed.

To avoid the risk associated with qualitative research, of identifying participants either by themselves or by others, the researcher decided for the “creation of composite characters, organizing representations by themes” or situation (Sinding, Gray, & Nisker, 2008: 464-465). In inescapable situations that demand individual narratives as against use of plot, the researcher made use of pseudonyms. This takes care of significant ethical concerns which do arise when a research becomes involved in “the art of storying other people’s experiences” (Sinding, Gray & Nisker, 2008: 470).

Furthermore, participants in this research were informed about the “overall purpose of the investigation and the purpose of the research, as well as the possible risks and benefits from them” (Kvale & Brinkmann, 2009: 70). All these were adhered to before the commencement of the research.

All the respondents agreed to participate in the study in accordance with their right to privacy. Participating respondents were requested to sign a consent form that was attached to the questionnaire confirming that they have voluntarily agreed to participate in the study, subject to the understanding that they could withdraw from the research at any time. Other ethical considerations highlighted by Babbie (2004: 63-67), and observed in the process of this research include:

- Letting the participants understand what they are getting themselves involved in, especially where the findings may be published.
- Making use of volunteers without exercising any authority over them in any way.
- Assuring that all participants are given fair treatment along with consideration, respect and honesty.
- Assuring that no harm or risk is caused to cultural or property values of participants.
- Acknowledging all assistance provided.
- Adhering to confidentiality in data dissemination
- Acknowledging all sources used by means of complete references and bibliography.
- Presenting the research findings without alteration.

Prior to commencing the field work of this research in Nairobi, Kenya in the month of October 2010, the research and ethical committee at the North-West University approved the proposal, and gave permission to conduct the study in the four selected secondary schools. A formal letter (dully signed by the promoter of this study), indicating the purpose of the research and requesting permission to do the research in the schools as sent to the principals. The researcher discussed the project with each principal and agreed on the days and weeks in which research would be carried out.

3.13 CONCLUSION

Altogether, in conducting this research, 200 questionnaires were sent out and all were returned dully completed by the respondents. On the interview instrument, the researcher interviewed 20 teachers and their responses were carefully tape-recorded. Both instruments helped to provide vivid information on the extent of human rights education and values of the girl-child in the Eastleigh community.

The researcher systematically transcribed the interviews, organized and analysed the relevant interview items. She identified common themes in peoples' descriptions of their experiences. Statements related to the topic were identified and separated into small segments (phrases or sentences). These segments were grouped into categories to reflect meanings.

Furthermore, the researcher used multiple perspectives to interpret the data (Patton, 2002: 556), that is; the perspectives of the teachers, the girl-students, and the observation done by the researcher. She equally checked the interview results against written documents from the Kenya Certificate for Secondary Education and from relevant body of literature.

In the next chapter, detailed attention is paid to the research context. This includes the socio-cultural, geo-politics and educational context of the Kenya nation. The urban context of Nairobi and its influence on the girl-child education was analysed, together with the peculiarities of the religiously divers multicultural community of Eastleigh. In concluding the chapter, an analysis of the context of the four selected schools (A, B, C, D) that participated in the research gave the insights on the factors necessitating the infusion of human rights education and values of the girl-child in the teaching-learning practice of Eastleigh secondary schools.

CHAPTER 4

4. RESEARCH CONTEXT OF URBAN NAIROBI, EASTLEIGH COMMUNITY AND THE SELECTED SCHOOLS FOR RESEARCH

4.1 INTRODUCTION

This chapter provides the context of the research on the human rights education and values of the girl-child within the Eastleigh community of Nairobi, Kenya. It attempts to answer the second research question: **To what extent does the urban context of Eastleigh influence the education of the girl-child in the community?** The answer to the research question came from the combined five-week observation made by the researcher in the field of research, literature review of context, and perceptions of both teachers and students of the four schools in the research project in the Eastleigh community. By answering this sub-question, this will contribute towards answering the main research question.

Research cannot be carried out in a vacuum and the place of the research environment affords a good grasp of the influencing factors on the outcome of the study. In this particular instance, the underlying influencing factors on human rights education and values education in regard to the girl-child are studied through a synopsis of the wider Kenyan context, the Nairobi metropolis and the community of Eastleigh. An overview of the four schools in the research is also undertaken as issues that arise in each of these contexts have overall effects on gender equality in the nation in general, as well as on the education of the girl-children in Eastleigh in particular.

To avoid the risk associated with qualitative research, of identifying participants either by themselves or by others, the researcher decided for “the creation of composite characters, organizing representations by theme” or situation (Sinding et al., 2008: 464, 465). In unavoidable situations that necessitate individual narratives as against use of plot, the researcher

makes use of pseudonyms for identification of participants and the schools in which this research was carried out. This takes care of vital ethical concerns which arise when a researcher becomes involved in “the art of storying other people’s experiences” (Sinding et al., 2008: 470).

Under the research context of urban Nairobi, Eastleigh community and the selected schools, the following itemised points are discussed in detail:

- The broader Kenyan context and its educational implications
- Geo-political nature of Kenya
- Socio-economic environment of Kenya
- Religious climate, human rights and education in Kenya
- Nairobi metropolitan context and the low supply of education goods
- Eastleigh community of Nairobi
- Political context of Eastleigh community
- Values and the Eastleigh environment
- Religion and education in Eastleigh
- Socio-economic and cultural environment of Eastleigh
- Women’s status, gender relations and girl-child education in Eastleigh community
- Poor enrolment status of girl-children in Eastleigh secondary schools
- Girl-child labour in Eastleigh
- Percentage drop-out rate of girls in transition between primary and secondary enrolment
- Overview of the four schools of research

4.2 THE BROADER KENYAN CONTEXT AND ITS EDUCATIONAL IMPLICATIONS

This section briefly explains the context of Kenya and the educational implications in the community where the research was carried out. Some of the perceptions of both teachers and

students were incorporated to buttress the understanding and further clarify the context of the research. The researcher interviewed 20 teachers in all, five from each school.

The researcher resolved to give numbers to teachers to protect their interest as indicated below in Table 1.

Table 1: Numerical identification of interviewed teachers in Schools A-D

SCHOOL A	SCHOOL B	SCHOOL C	SCHOOL D
Teacher 1 Male	Teacher 1 Male	Teacher 1 Male	Teacher 1 Male
Teacher 2 Male	Teacher 2 Male	Teacher 2 Female	Teacher 2 Female
Teacher 3 Female	Teacher 3 Male	Teacher 3 Male	Teacher 3 Female
Teacher 4 Female	Teacher 4 Male	Teacher 4 Male	Teacher 4 Female
Teacher 5 Male	Teacher 5 Male	Teacher 5 Male	Teacher 5 Male

4.2.1 Geo-political nature of Kenya

Contemporary Kenya covers a geographical area of approximately 582,646 square kilometres (Johnstone & Mandryk, 2001: 380). It is bordered in the north by Sudan and Ethiopia, on the south by the Indian Ocean and Tanzania, on the east by Somalia, and on the west by Uganda. The nation is a proclaimed democratic republic since independence from Britain in 1963. However, the major part of its political history has witnessed a one-party state, especially under the rules of the first and second presidents of the Republic - Jomo Kenyatta and Arap Moi - respectively. The present political era is a coalition government that combines the characters of both presidential and parliamentary systems of government to accommodate the United Nations'

brokered peace arrangement following the destructive aftermath of the accusation of vote-rigging that followed the general elections of Thursday 27 December, 2007 (Gifford, 2009: 31, 32).

Demographically, Kenya is inhabited by about 36 million people, divided into forty distinct population groups (Gifford, 2009: 6). Leading groups in term of population (and sometimes politico-economic influence) include the Kikuyu, the Luhya, the Kalenjin, the Luo, and the Kamba. Others include, but not limited to, the Turkana, Meru, Mijikenda, Maasai, and the Somali, whose numbers, by 2001, were more than half a million inhabitants (Gifford, 2009: 6). The Somali dwell in the north-eastern part of the country and the cities, especially in the Eastleigh community of Nairobi. Together with the coastal Swahili, the Arab population and a few indigenous groups, the Somali form the strong Muslim presence of about 8% of Kenyan population. Like the Asian community “they are prominent in trading and private industries” (Johnstone & Mandryk, 2001: 383).

Literacy rate in the Kenya nation is 78%, with English and Swahili serving as official languages, though the former is the language of instruction in the secondary and tertiary institutions (Johnstone & Mandryk, 2001: 380). That Kenya’s geographical circumstance influences the nature of its nationalities and education policies is underscored by the large presence of Somalia and Ethiopians in the Eastleigh community of Nairobi (Hansen & Twaddle, 1995: 200). The general suspicion over the native-foreigners (the Somali Kenyans) and the culture of fear of the Islamic religion by the nation’s political leaders contributes to the poor development of Islamic educational facilities at the primary and secondary levels, and may not be unconnected to the absence of a Muslim university (in the presence of growing Christian tertiary educational institutions) even in the Islamic dominated city of Mombasa.

4.2.2 Socio-economic environment of Kenya

Kenya’s is mainly an agrarian economy, though the development of the railroad that runs through the entire nation has contributed significantly to the growth of tourism and light industries since independence in 1963. The majority of the cities, including Nairobi, are built around the railway network. At present, the combination of economic recession and deep-seated

corruption in government by the political class has grossly eroded rapid production of education products at all levels and has turned the cities, particularly Nairobi, into a leading crime centre in Africa (Pokhariyal & Muthuri, 2003: 56, 57). The Eastleigh community, despite its insistence on values of honesty and integrity from its religious leaders, is not an exception in crime activities.

4.2.3 Religious climate, human rights and education in Kenya

The Kenyan population is essentially Christian. Islam, with its 8% adherents is thus a minority religion (Johnstone & Mandryk, 2001: 380) with very minimal influence in the domains of both politics and education: two strategic sectors in Kenyan nation building. Until recently, the Kenyan Islamic community has been both passive and marginalised; “adherents are frequently polarized on religious, political and social issues of national interest” (Atoyebi, 2010: 173). This absence of a strong political voice renders educational development in societies that are densely populated by Muslims, like the Eastleigh community, to lag behind in comparison with what goes on in Christian-dominated communities, especially in the supply of private education.

However, the turn of the 21st century has witnessed the Muslims becoming more active in the domain of the social construction of the society, especially in the sphere of education (Johnstone & Mandryk, 2001: 382). This seems to be boosting the spread of educational opportunities in Muslim-populated communities like Eastleigh.

4.3 NAIROBI METROPOLITAN CONTEXT AND THE LOW SUPPLY OF EDUCATION

Nairobi is an artificially created city along the south of the Equator. Its existence is a product of the railway constructed by the British from the source of the Nile and which eventually got to Nairobi in May 1899 (K’Akumu & Olima, 2007: 90). The name itself is a Maasai word meaning “cold water” (Baur, 1994: 255). The nature of its origin leaves its identity marked by sharp class distinctions with the majority of its five million inhabitants living in shanty towns and slums in despicable socio-economic conditions (Atoyebi, 2010: 176). “These urban poor share 1.6% of

the city's total income as against 45% of the city wealth is in the hands of the top 10% elite households (Atoyebi, 2010: 178). The state of "subsistence urbanism" that characterised the city dwellers, the slums and slum areas like the vicinities of Eastleigh has led to what K'Akumu and Olima (2007: 93) has described as:

The starkest inter-relationship between income structures and housing and schooling opportunities and the inadequate distribution of schooling and educational opportunities despite the high profile of social demand for education in the country as a whole.

The undersupply of education in Nairobi notwithstanding, the city serves as heart of international routes along East Africa and the rest of the continent, besides being "one of world's four United Nations cities, housing the headquarters of United Nations Environment Programme (UNEP) and Habitat" (Gifford, 2009: 24).

4.4 EASTLEIGH COMMUNITY OF NAIROBI

Eastleigh has been variously described by its inhabitants as a settlement, an estate and a business centre. The perception one has of the position of the community notwithstanding, it stands out uniquely in Nairobi because of its racial cosmopolitanism and religious impact. As noted below in this chapter and in chapter five that follows, the socio-cultural and religious diversities feature prominently in the mix of student population in the secondary schools within the community. They equally colour the teacher-student interrelations, value perceptions, as well as the distribution of enrolment places in the private schools situated in the community.

Geographically, as indicated in Figure 2, the four schools that participated in this research are located within Eastleigh South and Eastleigh North in Pumwani Division. As the map indicates, they are surrounded by different low income settlements that constitute the shanty town of suburban Nairobi. Prominent among these are the notorious Majengo slum and the densely

populated Mathare low income settlement. They all contribute to the education community of Eastleigh's secondary schools.

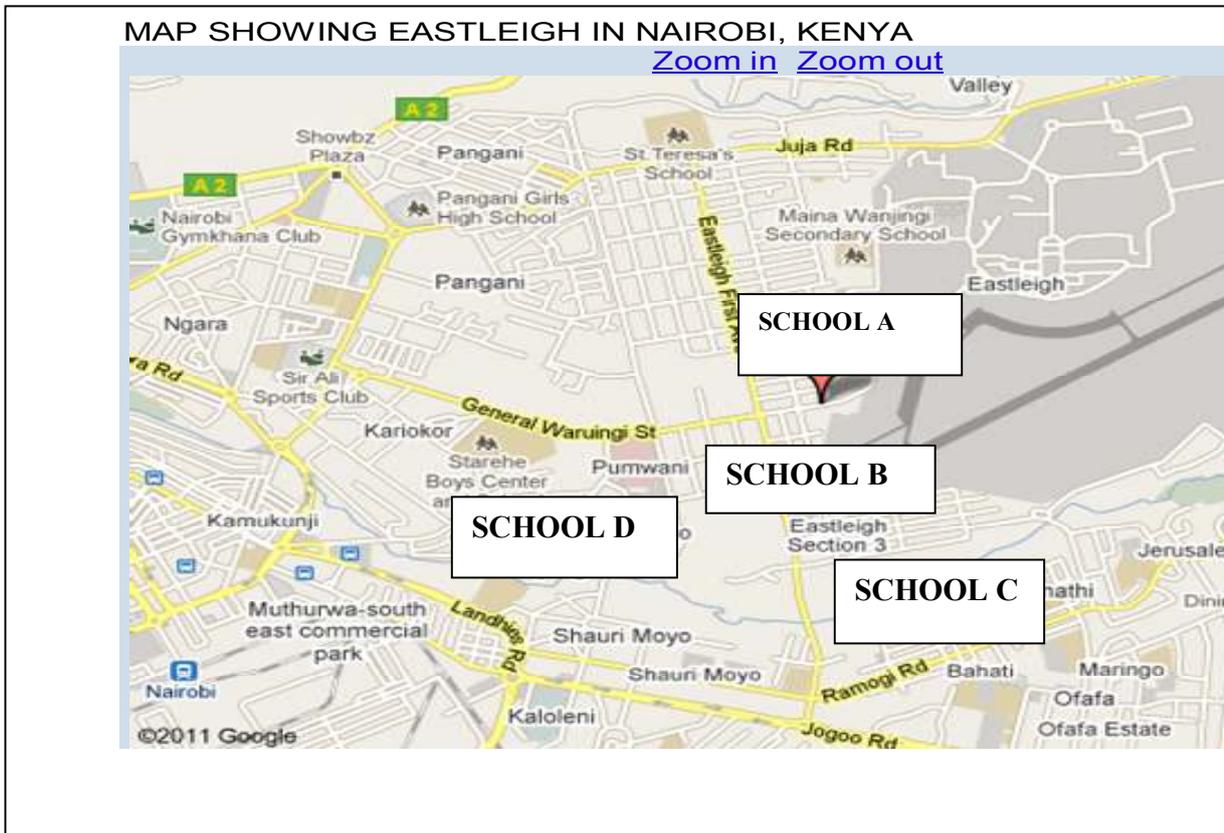


Figure 2: Map showing the location of the four selected schools of research

The community is home to many Somalis, Ethiopians, the Burana, various other ethnic groups and especially the Kenyan Somalis. Many of the latter, however, are hardly perceived or accepted by fellow citizens as true Kenyans and it is not uncommon to hear them complaining of marginalisation by the rest of the country, especially when their voice is needed to be heard at election times. Echoing the voice of many Kenyans, *School D: Teacher 1 male* says of the inhabitants:

I believe many of them are not Kenyans; rather they are people running away from other countries to find somewhere to settle down as refugees. This accounts for the huge Muslim population in the community. Challengingly, once they become

settlers, it becomes difficult to differentiate the Kenyans among them from the non-Kenyans. The cheap clothing materials and other wares they bring in from their countries account for the constant rise in demand for their products. With more money at their disposal, the cost of living increases, especially house rent, forcing the natives to vacate the environment for the foreign well-paying occupiers.

But *School C: Teacher 1 male* sees the growth of Eastleigh from another perspective. He says:

Eastleigh received its first inhabitants in the pre-colonial days when the Asians, the whites and later the Somalis came to buy lands, built mosques and settled there to trade in their wares. With time, the Arabs, and some Chinese equally joined the earlier settlers to create what has today become a city on its own right in the economy and religious spheres of the Kenyan nation and Nairobi metropolis.

The two contending missionary religions of Islam and Christianity seem to have more co-footing in Eastleigh than in any other place in Kenyan territory, with Islam apparently having a majority population of adherents. The prevalence of the two missionary religions, not to mention the good representation of Hindus in the community, does not seem to have deterred the rising level of poverty among the inhabitants. Worse still is what *School C: Teacher 2 female* described as the outcome of the poverty posture of the community: “girls parading the street at night in search of commercial sex customers.”

How far these diversities might have contributed to the community’s educational backwardness and marginalisation of the education of the girl-child is a gap for more of research that for long has been grossly omitted by curriculum planners and stakeholders in the education sector. The fact that the researcher does situate her research in this community is more than mere scholarly curiosity. She shares the sentiment of Elie Wiesel, the 1986 Nobel Peace Prize winner, who asserts that: “Whenever men and women are persecuted because of their race, religion or political views, that place must – at that moment – become the centre of the Universe” (Hansen & Twaddle, 1995: 111). The same sentiment was expressed by Counts (2009: 49) when he claimed that building a democratic society involves tenderness and consciousness towards “the

weak, the ignorant and the unfortunate” of society and deliberately striving “for genuine equality of opportunity among all races, sects and occupations.” This, he argued, needs to be enforced in the distribution of education (Counts, 2009: 49).

4.4.1 Political context of Eastleigh community

Nairobi is both a city and a provincial capital. As one of the ten provinces into which Kenya is divided, the city is further divided into eight administrative divisions: Central, Dagoretti, Embakasi, Kasarani, Kibera, Makadara, Pumwani and Westlands. Pumwani division of Nairobi is further separated into five locations of which Eastleigh South and Eastleigh North form part. The other three locations comprise Bahati, Kamukunji and Pumwani (which doubles as the divisional name).

Both Eastleigh North and South are known for their peculiarities as home of a good mix of Kenyans and Somalis whose occupation is mainly trading in cheap commodities. The standard of living could be said to be below the poverty line, judging by the observed level of social amenities, occupational engagements, modes of shelter and clothing of the inhabitants as well as the prevalence of both street children and children of the street all around in the community (cf. Greenway & Mashau, 2007). The development may have equally accounted for the sparse allocation of educational institutions in the environment, especially at the secondary education level.

4.4.2 Values and the Eastleigh environment

Values signify what people consider essential in life. They are ideas about what people consider good and worth having. (This has been extensively described, developed and debated in chapter 2).

Essentially, Eastleigh is a family environment, judging by the large families of different nationalities that constitute the households. Family values become the most entrenched within the community and vices that challenge that ethos constitute the gravest danger that the moral

fibre of the community faces. **School B: Teacher 1 male** is of the opinion that the desire to promote family values, as he understands it, through religious channels explains the predominance of mosques (though the churches are equally sprouting in sizeable numbers) that litter the entire community. As a Muslim teacher, teaching in an Islamic school, it is his opinion that the teaching of values via the subject of religious studies in the classrooms goes a long way to communicating and sustaining a specific value system in the community. In the opinion of **School B: Teacher 3** that could be the very reason why commercial sex among girls and street hooliganism among boys are being constantly challenged through various socio-religious channels in the community and the slum areas surrounding it.

However, **School A, Teacher 3 female** holds a contrary opinion. According to her, the nearness of Mathare slum has grossly contributed to the moral dilemma of the youths in Eastleigh community. Girls and boys of school age freely engage in immoral sexual behaviours which eventually compromise both the educational and professional ambitions of such young ones. In response to this vice, the religious ethos and cultural charge of the society have always been directed towards the principles of marital faithfulness and singles' sexual discipline. This is in accordance with the view held by Morrison (2000: 123) that culture and society are the providers of the determinant power of what should be valued in particular cultural situations. The principles underlying cultural values in a community influence the behaviour of culture (cf. Beckmann & Nieuwenhuis, 2004).

In support of this perception, the researcher observed how highly esteemed the virtue of honesty is upheld in this trading environment. The same goes for the culture of respect for the dignity of humans and especially for people of other tribes and races in the neighbourhoods. The latter are especially boosted by the educational environment that exists in institutions like School D. This is a girl's only school, with student population of 98 Muslims and 160 Christians, making a total of 258 students. Being a government school, students from various religions are freely admitted, therefore, Hindu Religious Education, Christian Religious Education and Islamic Religious Studies are electives, and students are free to choose any one. Segregation along religious lines is not permitted. The Muslims who chose Christian Religious Education as a subject in the school use the Bible as text book during those classes, and in the same way, Christians who opt for

Islamic Religious Studies use the Quran as text book during those classes. The same applies to students that offer Hindu Religious Education. The school authority believes it is its own way of teaching religions and social unity in their school community.

Furthermore, nine of the teachers interviewed identified the classroom atmosphere as an agent of moral value inculcation in the students of secondary schools in the Eastleigh community. Qualities of a good citizen, principles of Christian living (for Christian students) and what a true Muslim is (for Islamic adherents) are some of the teachings that the classroom espouses, besides the usual academic curriculum. Even the much-needed value of tolerance, according to *School D: Teacher 2 female*, is not as much brought about by the imposition of religion in Christian institutions as by the sheer force of bringing together different ethnic groups in the same school and class environments. This is assisted by the different aspects of the school syllabus that teaches national unity, especially in the subject of History.

While the magnitude of moral decadence being witnessed among the school-going youths in the Eastleigh community is obvious to keen observers, credit still needs to go to the few mission schools that dedicate some minutes for value inculcation during the daily morning assemblies that prepare students and teachers morally for the task of the day (see Chapter 3: 3.6).

4.4.3 Religion and education in Eastleigh

Though the Eastleigh community is a mix of adherents of Hinduism, Christianity and Islamic religions, the majority are Muslims. In the opinion of *School D: Teacher 3 female*, the Muslims outnumbered both the Hindus and the Christians. *School A: Teacher 2 male* noted the absence of any planned pattern in the human occupation of Eastleigh. To him, this seems to have dictated the manner in which churches in the community were also founded and distributed, “the people simply came in and so were the churches of their denominational affiliations.” As it is common with low income settlements in Nairobi, the majority are casual labourers who lack academic qualifications that could qualify them for white collar, higher-paying jobs.

The researcher observed that with every five secondary schools counted in an Eastleigh locality, three are owned by Christian mission agencies, one by Islamic missions and one is a public institution. This number and the size of Christian mission institutions, as opposed to those with Islamic worldview, seem to emphasize the high degree of importance placed on western education by the Christian community in Eastleigh, and the central role of religion in the community education.

Commenting on the strong influence religion exercises on education, ***School A: Teacher 3 female says:***

Our school receives financial aids from mission organisation on educating the students. Many in the community who bring in their children here could not afford the fees being charged by other secondary schools in the neighbourhoods. The school authority here thus lowers the fees we charge to affordable levels to facilitate more admissions and educational empowerments of youths, especially of the girls, who would otherwise have been left at home to tend to domestic chores.

While the Muslim and Hindu children could easily benefit from this generosity, ***School B: Teacher 2 male*** sees a possible barrier in religious segregation. He says:

There is lack of interactions among the three religions that dominate the community. Each religion emphasizes separatist elements in relationship with adherents of the other, leaving even the sharing of education good to suffer in the face of evident poverty and inability to afford costs attached to travelling far into the Central Business District (CBD) in order to access a completely secular secondary education.

Another negative face of the girl-child education that is compounded by religion, as claimed by ***School B: Teacher 3 male*** is the lack of interactions among girls of various religious persuasions outside the school environment. This is probably motivated by parents, as the contrary is the case during school hours. The situation does not encourage peer group study and assistance on

home work, group assignments and extra-mural lessons that could promote the cutting edge performance in examinations, especially the Kenya Certificate of Secondary Education (KCSE) examination conducted for Grade 12 students. The in-school effect may be present, even if not significant, because students are admitted into schools with rules or norms already imbedded into their beings as a result of belief systems, parental teachings and religious instructions that they have been exposed to since childhood, the sum total of which constitute the “value cognition of learners” (Morrison, 2000: 130).

4.4.4 Socio-economic and cultural environment of Eastleigh

Though Eastleigh is a trading centre, its enormous size exercises huge influence on the overall economy of Nairobi city. The main economic stay is the Garissa cloth market which attracts huge revenue both to the merchants and the Kenya government. The growth and development of the community could almost be unilaterally attributed to this dominant market which is patronized by almost all tribes that constitute the Nairobi urbanites. The nearness of the airport to the community has equally been attributed to the fast economic development of the area. Quite a number of aviation workers and merchants at the Central Business District who could not afford the exorbitant rentals in the city centre or be allocated land for housing resort to living in cheaper Eastleigh with its vast space of land that was earlier reserved for airport expansion.

Socially, Eastleigh is highly polarised into the few wealthy merchants that live in ‘posh’ residences and the majority poor, urban slum dwellers. Within the community are such slums as Jambui and Kitui where almost all inhabitants are living below the poverty line. There is also the Majengo slum that houses a highly thriving commercial sex business. In addition, Eastleigh community is boarded by the huge Mathare slum - a low income settlement that exhibits a high degree of poverty and constant social crimes that significantly contributes to the tag of Nairobi as a leading crime city in Africa ((Pokhariyal & Muthuri, 2003: 56, 57).

Commenting on the negative influence exerted by Mathare slum on Eastleigh community, *School A: Teacher 3 female* comments:

What happens on the other side (referring to Mathare slum) is now a daily experience here (in Eastleigh). Pick-pocketing by youths and gangster robbery incidents are part of the nightmares we go through in the community. The reason is not unconnected with the low economic status of the majority of the people.

The cultural as well as linguistic diversity of the community is explained by the large presence of the Somalis and such dominating ethnic groups as the Luhyas and the Luos and a significant presence of the Kambas and the Kikuyus. The main force of unity is the trading link that binds together both sellers and buyers across ethnic groups and nationalities. However, while there is hardly any tension in intercultural and interracial relationships, the equation changes whenever there is religious rancour, with the Muslims and Christians easily forming alliances to protect sectarian interests and fanning the spark of hatred one against the other.

4.4.5 Women's status, gender relations and girl-child education in Eastleigh community

The question of which values to uphold for women folk depend on the moral instructions coming from the two leading religions in Eastleigh community, that is, Islam and Christianity (cf. Beckmann & Nieuwenhuis, 2004). The diverse social backgrounds equally play a great influence in the different belief systems and their perspectives on womanhood and the girl-child education. *School A: Teacher 4 female* holds that these major differences in ethnicity/culture and religion are a major source of confusion in diffusing morals and values on both status and their educational development in the community. She insists that role modelling by teachers (Luther, 2001: 276) in the classroom remains the key transmitter of an ideal women's status and educational dignity. According to her:

A classroom consists of the teacher and the students and I believe that when the teachers practice what they teach in and outside the classroom environment, the awareness of intended morals and status expectation is indirectly being imparted into the students.

School A: Teacher 4 female supports, stating that lady teachers play a great role in motivating girl-child education within the classroom environment. Girls are constantly motivated by citing examples of elevated positions in society that they can occupy with higher educational achievements and sheer hard work. They are made to see beyond their present levels to maximally attainable points in careers and in nation building. The danger inherent in the negligence of such motivation could be deduced from what **School C: Teacher 2 female** called an open ignorance of value of education. She said:

Most students in this community do not know or appreciate the value of education. Many of them simply find themselves in school and flow along because they perceive that they are expected to be obedient to whosoever exercises the right of such decision on their behalf.

4.4.6 Poor enrolment status of girl-children in Eastleigh secondary schools

That girl-children are marginalised in the enrolment of secondary school students in the Eastleigh community is noted by the researcher in the gender statistics of three of the four schools of research, as indicated below in Table 2. The fourth school, being girls only, could not be considered in the gender enrolment comparison. In each school, the number of boys outnumbered that of girl-students.

Table 2: Students' population and percentage of girl-students in schools of research.

Schools	Population(n)	No of Girls	%	No of Boys	%
A	145	62	43	83	57
B	200	70	35	130	65
C	150	61	41	89	59
D	258	258	100	–	–

A closer examination of attendance in each co-educational school shows the obvious marginalisation of girl-child education at the secondary education level (see Fig. 3, 4, 5, 6 below).

SCHOOL A

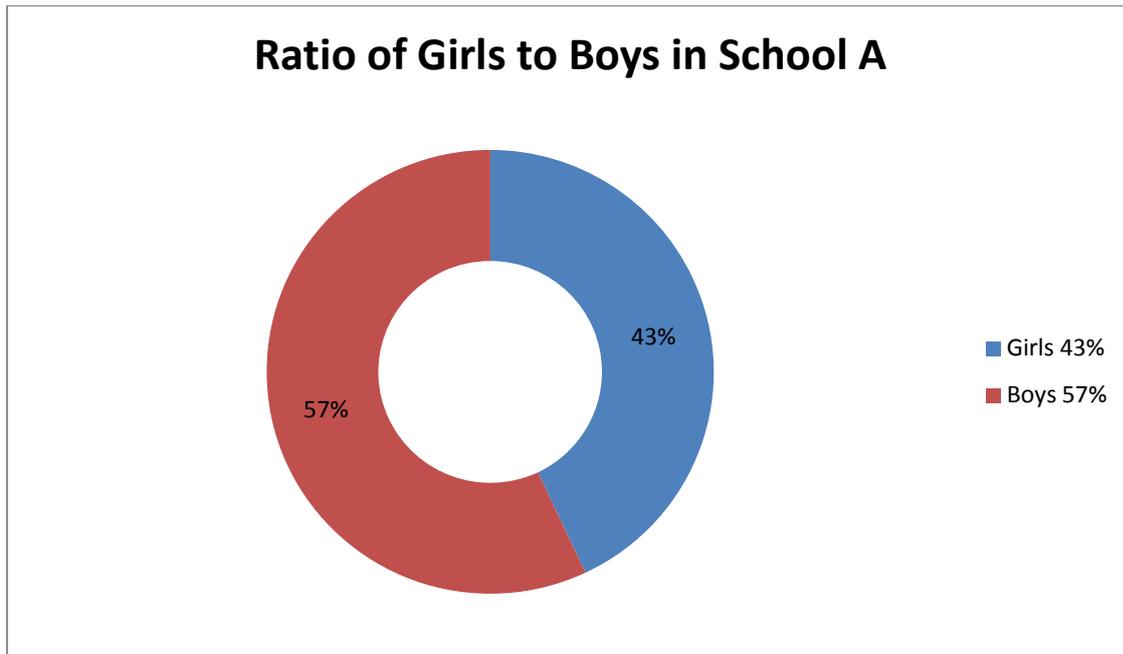


Figure 3: Ratio of Girls to Boys in School A

As indicated above in Fig. 3, the total population of students in School A is 145, out of which there are 83 boys, constituting 57 % of the student population; and 62 are girl-students with a total percentage of 43 %. The school is a private mission secondary school that is much funded to help a number of the poor Somali and Ethiopian girls whose parents could not afford fees in public schools. The school authorities put in place varied incentives to get the present girls' enrolment in the school at the time of this research.

Christian parents, no doubt, equally benefit from the school's generous provisions. Arguably, most of this category of parents place higher value in the expected Christian culture and moral

discipline they expect the schools to give to their wards, especially the morally endangered girls within the slum environments.

SCHOOL B

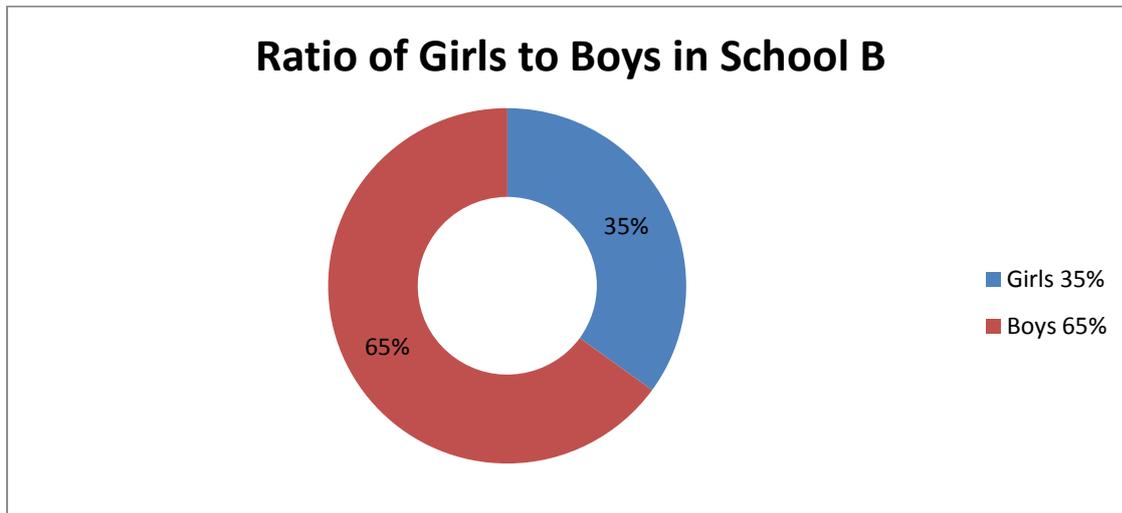


Figure 4: Ratio of Girls to Boys in School B

As indicated in Fig.4 above, the picture of girl-enrolment in Eastleigh secondary schools appears gloomier in School B. Out of a student population of 200, only 70 (35 %) are girls, the rest, 130 (65 %) are boy-students. The enrolment percentage of girls falls below the 43% level at School A or the 41% level in School C, making School B particularly vulnerable to human rights education and values abuse of the girl-child within the community.

As discussed in greater detail in Chapter 5 of this study, School B is an Islamic mission educational institution. Values that are held dear by Islamic religion dominate every facet of the school. These include choice of female Islamic veil, separate female classrooms, and the restriction of extra-curricular activities to the male students. The female protection mechanisms seemed to have great appeal to both parents and girl-students of Islamic persuasion. It accounts for the significant number of Somali females that attend the school. Many Somali girl-children from the Islamic religion, would generally have been absented from secondary education out of

cultural inhibitions, economic constraints or simply a desire to get the teenage girl married while yet uncontaminated sexually.

SCHOOL C

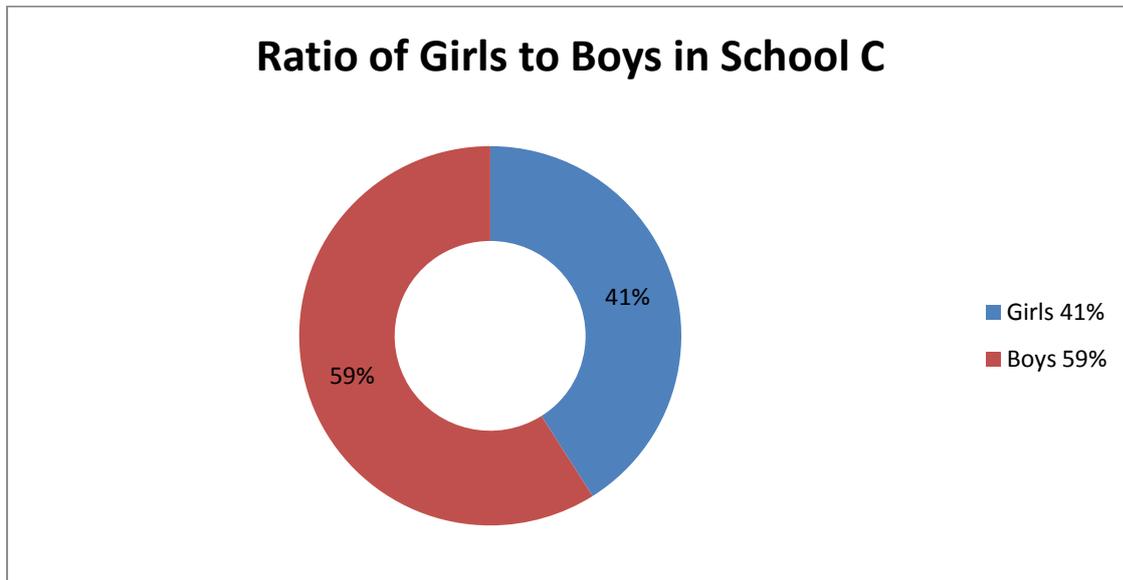


Figure 5: Ratio of Girls to Boys in School C

The same trend of female marginalisation in secondary school enrolment is observed in the female-male ratio of students of School C, as indicated in Fig. 5 above. Its student population is 150, but the girls are 61 or (41%) of the student population compared to the figure of 89 (59%) for boys. Interesting, the issue of religion was not as pronounced here as in the previous two schools. School C is co-educational like the previous two but observes a much more balanced culture of the three religions of Islam, Christianity and Hinduism. The cultural influence of the surrounding slums and human groups that constitute the community seem to weigh more on student enrolment than religious considerations.

Overall, the total girl-student enrolment is 39% compared to 61% for boys, as indicated in Fig. 6 below. The researcher considered this a high gender disparity ratio in the enrolment and population of students, and ought to attract the attention of curriculum planners if the girl-child education is to be fostered in the Eastleigh community.

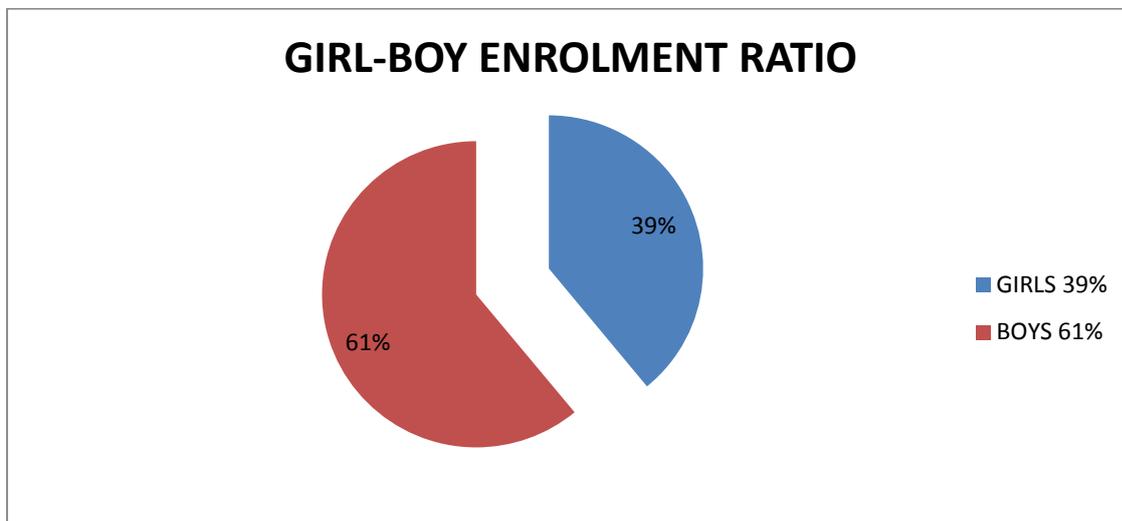


Figure 6: Girl-Boy enrolment ratio in the three co-educational Schools of Research

Furthermore, the pathetic educational marginalisation of girls in Eastleigh community is more compounded by two notable factors that drew the attention of this researcher. They are:

4.4.7 Girl-child labour in Eastleigh

Eastleigh is one among several communities in Nairobi where teenage children, especially girls from the countryside, are made to work as house helps instead of taking advantage of free primary education and an accessible technical and professional education provided for within the Kenya constitution (KHRC, 2004:17). The researcher observed, in the majority of the shops within the community, the presence of these girl-children of school age assisting their parents/guardians in attending to customers and distributing wares to designated buying and selling centres. Some of the girls have become bread-winners to younger siblings either as a result of ailing parents or having lost both parents to HIV/AIDS, a constant major setback to girl's education (KAACR, 2005: 15).

4.4.8 Percentage dropout rate of girls in transition between primary and secondary enrolment

The situation analysis of children and women education in Kenya showed continual lower rates of primary school girls moving to secondary schools than that of boys (UNICEF Kenya, 1998: 76; KAAACR, 2005: 15). While 45.21% of boys who completed primary school in 1991 got admitted to secondary schools, only 37.46% of girls attained the same feat. In the following year, 1992, boys maintained their enrolment rate at 45.81%, but that of girls dropped significantly to 34.98%. In its girl-child status report, Kenya Alliance for Advancement of Children (2005: 15) reported a persistent variance in gender enrolment “at higher levels of education” between 1995-2004 despite government’s effort to achieve “near gender parity in the education of boys and girls at primary level” within same period. The 39:51 percentage enrolments of girls to boys in the four secondary schools that participated in this research showed that the trend of lower girl-student enrolment at the higher levels of education persists in the Eastleigh community of Nairobi, Kenya.

That many of the more determined girls had to seek personal means to pay their education bills in the community is confirmed by KAAACR (2005: 15) indicating that “many orphaned girls” are in the labour market in an effort “to support themselves and their siblings.” *School C: Teacher 2 female* drew the attention of the researcher to the unyielding determination of some of these bread winners for educational empowerment in the midst of all odds. She says:

A number of them in our school would rise early in the morning to rush to the bush market (a type of African market where raw agricultural products are sold cheaply in bulk to wholesalers), purchase vegetables to keep in the stores and rush back to the market to sell immediately after the school hours.

As reported in chapter five of this study, the poverty situation may have contributed to the academic low performances of some of these girls, and pathetically why “between 1998-2003

only 127 girls out of 9000 candidates who sat for the Kenya Certificate of Secondary Education (KCSE) obtained university admission” (KAACR, 2005: 15).

In addition, 138 of the 200 girls to which the questionnaires of this research were administered admitted the presence of school age girls in their families who are not presently enrolled in any school. Though there are also boys in Eastleigh community that fall into this category, the frequency of occurrence seems higher with the girl-children. Chapter 5 of this research showed the perceptions of both teachers and girl-students in the four selected schools for this research on factors accounting for this percentage dropout rate of the girl-children within Eastleigh.

4.5 OVERVIEW OF THE FOUR SCHOOLS OF RESEARCH

4.5.1 Concept of a gender-responsive school

A gender responsive school, according to Mlama, Dioum, & Murage, (2005: 3), is one in which the physical, social and academic environments, as well as its surrounding community takes cognisance of the particular needs of both girls and boys. This means that all the stakeholders: the parents, teachers, community members and elders, boys and girls are all made to be aware and practice gender equality. Even the school administrations must put in place policies and practices that will recognize and address all the gender issues of both boys and girls. Furthermore, such a school will take into account the teaching and learning materials, methodologies, classroom interaction and all issues relating to academic and disciplinary processes.

The interest of a gender-responsive school is in the educational empowerment of both girls and boys (Mlama et al., 2005: 3). It ensures that both practice gender equality and protects the democratic and human rights of both genders. This notion extends to the physical school environment such as the types of furniture, the buildings and equipment in the school, that they are all gender friendly (Mlama et al., 2005: 3).

4.5.2 Elements of gender responsiveness in schools

When considering whether a school is gender responsive or not, there are certain criteria that call for consideration. Mlama, Dioum and Murage (2005: 5), suggest a holistic intervention package which specifically addresses all domains of gender responsiveness of a school. Their summarised intervention packages include, but are not limited to, the involvement of the community, the training of teachers, and the promotion of an overall needed gender-responsive school atmosphere in the promotion of the education of girl-children, and boys too (Mlama, Dioum & Murage (2005: 5).

The researcher also sides with the view expressed by the American Association of University Women (AAUW, 2009: 214-216) that promotion of sex and race equity by democratising the curriculum, and a deliberate insertion of attributes of gender-fairness in the formal curriculum (see Chapter 5) are non-negotiable elements of gender responsiveness in schools that would avoid trivialising and distorting the importance of women in scholarship.

In an overview of the individual schools that follows, the researcher examined the extent, if any, to which the context of the four secondary schools in Eastleigh could be said to be gender responsive in their efforts to positively influence the education of the girl-child: the goal that the second research question of this study sets out to achieve.

4.5.3 School A

1. Ownership and management systems

School A is a private mission school, instituted to provide secondary education as a means of carrying out Christian religious outreach in the Eastleigh community. The school is owned and governed by the Outreach Missionary Church in Mathare. It is a mixed school, of both girls and boys. The school serves as a medium to reach both the students and their parents with the Christian gospel. In an attempt to make the school accessible to the financially less-privileged

students, the mission charges low, affordable fees and subsidizes the running expenses that could be transferred to the students by the management of the school.

2. Female-male teacher composition

Altogether, School A has nine teachers out of which three are women, 33 % of the staff. In the opinion of the researcher, a more representative teacher-student ratio in the distribution of staff members along gender lines would show a keener sense of gender responsiveness in a co-educational school like School A. The researcher holds that such gender-biased composition in the teaching staff has the possibility of passing a signal of inferiority to female students, who by observing such hidden curriculum get a negative image of themselves and their world and by so doing decrease “motivation for engagement, effort, growth, and development” (AAUW, 2009: 214). This is besides the dilemma that a low teacher-female-student contact poses in a school that seems to be championing an increased girl-student enrolment in the community.

3. Infrastructure and facilities

School A is a wooden building that is constructed on a very limited space that does not give much room for expansion (see Fig.7 and Fig.8 below). The school is located near the main road surrounded by petty traders of different articles. The cumulative effects of these entire circumstances make the holistic environment of the school not very conducive to learning.



Figure 7: A group of students in a recreational outlet

4. General setting of the school

School A is a storey building. The school runs both secondary and primary schools together in the same premises. The primary section is located on the ground floor, while the secondary section (Fig.8 below) occupies the upstairs.



Figure 8: First floor accommodation for the secondary school section

This arrangement is the cause of congestion that is observed as pupils and students seek for recreational outlets within the little parcel of available land that space could afford. But it is not only the external facilities that limit study comfort, the conditions inside the classroom do not fare better. The school is constructed with zinc sheets which render the classrooms very hot on sunny days. There are no adequate water and toilet facilities for the girls to facilitate easy disposal of sanitary towels during their monthly menstrual periods, thereby making menstrual management very difficult for the girls. This may likely be the reason why girl-students stay away from school during menstrual cycles or simply attend haphazardly, a common feature in Kenya secondary schools (UNICEF/ESARO, 2007: 24). The school equally lacks adequate laboratories for science and technical subjects while there are no sport fields or structures for recreational facilities.

5. Relationship between teachers and students

In School A, the researcher observed, during the teaching-learning practice where she sat in, a cordial relationship existed between teachers and students. There is an observed atmosphere of human liberty with checks and balances that give protection to the girl-child from any tendency of male violation of female freedom. Students equally freely express themselves before the teachers, giving the general school atmosphere a welcoming and gender-friendly atmosphere.

6. The classroom environment

As already noted above, the classroom environment of School A is not very conducive to learning due to lack of cross ventilation as a result of poor architectural construction of the school buildings. Some of the classrooms are neither well lighted nor sufficiently ventilated. The darkness of some of the classrooms during day requires electrical illumination by teachers during teaching-learning process (see Fig. 9 below). However, in the classes observed by the researcher, the teachers promote a high level of students' involvement by interacting with the total class through questioning. For example, the Business Studies and Mathematics teachers engaged both girls and boys with appropriate academic tasks by solving problems on the chalk board. At the time students were solving problems individually, the teachers gave individual attention to both girls and boys. In the opinion of the researcher, such classroom atmosphere could promote the teaching of human rights education which if sustained, could foster the girl-child education in the community.

7. Interactions among students

The researcher observed an atmosphere of cordial relationship among students in School A as reflected in Figures 9 and 10 below. A friendly spirit of camaraderie exists between the boys and girls that constitute the mixed school. The researcher also observed practical community life in the way students share the snacks they brought to school with one another. The same sharing spirit is in the air during the general lunch hour as the common porridge meal provided by the

school authority to the entire student body is being divided. In classrooms, boys and girls sit voluntarily together to share readers (an English textbook) with those who do not have.



Figure 9: Grade 12 students sharing snacks

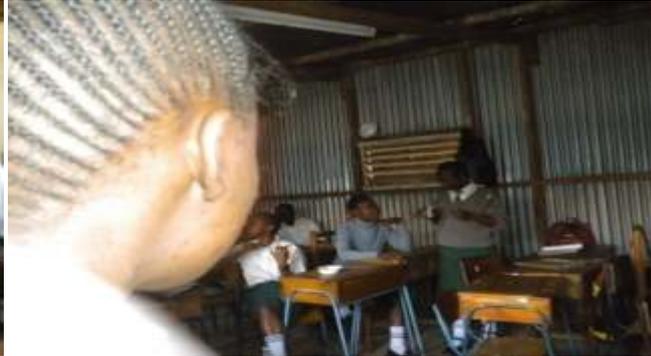


Figure 10: Free interactions across gender

This observation runs counter to cultural inhibitions in most countries of sub-Saharan Africa, limiting girl-children from speaking out for their rights or freely expressing their emotions in relationships and socialisation forums where males are present (FAWE, 2005: 8). It validates the view that human rights education in school systems and practices that are gender responsive empowers the African girl-child to deal with a “disempowering environment,” as well as with cultural values, attitudes and practices that put a gender limit on female participation in “decision making, public speaking, taking up leadership positions or even expressing their views or defending their rights” in and out of the school environments (FAWE, 2005: 8).

4.5.4 School B

1. Ownership and management systems

School B is a private secondary school that is managed by a Board of Governors consisting of six board members, including two parents of current students in the school. It is Muslim co-educational school with a Muslim ethos permeating every facet of the institution. By implication, the school upholds Islamic values strictly and inculcates the same through the teaching and learning process in the school.

2. Female-male teacher composition

On female-teacher composition, School B is an all-male teacher school with not one female teacher among the eleven that constitute the teaching staff, leaving the female students with no gender-parity to identify with or look up to as role models. In cases where girl-students are to be disciplined, a male Muslim teacher of the Islamic persuasion is designated to oversee all cases of girls' misconduct referred to him by colleagues who are well informed of what their limit and safe distance should be on all matters pertaining to the girl-students.

3. Infrastructure and facilities

The observed environment of School B seems to the researcher not to be conducive to learning due to the limitation of land space on which the school structures are constructed. One quick observation of a learning difficulty, similar to what was observed in School A, is that the school has no grounds for recreation for the students. There is virtually no play ground for sporting activities. The females literally spend all their time in their single-sex class, and are shy of almost anything unfamiliar beyond their comfort zone, including a female researcher asking for their faces on camera for academic purposes - a portrayal of ethos of moral chastity that Muslim girls are culturally expected to reflect in the face of challenging and undermining modern values (ABEL, 1991: 24).

In essence, the tight enclosures that restraint the expression of youthful exuberance has turned out to be a means of protection of the privacy of the girl-child by the school from violation by male students and potential rapists that are present among urban slum dwellers in the surroundings of the school environment.

It necessarily follows then that School B, being 99% Muslim in teacher-student population, perceives the external, space-limiting enclosure environment as a religiously valued advantage that is supportive of the Islamic ethos upon which the school is founded. Such advantage, though, could not be linked to the dusty atmosphere that pervades the school compound as a result of the proximity to the school of an untarred community main road.

4. **General setting of the school**

As a two-storey building with enough classrooms for its student population, with a sizeable portion of the school serving as boarding facility for some boys, the general setting of School B seems to be housing-friendly. The classrooms are big enough to meet the recommended standard for a secondary school. They are also well ventilated and allow for such free movements of teachers and students that the extra-mural environmental restrictions easily fade into oblivion. There are well demarcated toilets for both girls and boys with adequate water and sanitation, specifically to enhance menstruation management and the general health of the school community.

5. Relationship between teachers and students

School B, as Muslim institution, has its learning environment religiously guided, especially in matters of relationship between teachers and girl-students. The official line is that there could not be the kind of laissez-faire approach to student-teacher interactions in the teaching and learning process that western education promotes. Furthermore, the researcher observed that students do not freely express themselves before teachers of different religious persuasions, especially on issues that touch on values that are culturally upheld. Even within the same religion, students and teachers do not engage in interaction or socialising outside official teaching hours of the four walls of the classrooms.

6. The classroom environment

School B is co-educational in setting but does not allow boys and girls to study under same classroom. Separate classrooms are thus created for the two sexes, making each arm of a class to be divided into two, irrespective of the number that form the class. In essence, class one A exists for boys while class one B is for girls and that applies throughout to the graduating Form 4 (Grade 12) classes. In figures 11 and 12 below, girls of Grades 11 and 12 are photographed seated in their classes.



Figure 11: Grade 11 girls covered in hijab



Figure 12: Grade 12 girls covered in hijab

The pictures showed the girl-students in their single-sex classrooms as they are not allowed to share classrooms with boy-students of same grade. Fig. 11 is a Business Studies class with few female students while in Fig.12, the few students for the particular subject await the subject teacher. Of course, the teachers would still have to teach the same lessons to the boys' only class at periods demarcated for them on the timetable. The girls are covered with hijab (a type of head covering worn by some Muslim women in public for religious reasons) both in and out of the classrooms during school hours in accordance with the tenets of their religion.

The researcher sat in separate class sessions of both sexes and did not notice any effort by any of the teachers, who taught the observed classes of Business Studies, Geography and Mathematics, integrating any notion of human rights education that could promote a positive girl-boy interaction beyond the accepted norm. There was not much interaction between the male teacher and the students most especially in the girls' classes. For example, whenever questions were asked and the students delayed in giving the answers, the teacher did not encourage or motivate the girl-students to illicit a response but carried on with the teaching. Even in one of the Mathematics lessons of Forms Four girls, out of the 35 girl-students that were given home work the previous day, only 15 of them did the home work, others gave one reason or the other for not doing it. Some of the girls were even reluctant to work sums on the chalk board at the request of the teacher. This is probably as a result of Islamic value that forbids girls/women to express their views at household level or in public. The girl-students are aware of these values and have taken them into account in their lives.

7. Interactions among students

Evidently, and based on the pervading religious environment that dominates life in the school, there is no interaction among students of different sexes. The zero sharing atmospheres across gender diminish the level of community life and friendliness that the large classroom setting could have fostered in the students.

The case, however, is different at same-sex level. To many, the school is culturally appropriate, providing both literacy and religious education under the cover of a traditionally sheltered environment that promotes values that will bolster the girl-student role as obedient daughter and (a future) dutiful wife and mother.

4.5.5 School C

1. Ownership and management systems

School C is a private school owned and managed by the Anglican Diocese in Pumwani Division. There are seven permanent board members, plus two parents of current students and the current principal of the school. It is a mixed school aimed at promoting the education of boys and girls in the Eastleigh community. Even though it's a mission school, a token charge in form of school fees is expected from every student. This however, is low enough to give access to the less privileged children in the community to attend the school. The school aims at infusing the community with Christian virtues and to inculcate moral values to its restless youths; though this goal does not seem to be as pronounced as in the more religiously inclined Schools A and B.

2. Female-male teacher composition

In School C, only one of the seven teachers is female. She teaches English Language and Christian Religious Education. Her influence as a female role model does not seem to be felt by the majority of the girl-students judging by the observed rampant female misconducts and the

constant school discipline that is meted out to the girl-students. In the opinion of the researcher, a more gender responsive school would have made provision for more female teachers with whom the girl-students can identify and receive counselling from on a regular basis.

3. Infrastructure and facilities

Unlike the normal clumsy Eastleigh educational environment and contrary to what prevails in Schools A and B, School C has a unique, learning-conducive environment. The compound is very spacious with a very big play ground that permits students to be engaged in different kinds of sporting activities. However, the school does not provide gender responsive infrastructures such as separate and adequate toilets for girls and boys, sufficient and clean water and sanitation, specifically to enhance the management of menstruation for the girl-students and for the general wellbeing of the school community.

4. General setting of the school

Structurally, School C is a two-storey building. The ground floor serves the primary section while both the first and second storey floors accommodate the secondary section. It is to be noted that though the primary and secondary sections co-exist, there is enough space for each section to function maximally on its focused objectives.

5. Relationship between teachers and students

There is cordial relationship between the teachers and the students. The atmosphere of friendliness is sensed in the free expression of students before their teachers without restrictions. This, however, does not diminish the negative note on maintaining student discipline across gender. Though the school upholds a high standard of discipline, most of the students appear heady and rude to teachers, hence the observed regular punishments inflicted on culprits.

6. The classroom environment

The classroom atmosphere of School C is conducive to learning. The classes are big and well ventilated. A number of the teachers demonstrate a significant level of understanding on what the rights of students are and endeavour to integrate such to a limited level in the teaching process. A good example is in the observed class of Arts and Design, as well as that of Business Studies. The researcher observed much academic interactive relationships between the teachers and the students in all phases of the lessons. The teachers gave immediate corrective feedback necessary for students' learning.

In another observed teaching session of Christian Religious Education, students acted a drama, at the instance of the subject teacher, depicting the birth of Jesus Christ, in an effort to illustrate the objective of the lesson for the day. Notably, the subject teacher was not involved in the presentation or in leading the group. It was evident that the involvement of both girls and boys in the teaching-learning process was a booster to both students' academic output and the promotion of gender sensitivity in the classroom atmosphere. The long-run effects of such endeavours by all teachers would encourage and promote human rights education and values education of the girl-child, thus fostering their education in the Eastleigh community. This is more welcoming as in all the lessons observed by the researcher, teachers took charge of the classrooms and provided a climate for teaching and learning that is student involved and task oriented.

7. Interactions among students



Figure 13: Free gender interactions among students of School C during recreation period

As depicted in Fig. 13 above, students of School C interact freely among themselves across gender and without religious bias or racial discrimination. It can be deduced from the picture that both girls and boys are equally empowered to practise gender equality and to protect human rights of both genders in their observed ways of free but dignified expressions. The students' caring and non-segregating tendency is further demonstrated in how freely the readers (a recommended English textbook) are shared between the haves and have-nots, the difference between students from the middle class and the low class families in the community.

4.5.6 School D

1. Ownership and management systems

School D is a public girls-only school. The management is in the hands of the Ministry of Education, in conjunction with the community. Seven people constitute the board: two officials from the Ministry of Education, four parents and the current school principal of the school. This arrangement is to bring the school up to the minimum required standard in terms of buildings,

provision of learning materials, living and working conditions for the teachers, and meeting the essential costs of effective education management.

2. Female-male teacher composition

There are fourteen teachers all together in school D out of which ten are females. In the opinion of the researcher, the female teachers outnumbered the male teachers probably because it is a girls-only school. Such an ideal would be responding to the girl-students' need of female teachers capable of attending to female students' peculiar needs. It equally provides a window of opportunity not made available for girl-students by other schools in the community, like Schools A, B, and C, where the common rule of teaching engagement is either male-teacher domination or no female teacher at all. Such schools no doubt miss out on the important point of observation made by curriculum expert Emily Style (AAUW, 2009: 216) that "curriculum provides each student with windows out onto the experiences of others and mirrors of her or his own reality and validity."

3. Infrastructure and facilities

School D buildings are constructed on a large piece of land, in a serene environment that appears very conducive to learning. Its proximity to the main road makes accessibility easy for students who are all female day scholars. To prevent intruders and protect the girls from community hoodlums and rapists, the bungalow school buildings are well fenced around, increasing the beauty and safety of the well-kept, quiet environment of the school, in a manner not different from other public the schools of same standard in other parts of the Nairobi metropolis.

It should be noted here that if there is an easily, visible major difference between private and public schools in Eastleigh community, it is in physical, infrastructural facilities. While almost all private educational establishments are constrained by land space and buildings, it is different in the case of public secondary education establishments. The reason for this, as observed by the researcher, is financial. The City Council of Nairobi (CCN) that provides urban governance for

the 100 Councils in the city, including that of Eastleigh, is arguably the richest in the nation. Eastleigh equally is a major economic resource centre for the CCN, who could afford to plow back part of this into the educational and allied industries that target an improved welfare for the people.

On why then public schools like School D should lack adequate instructional materials and be incapacitated in science subjects with almost empty laboratories (see 5: 3.4.1), Atoyebi (2010: 182) gave a plausible reason: a consequence of Nairobi's "poor urban governance culture and an endemic system of corruption that survives on political patronage." The cost of such negligence in girls' schools is the poor performance over years of the girl-students in both the final year secondary school examinations as well as in obtaining university admission after the secondary school education (KAACR, 2005: 15).

4. General setting of the school

School D runs both primary and secondary school systems together in the same compound, but well demarcated with a fence. The play ground is expansive, making sporting and recreational activities a long-sought after pleasure for both teachers and students. There are good toilets but no adequate supply of water to enhance menstruation management and the overall health of the school community. This is perhaps more of a community problem than that of the school per se. In summary, the whole school atmosphere, despite this shortcoming, highlights a warm environment of freedom and friendliness.

5. Relationship between teachers and students

Ten out of fourteen teachers of School D are females. They serve as role models to the girls, in an excellent expression of cordial relationship that does not only promote an atmosphere of liberty and free expression but equally enhances effective learning. The observed sense of familiarity is adequately balanced with a high level of discipline in the school. The girls, for

example, are well dressed and neatly presented throughout the day (a rare occurrence among the observed boys in the three co-educational schools that participated in this research).

6. The classroom environment

The classroom environment of School D is very conducive to learning. Beyond the adequate ventilation and lightning, the classrooms are big and spacious, and allow for quality interactive teacher-student sessions. In the classes observed, teachers were monitoring students' progress by moving around the classrooms, keeping students on task, giving feedback, and working with individuals. During the observed classes of Mathematics lessons of Forms 3 and 4 students, the researcher noted that girls freely work sums on the chalk board with the rest of the class in full participation, when called upon to do so by the teachers.

However, the laboratories for Science subjects are not well equipped to enhance easy comprehension of those subjects during teaching and learning processes. Despite this inadequacy, students freely ask questions in and out of the classroom environment from the teachers. Muslims and Christians girl-students sit and share textbooks and writing materials together with no dividing religious lines during the observed class lessons.

7. Interaction among students

Findings show that the ethos of respect and honesty are well articulated and imbibed by the students of School D. This is admirable, bearing in mind the prevailing differences in the students' religious, racial and socio-cultural backgrounds. The researcher observed an ongoing phenomenon of a community life of friendliness and generous sharing of articles of interest among the girl-students, and without being hampered by their clearly defined social diversities.

4.6 CONCLUSION

Without minimizing the few areas of religious value contribution, cultural identity and awareness, and a spirited effort being made by private institutions to promote the girl-children education, the overall assessment of the researcher of the urban, multi-cultural and multi-religious community of Eastleigh is that the social context impacts negatively on the promotion of the education of the girl-child. Areas of negative influence include, but are not limited to the following domains:

4.6.1 Available but not accessible secondary education

Though there are private and public schools with sufficiently large facilities for enrolment in the Eastleigh community, they are not accessible to girl-children due to high school fees charged in those schools and the inability of the parents to pay as a result of poverty. For the girl-child there is the additional burden of meeting the admission score for the public schools. The entry requirements appear too high for many to attain in the annual common entrance examinations conducted for those seeking places in these public schools, even if they were to be financially accessible.

It is to be noted that availability as used in this sense is relative. Findings from interview instruments showed that there are three girls-only schools available in the community in the midst of five boys-only secondary educational institutions. If the acknowledged trend of an almost equal number of girls and boys getting enrolled in Nairobi primary schools (UNICEF, 1998: 75 & KAAACR, 2005: 15) is anything to go by, shortage of choice schools for girls at secondary school level jeopardises the girl-child and her right to education call for curriculum guidelines to foster this in the Eastleigh community. Such guidelines are proposed in Chapter 6 of this study.

4.6.2 The religious burden

Within the context of Eastleigh community, the school the girl-child attends as well as the level of interactions she is permitted to share with both teachers and other students depends on her religious background. Muslim parents and girl-students may prefer culturally relevant School B to schools such as A, C, or D. The likelihood also is that Christian parents and girl-students may opt for School A, C, or D as against B purely on religious ground. Hindu parents and girl-students may simply prefer the more liberal and tolerant School D to any of the other three in an effort to maintain religious identity.

The dynamics of this seem unavoidable within religious contexts like Eastleigh, due to values that parents count worthwhile, and the role of which of the three Religious Education syllabuses is emphasised in the teaching-learning process. That the dynamic is real does not however deter the possibility of its limiting the education of the girl-child in cases where the school of choice may not have enough facilities that are available elsewhere to admit the girl-child in need of secondary education.

4.6.3 Institutional constraints

A number of the private institutions in Eastleigh are constrained by space for expansion. This is an urban phenomenon and it impacts on the number of students a school could admit in an academic year. In Eastleigh community, the low exposure of girl-children to education from childhood, the excessive domestic chores she is made to undertake in caring for siblings, the strong peer pressure from harmful slum friends, and the constant urge from parents to consider the benefits of teenage marriage make them the eventually disadvantaged group who keeps them from scoring less than the desired marks to qualify for entry requirements to available secondary education.

4.6.4 Poor enabling environment for educational advancement

Eastleigh is principally a commercial centre. The norm is to trade and make money from merchandising. This makes the education industry a mere second best option for the majority of low class urbanites that constitute the parents of girl-children in the community. Again, the roads are busy, dusty and congested with human traffic. The normal, noisy African market scene is a daily phenomenon in all neighbourhoods. In these circumstances, it takes extra effort for day scholars to make much of homework and assignments especially when as girl-children such still serve as street children or helpers in domestic chores after the school hours. Some of the girl-children, as we have already noted in this chapter, become breadwinners for their younger siblings prematurely, as a result of the untimely loss of their parents to HIV/AIDS. They go to the ‘bush’ market early in the morning to buy vegetables, and return from school to sell these in their kiosks in order to make ends meet. This, again, accounts for the low scores of many girls in the common entrance examinations that decide admission to large public schools like School D.

4.6.5 Absence of female role models

One critical setback to raising the level of the education advancement of the girl-child in the Eastleigh community is the paucity of female role models among teachers in the secondary schools. That the employment of female teachers is an exception rather than the rule in the community is noted in School A with only three female teachers; School B with not one single female teacher, and School C with only one female teacher. Only in School D, a girls-only school, are there more females than males. The implication of this dilemma is the poor perception of female education by the girl-children and a misinterpretation of the educational good and its employment opportunity as being the sole preserve of men and exceptionally few women in the society.

4.6.6 Ethical undertone

Kenyan Somalis that constitute the largest population in Eastleigh are not perceived as true nationals of the Kenya nation. This identity burden has a fall-out effect on the education of girl-

children from such human groups. Parents, out of fear of reprisals in times of political crisis (a regular occurrence in Nairobi metropolis), may be unwilling to send their teenage girls to politically volatile private schools. It is not unlikely that the operators of these schools also harbour a mindset turned against the mental prowess of girls from this background to perform well and raise the status of their schools in the final KCSE examinations, should they be given admission.

4.6.7 Slum challenges and distractions

Eastleigh is a community surrounded by slums and shanty towns of lowest economic and moral values. These have a deleterious effect on the women folk, many of whom are found roaming the streets in the evenings as women of low virtue. Gang rapes and other vices equally expose the girl-children to youthful lusts and pulls that distract them constantly from schooling. *School D: Teacher 4 female* alludes to this when she claims that yearly an average of four girls in the school dropout because of teenage pregnancy. Few return to continue their education, the majority simply call it quits.

In conclusion, attempts to increase the demand for education among the girl-children in Eastleigh community must holistically address the afore-stated factors that bear on the education environment of Eastleigh community. In the opinion of the researcher, such attempts within the education sector must be directed at infusing human rights education and values in the curriculum of Eastleigh secondary schools. This will help to achieve the goal of fostering the education of the girl-child. A proposed curriculum guideline to achieve this infusion of human rights education and values is recommended in chapter 6 of this study.

In the next chapter, data findings, analysis and interpretations of the curriculum of study of Eastleigh secondary schools are reported in the attempt to discover the degree of gender-fairness of the Kenya Certificate of Secondary Education (KCSE). The chapter also presents the data analysis and interpretations of the perceptions of teachers as well as students (girls) of the four schools researched, on the factors necessitating the infusion of human rights education and values in the secondary schools of Eastleigh community.

CHAPTER 5

5. PRESENTATION OF EMPIRICAL RESEARCH, ANALYSIS AND INTERPRETATION

5.1 INTRODUCTION

The aim of this research is to identify the perceived factors that may influence the infusion of human rights education and values in the teaching-learning practice of Eastleigh Secondary Schools of Nairobi, Kenya and to propose possible curriculum guidelines that are feasible to foster the education of the girl-child in the community. In this chapter, data findings and analysis of both the curriculum of study of secondary schools in Eastleigh as well as the perceived factors, by the teachers and students, necessitating the infusion of human rights education and values in the curriculum of Eastleigh secondary schools are reported. The aim is to answer the third and fourth research questions (R.Q): **(a) To what extent, if any, does the curriculum in Eastleigh secondary schools promote human rights education and values for the girl-child in the community?, and (b) What are the perceived factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools of Nairobi, Kenya?**

To provide answers to the third research question: **(a) To what extent, if any, does the curriculum in Eastleigh secondary schools promote human rights education and values for the girl-child in the community?**, the researcher analysed, using a hermeneutic process, the Kenya Curriculum of Secondary Education (KCSE), the same curriculum document that was employed at the time of this research in the teaching-learning practice of Eastleigh Secondary

Schools. She made meaning out of the expressed syllabus.⁹ The results are analysed and findings presented in this chapter.

To provide answers to research question four: (b) **What are the perceived factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools of Nairobi, Kenya?**, 20 teachers were interviewed, five in each of the community's four selected schools. All of them were involved in teaching Grade 11 and 12 classes (Kenya's form three and four classes respectively), which constitute the research target group. Furthermore, questionnaires were administered to 200 girl-students,¹⁰ 50 in each school, purposefully selected across religious affiliations and ethnic groups that constitute the Eastleigh community. It is these results from the interviews and questionnaires that gave the data for Research Question 4. These were analysed and the findings presented under each School (coded Schools A-D).

The chapter concludes with presentations and discussions on the congruency of findings from the core perceptions of the teachers, the students, and a combination of both teachers and students from the four schools. This gives the core perceptions on the factors necessitating the infusion of human rights education and values in the curriculum of Eastleigh secondary schools.

To guard against revealing the identity of interviewees and their schools, the researcher made use of "composite character," thematic organisations of representations and pseudonyms in order to take care of basic ethical concerns and ensure confidentiality in "the art of storying other people's experiences" (Sinding et al., 2008: 464, 465, 470). Moreover, a research on girlhood matters that seeks to hear the voices of girl-children on matters that concern them ought to incorporate the use of pseudonyms in order "to ensure that no harm is done in the conduct of such research" to the "safety, autonomy, and anonymity" of the respondents (Moletsane et al., 2008: 8).

⁹ Syllabus, as used in Kenya education system, is synonymous to curriculum; it refers to the lists of subjects included in a course of study being taught in a school.

¹⁰ Within the Kenyan educational system, 'student' and 'learner' are synonymous and could be used interchangeably.

In this chapter, the following aspects of the research findings, analyses and interpretations will be discussed:

- The curriculum of Eastleigh secondary schools
- Concept of gender-fair curriculum
- Perceptions of teachers in Schools A, B, C, and D
- Perceptions of girl-students in Schools A, B, C, and D
- Congruency of common perceptions of factors by both teachers and students

5.2 CURRICULUM OF EASTLEIGH SECONDARY SCHOOLS

5.2.1 Introduction

The Kenya Institute of Education (KIE) is the body responsible for the formal curriculum of the Kenya Certificate of Secondary Education (KCSE). This curriculum is implemented throughout the national territory, including the schools in the Pumwani Division that includes the Eastleigh community. In the analysis that follows, the researcher first established the framework for analysing the human rights education and values education of the curriculum by examining the concept of a gender-fair curriculum. Second, the extent to which this gender-fairness was reflected in the 2010 curriculum that was operational at the time of the field work for this research in the four selected schools, was analysed.

The researcher holds the position that the extent to which the curriculum of Eastleigh secondary schools reflects gender-fairness in its objective contents is the extent to which the curriculum promotes human rights education and values for the girl-child in the community.

5.2.2 Concept of gender-fair curriculum

The call in the literature is to re-address gender anxieties in the demand and supply of contemporary education by incorporating gender equity into urban school curricula (Ginsberg et al., 2004; Jackson et al., 2010). There is greater expectation to democratise education curricula from nation states that are signatories to the United Nations Human Rights Charter, which is based on the idea that education is a force for social change. Education needs to be made universally available to effect a holistic national development that will be experienced in all socio-economic endeavours involving all citizens, or how else would a society that lays claim to being democratic appear to be conscious of the needs of “the weak, the ignorant, and the unfortunate,” and “strive for genuine equality of opportunity among all races, sects, and occupations”? (Counts, 2009: 49).

The fact is that despite the provision of Article 1 of the 1989 Convention on the Rights of the Child demanding “special safeguard and care” of all children, institutions of society, starting from the family to governmental organisations have been known to trample the rights of the child in such a manner that she is constantly denied the possibility of a happy childhood. She is equally stripped, more often than not, of the fundamental human rights that adults enjoy. Girl-children (and sometimes the boy-child too) are exploited across the globe through child labour. According to the article published by the United Nations Department of Public Information in December 1995, the situation is more in the poor majority world (of which Kenya is one) where children are not only sent to work for purpose of exploitation but to support the family financial situation and education budget (see 4.6.4 on how this applies to the Eastleigh community).

The way out of the equity dilemma within the education industry is to develop a gender-fair curriculum which deals with what the American Association of University Women calls “various ways of conceptualising and categorising what is meant by gender and race equity in curriculum content” (AAUW, 2009: 216). The American Association of University Women are curriculum experts who have conceptualised and categorised what is meant by gender and race equity in curriculum content. Various checklists for sex bias, prejudice and educational discrimination have been underscored by curriculum experts within the AAUW. Some of those attributes that

are of specific relevance to this research include the exclusion and or degradation of girls in the curriculum. This includes isolation of materials for women, superficiality of attention to contemporary social problems, cultural inaccuracy that excluded education context in planning. Also, there are double standards for males and females, and strategies of divide-and-conquer that praise individuals as better than others in their ethnic or gender group (AAUW, 2009: 216).

To correct these anomalies, six attributes that a gender-fair curriculum should strive to incorporate were identified (AAUW, 2009: 216):

- Attribute of **variation**. Here the curriculum acknowledges and affirms both the similarities and differences that exist among the students.
- Attribute of **inclusiveness**. A curriculum that is inclusive would allow both the female and male students to discover messages about themselves and positively identify with such in the learning environment.
- Attribute of **accuracy**. A curriculum is accurate to the extent to which it presents information “that is data-based, verifiable, and able to withstand critical analysis.”
- Attribute of **affirmation**. The affirmative attribute speaks to the extent to which the curriculum acknowledges and values the worth of individuals and groups.
- Attribute of **representation**. Here the various perspectives within the educational setup are balanced.
- Attribute of **integration**. Here the curriculum strives to weave together the experiences, interests and needs of both female and male students.

As detailed below, the researcher regarded these six attributes as guidelines and to be analytically adequate in analysing the curriculum of Eastleigh secondary schools. In order to answer **Research Question 3: To what extent, if any, does the curriculum of education in Eastleigh secondary schools promote human rights education and values of the girl-child in the community**, I argue that subjects whose objectives meet the criteria of inclusiveness, affirmation, integration, accuracy, representation and variation might promote the human rights education and values education of the girl-child in Eastleigh community. Therefore, all the syllabuses objectives were analysed using the six attributes as indicated in Table 3 below.

5.2.3 Gender-fair curriculum and curricula of Eastleigh Secondary Schools: findings, analysis and interpretations.

In answering research question 4 on the extent to which the curriculum of education in Eastleigh secondary schools promotes human rights education and values of the girl-child in the community, data findings from the five groups of subjects in the current curricula of Kenya Certificate of Secondary Education (KCSE) were analysed. The findings, analysis and interpretations of each group are presented below. In Kenya, the curricula are sub-divided into five groups and students are expected to satisfy all the groups in their choice of subjects.

5.2.4 Group 1: Subject curricula

Group 1 subjects are English, Kiswahili (the second official language besides English) and Mathematics. The three are compulsory subjects for all the students in all the classes.

1. Presentation of findings

English Language has 20 objectives, Mathematics has 12 objectives, and Kiswahili has 10 objectives, making a total number of 42 objectives in this group. The objectives of the three compulsory subjects along with the number of gender-fair curriculum objectives identified in each are reflected below in Table 3.

Table 3: Analysis of Group 1: subject objectives

Gender Criteria	Group 1 subjects		
	English	Mathematic	Kiswahili
No. of set objectives	20	12	10
Variation	1		1
Inclusiveness			
Accuracy		3	
Affirmation	2	1	1
Representative			
Integration			

In English Language, the researcher identified three of the subject objectives to be gender-related; Mathematics has four, while Kiswahili has two. These are discussed below.

2. Analysis and interpretations

Out of twenty objectives set for English Language, only three showed elements of gender relatedness. Two meet the criteria of affirmation while the third one has the element of variation.

They are:

- Appreciate and respect one's own as well as other people's culture (**affirmation**)
- Appreciate the universal human values contained in literary works (**affirmation**)
- Read and analyse literary works from Kenya, East Africa, Africa and the rest of the world, and relate to the experiences in these works (**variation**).

Twelve objectives¹¹ were set for Mathematics; four of these were identified to have gender relatedness of accuracy and affirmation. They are:

- Perform mathematical operations and manipulations with confidence, speed and accuracy **(accuracy)**.
- Think and reason precisely, logically and critically in any given situation **(accuracy)**.
- Collect, organise, represent, analyse, interpret data and make conclusions and predictions from its results **(accuracy)**.
- Develop a willingness to work collaboratively **(affirmation)**.

Kiswahili has ten objectives. Unlike the objectives of other language subjects like French, German and Arabic which are presented in the English Language, the Kiswahili subject objectives are written out in their entirety in Kiswahili, underscoring the strategic place the language is expected to hold among students as a regional *lingua franca*. However, the researcher, with the help of an interpreter, could only identify two gender elements, one of variation and the other of affirmation, in the set objectives.

Altogether, and following the AAUW guidelines, 9 out of 42 set objectives for Group 1 subjects are regarded to be gender related while the remaining 33 are not. This showed that this group of subjects falls short of a gender-fair curriculum. Yet they are compulsory subjects to be taught and assimilated throughout a four-year secondary school curriculum. This shows the poor contribution of Group 1 courses to the subject of human rights education and values of the girl-child.

With a little stretch of the imagination, educators could understand how probable consequences from this predicament faced by girl-children of Eastleigh secondary schools stand to jeopardise their future human development. In the same vein, these three subjects are necessary prerequisites of gaining admission to institutions of higher learning all over the country. They

¹¹ “Objectives” as used in Kenya education system is synonymous with ”outcomes” as used in (OBE) curriculum in South Africa education system.

subsequently form the bedrock of all professional and career programmes offered in the universities. Perhaps this development explains why women occupy minority positions (apart from in education) in most faculties as “entry into University and the selection of areas of study are greatly influenced by what happens to girls at the primary and secondary levels” in Kenya (Gachukia, 1992: 18).

5.2.5 Group 2: Subject curricula

Group 2 subjects comprise the following science subjects: Biology, Chemistry and Physics. For the award of KCSE Certificate, students are expected to take at least two subjects from this group.

1. Presentation of findings

The subject objectives in the current syllabuses of Kenya Certificate of Secondary Education (KCSE) were analysed. The subject objectives of the three subjects along with the number of gender-fair curriculum objectives identified by the researcher in each are reflected below in Table 4.

Table 4: Analysis of Group 2 subject objectives

Gender Criteria	Group 2 subjects		
	Biology	Physics	Chemistry
No. of set objectives	10	11	10
Variation			
Inclusiveness			
Accuracy	1	3	1
Affirmation	2	1	
Representative			
Integration			1

In Biology, three objectives were identified to be gender-related; Physics has four, while Chemistry has two. These are discussed below.

2. Analysis and interpretations

The three subjects of Biology, Physics and Chemistry are in the natural sciences. Findings showed that out of 10 objectives set for Biology, 3 had identified attributes of gender relatedness. Two met the criteria of affirmation while the third one had the attributes of accuracy. They are:

- Communicate biological information in a precise, clear and logical manner (**accuracy**).
- Apply the knowledge gained to improve and maintain the health of individuals, family and the community (**affirmation**).
- Create awareness of the value of cooperation in solving problems (**affirmation**).

In the case of Physics, eleven objectives were set in the curriculum out of which four were identified by the researcher to have gender relatedness of accuracy and affirmation. They are:

- Use the knowledge acquired to discover and explain the order of the physical environment (**accuracy**).
- Apply the principles of physics and acquired skills to construct appropriate scientific devices from the available resources (**accuracy**).
- Develop capacity for critical thinking in solving problems in any situation (**accuracy**).
- Acquire and demonstrate a sense of honesty and high integrity in all aspects of Physics and life in general (**affirmation**).

The third subject in this group, Chemistry, had ten set objectives out of which only two were identified as having the elements of accuracy and integration. They are:

- Make accurate measurements, observations and draw logical conclusions from experiments **(accuracy)**.
- Apply the knowledge acquired to promote positive environmental and health practices **(integration)**.

Overall, there were thirty-one objectives in the Group 2 subjects. Out of these, the researcher considered only nine as having satisfied the criteria of a gender-fair curriculum, as explained above. Findings from interviews and questionnaires (see the section below on teachers' and students' perceptions) showed that girl-students of Eastleigh secondary schools do not generally show academic interest in the subjects within this group, and hardly choose any of them, especially Physics and Chemistry, among their final year courses for the Kenya Certificate of Secondary Education.

5.2.6 Group 3: Subject curricula

Group 3 subjects include History and Government (which is taught as one subject), Geography, and the religious studies of the three main religions in the community: Islam, Christianity and

Hinduism. In this group, students are required to do at least one subject.

1. Presentation of findings

Data findings in the current syllabuses of these subjects were analysed and their gender-fair curriculum relatedness are reflected below in Table 5.

Table 5: Analysis of Group 3: subject objectives

Gender Criteria	Group 3 subjects				
	History & Government	Geography	Christian Religious Studies	Islamic Religious Studies	Hindu Religious Studies
No. of set objectives	14	14	7	11	9
Variation	3				
Inclusiveness					
Accuracy		3	1		
Affirmation	3	2	2	2	1
Representative	2	1	2		
Integration	1				

In History and Government, nine of the objectives are gender-related, Geography has six, Christian Religious Studies, five, Islam Religious Studies, two, while Hindu Religious Studies has one. The five subjects are grouped under electives, students are expected to choose any of the five, and none is made compulsory.

2. Analysis and interpretations

As shown in table 5 above, findings showed that out of fourteen objectives set for History and Government, nine had attributes of gender relatedness. Three met the criteria of affirmation; three of variation, while two had the element of representative and one the element of integration. They are:

- Understand and show appreciation of the rights, privileges and obligations of oneself and others for promotion of a peaceful society (**affirmation**).

- Appreciate the importance of interdependence among people and among nations **(affirmation)**.
- Demonstrate the acquisition of positive attitudes, values, and skills for self reliance **(affirmation)**.
- Promote a sense of nationalism, patriotism and national unity **(variation)**
- Promote a sense of awareness and need for a functional democracy of the Kenyan people and other nations **(variation)**.
- Promote an understanding and appreciation of intra-national and international consciousness and relationships **(variation)**.
- Identify, assess and appreciate the rich and varied cultures of the Kenyan people and other peoples **(representative)**.
- Identify, assess and have respect for different ways of life influencing development at local, national and international levels **(representative)**.
- Encourage and sustain moral and mutual social responsibility **(integration)**.

Geography had fourteen objectives and only six qualified on gender-fair criteria of accuracy, affirmation and representative. They are:

- Acquire knowledge of available natural resources and demonstrate ability and willingness to utilise them sustainably **(accuracy)**.
- Apply field-work techniques in studying Geography **(accuracy)**.
- Acquire knowledge and skills necessary to analyse population issues of Kenya and the world **(accuracy)**.
- Appreciate the importance of interdependence among people and among nations **(affirmation)**.
- Demonstrate the acquisition of positive attitudes, values and skills for self-reliance **(affirmation)**.
- Identify, assess and have respect for different ways of life influencing development at local, national and international levels **(representative)**.

A total of seven objectives were set for Christian Religious Education. Five of them met the criteria of accuracy, affirmative and representative. They include:

- Use the acquired social, spiritual and moral insights to think critically and make appropriate moral decisions in a rapidly changing society (**accuracy**).
- Appreciate and respect their own, and other people's cultural and Christian beliefs and practices (**affirmation**).
- Acquire the basic principles of Christian living and develop a sense of self-respect and respect for others (**affirmation**).
- Gain insights into the unfolding of God's self-revelation to human kind through personal experience, the African Religious Heritage, the Biblical relation as a whole and specifically in Jesus Christ, and the Christian community (**representative**).
- Promote international consciousness through the understanding of universal brotherhood and sisterhood (**representative**).

The subject of Islamic Religious Studies had eleven objectives embodied in the curriculum. Two of these, as listed below, qualified as being affirmatively gender-fair.

- Identify ways in which to foster harmonious co-existence with other people through tolerance (**affirmative**).
- Discuss the works and contributions of Muslim scholars and reformers (**affirmative**).

Out of the nine objectives of Hindu Religious Education, only one has an element of gender-fair relatedness of affirmation, and this is stated as having to "Identify ways of promoting understanding among the followers of various religions in Kenya." The group summary thus points to the fact that only twenty-three out of fifty-five set objectives for Group 3 subjects have identifiable elements of gender fairness.

It is to be noted, however, that the two subjects of History and Government on one hand and of Christian Religious Education on the other showed the highest proportions of their objectives predisposed towards gender equity than any other subject in the curriculum. History and

Government serve as vehicles for equipping students to become responsible citizens within the nation and become active players as global citizens in a contemporary world of diversities, equality of rights, democratic governance and social justice. With Christian Religious Education, the two subjects help to inculcate human rights education in the modern learning environment of Eastleigh community and to infuse the culture of values and human rights in the school curriculum via religious education and the knowledge of civics (Roux, 2009: 69).

The pivotal role played by the centrality of inclusion of the gender-fair objectives in the curriculum of Religious Education subjects within the Eastleigh society can only be appreciated within the scope of religious tension that characterised the community. Christianity, Islam and Hinduism are religions that compete for acceptance and seek for adherents in the society. Student-adherents have vague notions of the principles and practices of these religions outside parental views. Findings from the interviews and questionnaires reported below showed that inter-religious suspicion, disaffection and rivalry were being constantly planted in the students' minds by their parents. The findings confirmed the need for tolerant religious education which Roux (2009: 77) discovered "gives insight into other religions; encourages one to be more accepting of others; to be more open to diversity and teaches tolerance, respect and understanding."

Where such exposure is lacking or minimal, as found in the general religious syllabuses of Eastleigh, and as indicated in the students' perceptions of human rights education and values reported below in this chapter, students become uncomfortable in coping with issues of human rights education, religious diversities, beliefs and values in their own classroom practice (Roux, 2009: 77). Such development is a pointer to Kenya Institute of Education to modify existing curriculum of religious studies to incorporate adequate gender-fair objectives. It equally explains the need to facilitate needed pedagogic skills that would ensure the constant passing on of human rights education and values in the teaching-learning practice of Eastleigh secondary schools.

In addition, many of the girl-students in Eastleigh secondary schools seemed to have a greater flair for the arts-related subjects than the sciences. A more gender-inclusive curriculum stands a

chance of imparting more moral values that could help to withstand the societal decadence that fuels the constant incidents of teenage pregnancy and marriage which prematurely aborts the education plan of the girl-children from the surrounding shanty towns (see findings from the teachers' perception in 5.3.2 for a full discussion of this incidence).

5.2.7 Group 4: Subject curricula

There are five subjects in the Group 4 as enumerated in the current syllabuses of Kenya Certificate of Secondary Education (KCSE). These subjects are: Home Science, Art & Design, Agriculture, Aviation Technology and Computer Studies. These are all electives.

1. Presentation of findings

The objectives of the five subjects along with the number of gender-fair curriculum objectives identified in each were analysed and the findings are reflected below in Table 6.

Table 6: Analysis of Group 4: subject objectives

Gender Criteria	Group 4 subjects				
	Home Science	Art & Design	Agriculture	Aviation Technology	Computer Studies
No of set objectives	13	9	12	6	9
Variation					
Inclusiveness	1				
Accuracy	1				
Affirmation	1	2			
Representative	1				
Integration					

In Home Science, four of the 13 objectives are gender-related; in the Arts and Design there were two; but in Agriculture, Aviation Technology and Computer Studies there were no identified gender-fair curriculum objectives.

2. Analysis and interpretations

Out of thirteen objectives set for Home Science, only four showed attributes of gender relatedness: one each of affirmative, representative, accuracy and, inclusiveness. They are:

- Practise principles of good health with respect to self, others and the environment **(affirmative)**.
- Appreciate foods from different communities **(representative)**.
- Acquire knowledge in maternal child health care **(inclusiveness)**.
- Acquire awareness of consumer education and be able to utilise it wisely **(accuracy)**.

The subject of Arts and Design has nine objectives out of which two met the affirmative criteria. They are:

- Exchange ideas and skills through group activities within the school, local communities and other institutions at National and International levels **(affirmative)**.
- Appreciate their own and other peoples' artistic and cultural heritage **(affirmative)**.

Agriculture has a set of twelve objectives and none had any element of gender-fair relatedness. The same goes for Aviation Technology which had six objectives and Computer Studies with nine set objectives. Altogether, out of forty-nine curriculum objectives set for Group 4 students, only six could be said to promote gender equity.

The peculiar omission of gender criteria in the curriculum of most of the subjects in this group may probably be due to the failure of the Kenya Institute of Education (KIE) to see the connectedness of the subjects to human rights education, as perceived in some other subjects like History and Government or religious education courses. It is a gap in knowledge that misses out

on the truism of human rights education being multidisciplinary in nature and covering every area of human experience (Starkey, 1991: 190). Furthermore, to be relevant to the wider society, especially the community of school, students need to be assisted to acquire skills that are transferable from “theoretical knowledge acquired within the classroom context” to “practical field situations” (Atoyebi, 2009: 35), an opportunity that the hands-on nature of many of the subjects in this group affords.

The subject of Art and Design, for example, could express humanity’s striving for social justice and human dignity as embedded in the lives and works of individuals and groups within that discipline (Starkey, 1991: 191). Starkey argues that such exposure could lead to empathy and role imitation among students, females inclusive, and thus propel them to active participation on the world stage. The contrary, of course, equally holds sway. And this may be responsible for the researcher’s finding of much female abstinence from most of these courses in the choice of final subjects for the national certificate.

The gender insensitivity of subjects like Agriculture, Aviation Technology and Computer Studies is minimally compensated for in a quarter proportion of gender-relatedness of objectives of Home Science. As a girl-friendly subject in the Eastleigh secondary schools, the curriculum seems to be meeting the Kenya education aspiration of providing basic quality education and training for every citizen, with the goal of meeting the nation’s overall development strategy (Ngigi & Macharia, 2006: 3).

The researcher did not also rule out a disturbing gender motive in the carefully crafted curriculum of Home Science. Oketch and Asiachi (1992: 134) argue that curriculum planners have the responsibility of satisfying public demand for functional, literate citizens who would preserve the nation’s culture. The Kenya nation could not be expected to come to terms with itself culturally, religiously, politically and socially without meeting its basic human rights education obligation of imparting knowledge, skills and attitudes in the womenfolk (cf. Print et al., 2008).

However, to meet the need of womenfolk through a curriculum emphasis on the so-called “women subjects” at the expense of core sciences sends a wrong gender equity signal of a “pullout curricula” which purportedly address gender-fair courses but actually target the female “problem” population; or of a “fragmented curricula”, which add units on “women’s issues” to the main curriculum instead of a “genuinely gender-fair integration of women into central course content” (AAIW, 2009: 217).

5.2.8 Group 5: Subject curricula

Group 5 subjects consist of French, German, Arabic, Music, and Business Studies. These are all electives.

1. Presentation of findings

The objectives of the five subjects along with their identified numbers of gender-fairness were analysed and presented in Table 7 below.

Table 7: Analysis of Group 5: subject objectives

Gender Criteria	Group 5 subjects				
	French	German	Arabic	Music	Business Studies
No of set objectives	4	17	35	12	16
Variation					
Inclusiveness			1		
Accuracy		1			2
Affirmation	1	4	1	2	
Representative			1	1	
Integration					1

For French language, only one of the objectives is gender-related; German had five, while Arabic, Music and Business Studies had three each.

2. Analysis and interpretations

Findings showed that the one objective in the French curriculum that is gender sensitive has the feature of affirmative criterion. It reads:

- Promote global peace through the understanding and appreciation of the cultures of French-speaking peoples and through a more positive perception of foreign peoples and their cultures (**affirmative**).

The characteristics of affirmative and accuracy are reflected in five out of the seventeen set objectives for the subject of German. They are:

- Appreciate closer cultural, political and economic links between Kenya and the German-speaking countries (**affirmative**).
- Read and listen to authentic oral and written material in German (**affirmative**).
- Show appreciation of the German culture, its values and views with respect and tolerance (**affirmative**).
- Appreciate the importance of global peace through the understanding and appreciation of other people's cultures (**affirmative**).
- Develop critical and rational thinking on his/her environment (**accuracy**).

The subject of Arabic has thirty five set objectives and three of them met the criteria of gender-fair relatedness of inclusiveness, representative and affirmation. They are:

- Introduce him/her by using acceptable expressions (**inclusiveness**).
- Discuss the needs for cultural co-existence (**representative**).
- Recite poems on moral values (**affirmative**).

Finally, Business Studies had sixteen objectives, with three of them showing the elements of accuracy and integration criteria. These are:

- Develop an ability for inquiry, critical thinking and rational judgment (**accuracy**).
- Appreciate the need for measuring business performance (**accuracy**).
- Enhance co-operation and inter-relations in society through trade (**integration**).

Analysis of the Group 5 subjects showed a total number of eighty-four objectives, out of which only fifteen met with the criteria of gender-fair relatedness. The low proportion makes the group a non-gender sensitive collection of objectives. This, however, does not becloud the encouraging performance of the objectives of French, German and Music, where almost a quarter of each subject's objectives portray gender equity and thus lend themselves to promoting human rights education and values of the girl-child, even if at a minimal level.

Should the Kenya Institute of Education want to do more in promoting gender equity in the curriculum of Eastleigh secondary schools, the language courses and music in this group stand to give all the windows of opportunity. Generally, arts and social studies related courses lend themselves to concepts that are not discipline restricted or age-specific like justice, equality, responsibility, liberty and freedom (Starkey, 1991: 190). Music, in particular, expresses human striving for these values. The languages have heroes and heroines who have shaped civilisations and cultures in all societies where these languages have evolved and could be promoted as role models for the girl-children in the schools.

5.2.9 Promotion of human rights education and values of the girl-child in the curriculum: overall findings, analysis and interpretations

Fig.14 below is a presentation of data findings on the percentage distribution of subjects with their elements of gender-relatedness in the curriculum. The greatest portion (48%) of the chart indicates the number of subjects with few and inadequate gender-related objectives. The greater portion (43%) indicates total number of subjects with none or vaguely included elements of gender-relatedness. The smallest portion (9%) of the chart represents the number of subjects that

the researcher considered to have many and/or a significant number of gender-related elements in their set objectives.

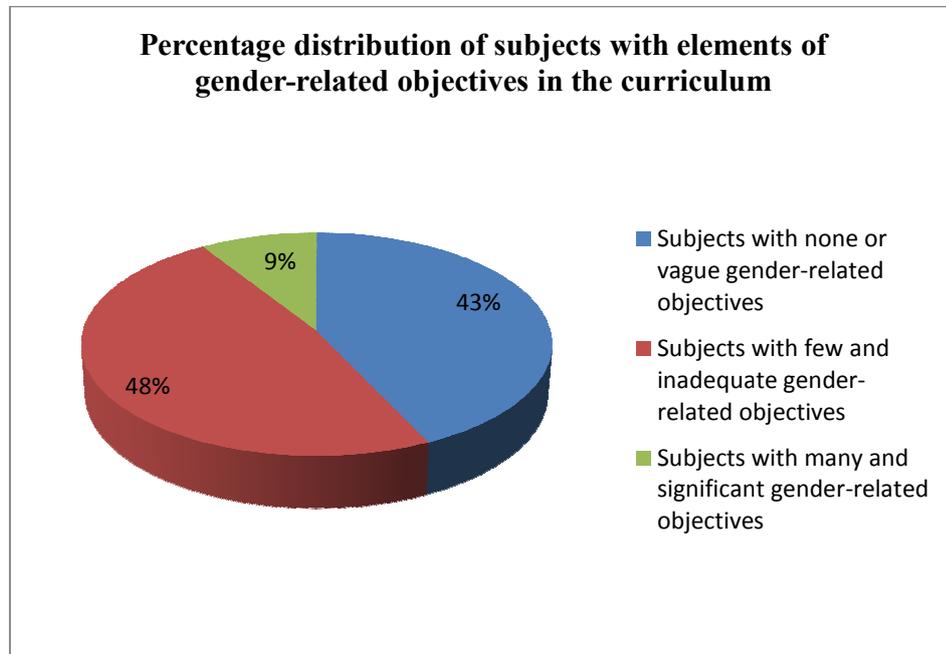


Figure 14: Percentage distribution of subjects on gender-related objectives

These three groups are discussed in detail below, under each group.

Subjects with none or vague gender-related objectives

Findings showed that nine subjects out of a total of 21, (43 %) of the curriculum of Eastleigh secondary schools, have either no gender-related elements or had them vaguely inserted in the objectives of those courses. The researcher considered an insertion to be vague if there were only one or two gender-related elements in the overall set objectives of a subject in the curriculum.

This group of subjects does not make a significant contribution to promoting human rights education and values of the girl-child in Eastleigh, being devoid of at least 50% of gender-related objectives. This group of subjects thus tends to reinforce the ignorance of both teachers and students in the domain of human rights education and values and could compound the moral

difficulties and emotional perplexities that daily torment the marginalised girls that inhabit the urban shanty towns of Eastleigh and environs.

These subjects form the first group that should draw the attention of the Kenya Institute of Education to its effort to build the intellectual capacity of the girl-child and to transform the secondary schools in the community into centres of civilisation for the society. They are:

- Agriculture
- Aviation Technology
- Computer Studies
- French
- Kiswahili
- Hindu Religious Studies
- Islamic Religious Studies
- Chemistry
- Art and Design

Subjects with few and inadequate gender-related objectives

Data findings showed that 10 subjects out of 21 in the curriculum, a total of 48%, had few and inadequate gender-related elements in their set objectives in the curriculum. These limited gender inclusions were too few and inadequate to promote human rights education and values as they could not account for up to half of the total objectives stated in each of those subjects. What planners need is to retain the inclusions but augment their proportions in the curriculum content so as to equip the teachers sufficiently on issues of gender and race similarities and differences. This could be done through constant training of teachers through seminars and workshops. This would have a direct relation to improving the education output of girls, and indirectly lead to improving also that of boys, “for when one looks carefully at girls’ dilemmas, boys’ dilemmas are seen from new perspectives” (AAUW, 2009: 214). The ten subjects are:

- English Language

- Mathematics
- Biology
- Physics
- Geography
- Home Science
- German
- Arabic
- Music
- Business Studies

Subjects with a high and significant gender-related objectives

The gender inclusiveness strength of Eastleigh secondary schools' curriculum is in the set objectives of the two subjects of History and Government with 9 out of the 14 set objectives on one hand and Christian Religious Education with 5 out of 7 set objectives on the other. Both subjects have 67% of their objectives clearly defined on gender lines. They thus strongly hold the possibilities of promoting human rights education and values for the girl-child in the Eastleigh community of Nairobi, Kenya.

Furthermore, the two subjects have certain peculiarities which are worth noting. History and Government is a combined arts-related subject in the Group 3 list of subjects. It has nine out of its fourteen objectives cutting across four gender-criteria elements. Many girls in all the secondary schools take the subject. Christian Religious Education is also an arts-related subject in Group 3, having five out of its seven set objectives meeting three out of six gender-criteria attributes. The subject is not only a major course in three of the four selected schools, it is taken by adherents of other religions who attend the missionary School C.

5.2.10 Conclusion

1. Proportion of gender-related to non-gender related objectives

As detailed under each subject group and depicted below in Fig. 15, the proportion of gender

related to non-gender related objectives in the curriculum of Eastleigh secondary schools is 62 to 261 which gives a total of 24% gender-relatedness of the curriculum objectives.

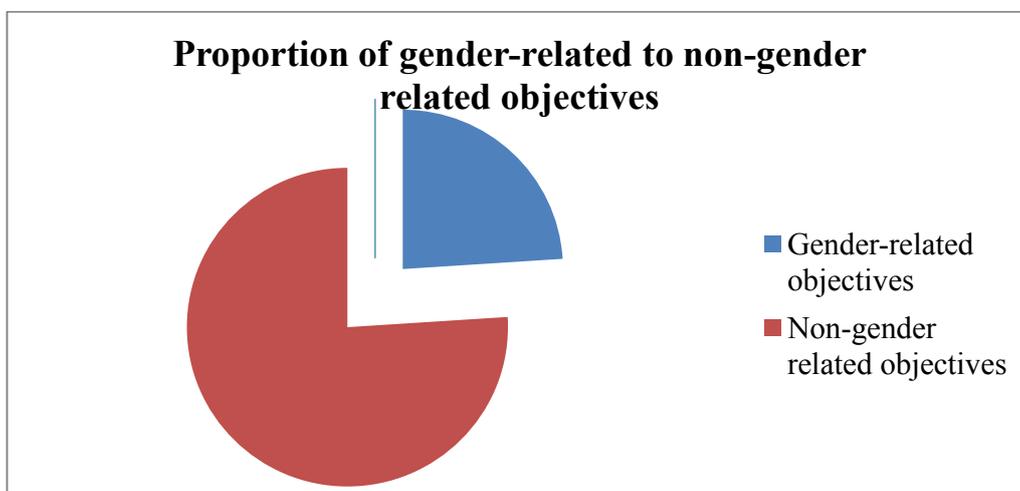


Figure 15: Proportion of gender-related to non-gender related objectives

This dismal fraction of gender issues makes the curriculum a non-promoter of human rights education and values of the girl-child. It is responsible for the gender inferiority observed by the researcher in the psychological make-up of the girls, such that some do not even feel confident or approved by boys or to be seen in front of the class doing Mathematics on the blackboard. Knowing little or nothing about themselves in both formal and hidden school curricula (see 2.5.2), teenage pregnancy and marriage becomes rampant in the community (see 5.3.2 on teachers' perception). Findings from the questionnaire showed a good number of the girls expressing preference to be created males, and detesting feminine peculiarities of menstruation, child-birth and the likes (see section below on students' perceptions).

2. Proportions of gender-related objectives mix

The abysmal performance of the curriculum of Eastleigh secondary schools in the promotion of human rights education and values of the girl-child is not only reflected in the insignificant portion given to gender issues in the current curriculum of studies, but also in the disproportional mix of the six attributes suggested by curriculum expert Gretchen Wilbur (AAUW, 2009: 216) that a school curriculum ought to incorporate. This mix and its implications for the education of the girl-child in Eastleigh is explained and presented in Fig. 16 below.

I argue that a school curriculum could not be viewed as strongly promoting human rights education and values of the girl-child except when its contents strive for genuine equality of both genders. These contents should be deliberately conscious of the need of the group, identified by Counts (2009: 49) as “the weak, the ignorant, and the unfortunate” of society, a set within which the girl-children of Eastleigh are found in the context of this research.

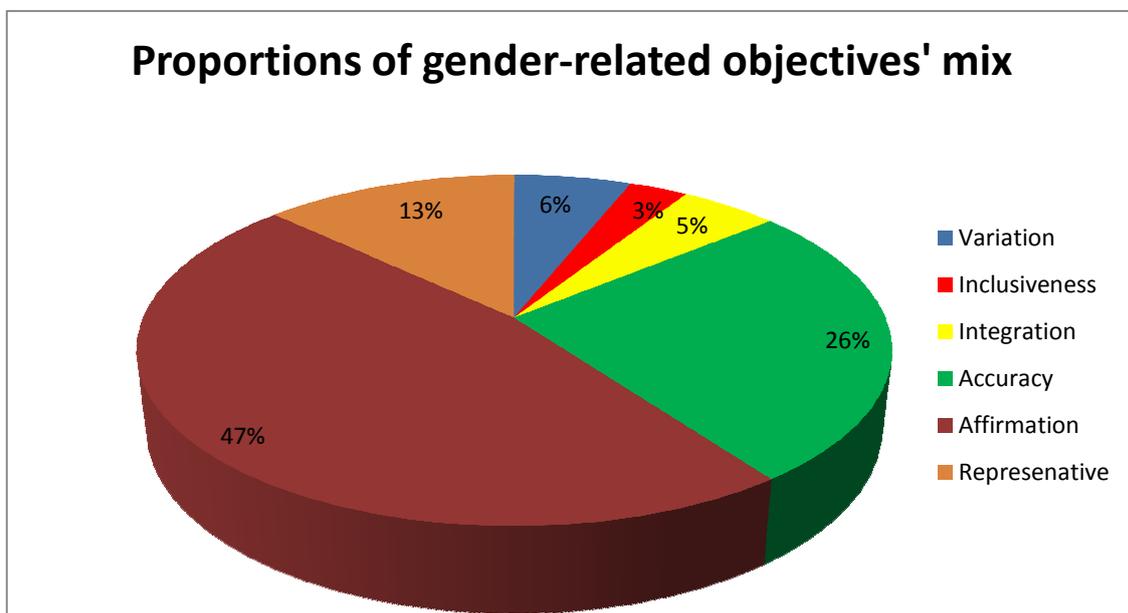


Figure 16: Proportions of gender-related objectives' mix

A leading attribute to ensure this, in the researcher’s opinion, is “inclusiveness.” The attribute would allow the female students in Eastleigh to find positive messages about themselves in the

curriculum and identify with such with all optimism. In the current curriculum of Eastleigh secondary schools, only two objectives (3%) of the identified 62 are found in this category (see Figure 5-3).

Another curriculum attribute capable of promoting girl-child education as effectively as inclusiveness is the attribute of “integrated.” Integration ensures that the needs and experiences of female students, together with their peculiar interests are incorporated into the school curriculum. The present curriculum could not be said to have significantly incorporated the “integrated” attribute as only three (5%) of the 62 identified objectives aligned with the attribute of integration. Even the attribute of “affirmative” (47%) that may have corrected this abnormality, is more directed to the worth of individuals and groups at a very broad level of human groups and nations. By the objectives that are emphasized, the attributes do not target the students that are daily involved in the teaching-learning practice.

Based on the foregoing data findings and analyses, the researcher thus concludes that the curriculum of Eastleigh secondary schools does not contribute significantly to the promotion of human rights education and values of the girl-child in the community. The findings call for a gender-fair curriculum that would be geared towards fostering the education of the girl-child in the Eastleigh community. Such guidelines are proposed in chapter six of this study.

5.3 PERCEPTIONS OF TEACHERS AND GIRL-CHILDREN

To arrive at the perception of the teachers and the girl-students, a systematic content analysis of the responses to the open-ended interview questions as well as responses to the open-ended questionnaire was done. The data led to identification of key words, phrases, and sentences which were categorised. For purpose of interpretation, attention was paid to the similarities and the differences in the categorisation. The categorisation was done for all the schools as shown in Tables 8 to 17. These categories served as the yardstick for measuring the perceptions of both the teachers and the girl-students.

The following analyses are the responses given by teachers and girl-students of School A, B, C, and D. The analyses show the perceptions of the teachers and girl-students on factors necessitating the infusion of human rights education and values in the curriculum of Eastleigh secondary schools. The analyses of the data provide possible answers to the fourth research question: **What are the perceived factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools of Nairobi, Kenya?**

In reporting the findings, the schools are arranged alphabetically without any intended motive for such. For each school, the perceptions of teachers are presented, followed by that of the girl-students and finally a congruence of common perception from both teachers and girl-students is presented and a conclusion drawn. Perceptions of 3-5 teachers in an interview item and of 26-50 girl-students in a questionnaire item represent the majority perception of respondents in each school concerning the item in question.

In analysing the responses, the researcher made use of pseudonyms for teachers and girl-students while analysing and presenting their perceptions to enhance clearer understanding of readers.

5.3.1 School A

1. Perceptions of teachers: findings, analysis and interpretation

Responses to the open-ended interview from the teachers of School A were analysed and categorised into the eight factors shown in Table 8. Analysis and interpretations of perceptions are discussed after the table presentation.

3. Presentation of findings

Analyses of findings from interview guides B, C, D (Addendum 1) show that in the understanding of the teachers of School A, there are eight factors necessitating the infusion of

human rights education and values in the teaching-learning practice of Eastleigh secondary schools. Each factor and its numbers of occurrence in the teachers' perceptions are reflected in Table 8 on the next page.

Table 8: Perception of teachers of School A on factors necessitating the infusion of human rights education and values in Eastleigh curriculum

Identified factors	Teacher 1	Teacher 2	Teacher 3	Teacher 4	Teacher 5
1. Deficient Curriculum	✓	✓	✓	✓	✓
2. Limiting Environment	✓		✓	✓	
3. Uninformed Teachers	✓	✓	✓	✓	✓
4. Female Anti-social behaviours	✓	✓	✓	✓	✓
5. Community Prejudice	✓	✓	✓	✓	
6. Parental Discrimination	✓	✓	✓		
7. Teenage Marriage		✓			✓
8. Academic Backwardness	✓	✓	✓	✓	✓

4. Analysis and interpretation

All the five teachers identified four key factors, among others, as necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools. These are the problems of “deficient curriculum,” “uninformed teachers,” “female misconducts” and “academic backwardness” of the girl-students in comparison with the overall performance of boys in the same class and school.

Three of the teachers identified three other factors as causes of low enrolment of the girl-child in School A. One of these is the factor of the “limiting environment” of the slum community and of the school itself. Others of equal significance are the “community prejudice” against the girl-child and the perceived “parental discrimination” where boys are privileged before girls in

secondary education enrolment and quick payment of fees. The “factor of teenage marriage” recorded two out of five in perceptions among the teachers. This, perhaps, could be due to the ownership status of School A as a missionary institution with much emphasis of high moral standards in teacher-student and student-student relationships.

Some of the perceived factors were much elaborated upon by the teachers and attention would need to be paid to them by education planners in order to promote the girl-child education in the Eastleigh community. I will examine perceived critical ones here and others in subsequent discussions under schools which emphasized them much more in their perceptions.

5. Deficiency in school curriculum

Teachers of School A held the perception that human rights education was not well spelt out in the KCSE curriculum. The bits that were mentioned on the subject could only be found in History and Government and in Religious Education syllabuses. The same applied to the concept of values education. Particularly on the omission of values education in the curriculum, *Teacher 2 male*, a teacher of Mathematics and Physics in Grade 12, echoed the perplexities of his colleagues. He said:

The dilemma is not only that the concept of values education is grossly absent in the curriculum, teachers that are bothered by the moral dilemma that students face and would want to pass these values across are constrained by two challenging factors: the time limit to cover the subject syllabus and the knowledge that these concepts are not to be examined at the end of school session. Subjects like Mathematics and Physics are just too broad in contents that it would be unthinkable to add again issues of human rights education and values to them.

Teacher 5 male, the Biology teacher agreed, stating, the following:

There is a bit of difficulty in integrating human rights education in the teaching-learning practice because you find out that many teachers, and schools for that

matter, are only concerned about how the syllabus would be completed. When a teacher thus goes to class, his primary objective is to concentrate on subject contents at the expense of adding some other things that are outside the specified topics to be covered.

These views and concerns expressed by the teachers are pointers to major curriculum conclusions. First, human rights education and values of the girl-child cannot be comprehended and promoted unless the concepts are well spelt out in the curriculum of study of the schools. Second, the teachers would have to be made to both teach them and examine them, as is the practice with other subjects in the humanities, sciences and vocational studies.

Deficiencies of curriculum, through the poor infusion of the subject contents with issues on human rights education and values, sent a wrong educational signal to both teachers and students in the community. The wrong notion is that educational attainment is all about examination grades, devoid of accompanying social enlightenment and moral standards. It is no wonder that girl-students constantly complain of been sexually harassed by boys without the expected disciplinary response from school authorities. Some have had to quit schooling rather than challenge injustices they suffered from teachers and heads of institutions. Due to the fact that values education is neglected in the teaching-learning practice, there were reported cases of examination results of final year Grade 12 students being cancelled yearly in many community schools, Eastleigh inclusive, due to incidents of 'cutting corners' by both students and teachers during public examinations (Eisner, 2004: 329, 330).

6. Uninformed teachers

Ignorance of the concepts of human rights education and values education was conspicuous in the teaching experience of the teachers of School A. It was necessary, on some occasions, for the researcher to explain the terms human rights education and values education while conducting interviews with the teachers. That the teachers of school A, in particular, were not knowledgably on the subject of human rights education and values and thus cannot be expected

to incorporate them in the teaching-learning atmosphere is evidenced by the following initial responses received by the researcher to the following questions:

What is your understanding of human rights education, and of values education?

Teacher 1 male: I don't understand what is meant by human rights education.

Teacher 2 male: To my understanding, I believe values education is equipping people.

Teacher 4 female: I don't understand. I think values education is instilling discipline in students.

Teacher 3 female who demonstrated significant understanding of the concepts understood them within the framework of legal connotations of human rights. She taught Geography and Mathematics and felt that the right place to bring in the concept of human rights is in the community where citizens needed to be made to know their rights and the corresponding responsibilities to prevent infringing on the rights of others. In the views of **Teacher 3 female**, the school environment ought not to be the focus of disseminating the ideas of "rights."

However, and unknown to this teacher, the researcher discovered she inculcated values education into her Grade 11 girl-students, when she responded to the question of how she encouraged girls who always considered Mathematics to be a difficult subject. She said:

I give them examples of people who have done so well in Mathematics, ladies who have excelled and are prospering in the society. There are several of such and I make my girl-students to see that the subject is not as difficult for ladies to grapple with as they think and are being made to perceive by peers. After all, I am a lady and a Mathematician.

This discovery of substantial understanding sounds encouraging in the midst of others. The only problem the researcher envisaged is that experiences and actions that are not based on cognitive information may hardly find strength of defence in the face of brutal oppression and clever

manipulations. This is what the fate of the girl-child's rights to education seemed to have become in many developing nations and patriarchal communities, Kenya and Eastleigh not excluded.

Teacher 1 male confirmed this possibility and added a disturbing dimension. He said:

Our students do not know their rights and we teachers have difficulty of passing these across. The girl-students' mental faculty is so religiously, culturally and slum-environmentally conditioned that they find talks on human rights a strange doctrine to imagine or put to practice. The entire community seems void of understanding of human rights education and values when the girl-children are involved. The result is that no one sees anything wrong or to challenge over the girl-child dilemmas.

Findings showed that the bottom line of teachers' ignorance on human rights education and values within the Eastleigh community is that the scheme for training teachers is based on formal curriculum that emphasizes what and how to teach of set objectives that gives no centrality of place to gender equity, values education and cultural sensitivity.

7. Female misconduct and academic backwardness

Among the many anti-social behaviours perpetrated by students of School A and reported by the teachers are unhealthy boy-girl relationships, drug abuse, cheating in examinations, theft, rude behaviour, late coming to school, and rampant truancy. While the boy-student is associated with the more sophisticated crimes, the girl-students especially in the higher Grade 11 and 12 classes are reported to be regularly indulging in sexual immorality, cheating in Mathematics tests, rude behaviours and dishonesty.

Findings showed that girl-students from broken homes, and those who were either orphans or had single mothers, had been found to be involved more regularly in theft, like their male counterparts, as a means of economic survival. **Teacher 2 male**, the Mathematics teacher, held

the view that some of these anti-social habits seemed to have been entrenched in the girl-students from early childhood. The slum environment that they grew up in could be a major contributing factor.

Some of the students, when sent out of school for any of these misdemeanours would come back with their parents accusing the school authority of injustice or insensitivity. The case of teenage sexual gratification is peculiar as the girl-students rarely see anything morally wrong in it. This is especially so with girls living with single mothers that practice commercial sex, a phenomenon that is common in the surrounding slums of Eastleigh. This, though, did not minimize the fact that some parents, after being informed by the school, ended up letting go of what they had before considered as mere allegations of wrong doings against their wards. Indeed, others showed their appreciation to the school authorities as they were made to realize the gravity of immoral conducts.

8. Parental-community prejudice and the limiting school-slum environment

Gender insensitivity was found to have a direct link with anti-social behaviours and low academic progress of girl-students in School A. Data findings showed that boys perform academically better than girls in Grade 11 and 12 subjects, with few exceptions in the languages and sometimes in Biology. *Teacher 3 female*, the Mathematics teacher, attributed this to the carry-over effect that girls in Eastleigh suffer from as a result of the bitterness that they harbour on account of parental and neighbours' constant maltreatment and harassment. These had made the girls lose a sense of dignity and had rendered them closed-up to educational counselling and aspirations.

That this is not an unfounded feminist bias is substantiated by *Teacher 1 male*, the Arts and Design teacher. He claimed that boys in the community perform better than girls in test scores because the boys are not saddled with domestic chores like their girl counterparts. Girls are culturally perceived as servants to serve males," and by the time they are sufficiently overworked and fatigued, education is the last thing the girl-child wants to think about. This makes the

demand that successful education effort places on students, in terms of homework and assignments, an added burden to the already breaking necks of Eastleigh girl-children.

But is there a moral justification to lay all the blame of moral misconduct and academic backwardness on the doorstep of the girl-students in School A? The researcher held a view to the contrary. Data findings from interviewing the teachers and from personal observation of the researcher during school visits showed that girls were more often sent on errands by teachers than were boys. Of course the number of male teachers was double that of females, causing the few girl-students to have to run errands almost to breaking point as they serve the male teachers like slaves in the school environment.

The situation is more compounded as nearly all extra-curricular activities were boy-oriented. For example, with the school's limited land space, provision is made only for a small football field where the boys could play as the girls idly watch and clap to cheer them on. If truly an idle mind is the devil's workshop, it goes without saying that the longer it takes to promote human rights education and values through an appropriate curriculum guidelines for School A, the deeper its girl-students will sink in morals and the poorer the students' educational output should be expected to be. Educators and policy makers know the far-reaching effects these could have on overall national psyche and developmental efforts.

1. Perception of girl-students: findings, analysis and interpretations

The responses from the open-ended questionnaire administered to the girl-students of School A were analysed. The key words, phrases, and sentences were categorized into nine factors. The categories gave the frequency distribution and percentages shown below in Table 9.

2. Presentation of findings

Analyses of findings from questionnaire items B, C, D (Addendum 2) showed that in the understanding of the girl-students of School A, there are nine factors necessitating the infusion of

human rights education and values in the teaching-learning practice of Eastleigh secondary schools. The nine factors with their frequency counts and percentages are reflected in Table 5-7 below:

Table 9: Perception of girl-students of School A on factors necessitating the infusion of human rights education and values in the teaching-learning practice

Category	Frequency (n)	Percentage%
1. Parental poor value/ preferential treatment	27	10
2. Classroom discrimination and sex abuse	39	15
3. Ignorance on human rights education and values	36	13
4. Poor learning opportunity for girls	22	8
5. Religio-cultural setback of girl-child values	32	12
6. Limiting school environment	27	10
7. Girls' inferiority complex	26	10
8. Discouragement from teachers	36	13
9. Negative attitude to school discipline	24	9
TOTAL	n=269	100

3. Analysis and interpretations

As shown in the table nine above, among the top list of factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools, as perceived by the girl-students of school A, are “classroom discrimination and sex abuse” (15%), “discouragement from teachers” (13%) and “ignorance of human rights education and values” (13%). “Religio-cultural setback of girl-child values” occupies the fourth position with a score of 12% while three factors occupied a joint fifth position of equal importance in the perception of the students by scoring 10%. They are “parental poor value and preferential treatment,” “girls’ inferiority complex,” and “limiting school environment.”

Findings showed that the girl-students perceived some of these factors to be jointly related and are thus combined in their analyses given below.

4. Classroom discrimination, sex abuse and discouragement from teachers

“Sex abuse and discouragement from teachers” made Evelyn to quit her former school before joining School A. She complained:

I had a Physics teacher who wanted me to be his girlfriend and keep regular dates; when I refused, life became unbearable for me in class through his negative comments on my physique and academic output. The only way out for me was to quit the institution.

Anne corroborated, saying the boys in her present Grade 12 class would always want to touch her feminine body parts and every refusal was always met with male mockery and abuses. However, a more vocal Maggie Sadat did not find anything strange in the sex abuses that her classmates complained of. She claimed that though she was a grade eight teenager in the final year of her primary education, the head teacher descended so low as to ask her out. Her refusal led to what she now called “going through life with a bad testimonial report and poor final score at the primary education level.” To her then, the present girl-hunt attitude of her school mates is a normal male syndrome that girls have to bear with in co-educational institutions.

The teachers of School A did not fare well on the rampant cases of gender abuse of Grades 11 and 12 girl-students. Elizabeth complained that she was having her menstrual period when her Geography teacher opted to beat her at the buttocks but her objection fell on deaf ears. The signs of menstrual flow from the excessive and angry flogging equally made no difference to the teacher, though he observed it. In the case of Abigail, her conclusion after she was beaten by “a metal rod” for being rude in class summarised the view of most girl-students in Grades 11 and 12 and call for quick infusion of human rights education and values in the teaching-learning

practice. She wrote, in response to the question if she would prefer being male: “Men are inhuman.”

Such poor perception of the male folk has a negative implication for the response of girl-students to classroom teachings from male teachers and peer relationships with boys. With continual low value being placed on human rights education, male teachers could be perceived as terrors with academic outputs of girl-students falling below standard compared to that of boy-students.

5. Parental poor values and preferential treatment

Parents placed poor human and educational value on their girl-children within the Eastleigh community. Girl-students of School A indicated this in the observed preferential treatment for the boy-child in many homes where both sexes are found. They went on to indicate that this is a major setback to the girl-child education in the community.

Giving her perspective on this dilemma, Faraja wrote:

My parents definitely do not see my education to be as equally important as that of my brothers. The two of them study in a standard boarding school in the city while I was simply thrown to this day school. In addition, my parents concentrate on my brothers' study development by regularly visiting their schools and checking up on their progress. Not once have they thought of doing same for me.

Findings showed that many students have experiences on been denied basic necessities, up to payment of school fees; things that their male siblings sometimes had without asking. Fadili said the evidence of partiality is evident in the number of times she is sent home for fees compared to her brother who had not been served notice of fees payment more than once before he returned with full payment. The researcher found the cause of these discriminatory treatments of the girl-child to be due to the way she is perceived in the multicultural community of Eastleigh. The view is eventually, girls would be married, so why invest hard-earned income on their education.

To many parents, educating the girl-child is an investment whose dividends end up in somebody else's pocket, and that is the eventual husband.

6. Girl-students' inferiority complex

The consequence of poor infusion of human rights education and values education in the classroom practice is a sense of inferiority complex among the girl-students of School A. The academic output is sometimes so poor that *Teacher 4 female* once compounded the situation when she addressed Grade 11 girls and described them as "all useless." The effect of such derogatory classroom remarks could be noticed in the response given to the researcher's question: "If you were to be given an option, will you prefer being male?" Twenty-one girls of the fifty respondents indicated "Yes." Reasons given include: "boys do not have as many life challenges as females," "ladies are constantly raped," "many teenage girls in the community are single mothers of illegitimate children," "the troubles of menstruation, pregnancy and child birth are enormous and distracting," "boys are better favoured in society than girls."

These observations and perceptions expose the failure of an education system that neglects gender peculiarities in formulating its curriculum and training gender-responsive teachers for a democratic classroom atmosphere. The experiences and feelings of the girls call for a more gender-fair curriculum that is put into practice in a social and schooling context favourable to building the girl-student self-esteem and educating all genders without bias.

7. Majority perception of teachers and students of School A

The congruency of perceptions of the majority of teachers and students of School A is reflected in Table 10 below. More than three teachers shared joint perceptions on seven factors while 26 and more girl-students also shared perceptions on seven factors necessitating the infusion of human rights education and values.

Table 10: Majority perception of teachers and students of School A

PERCEIVED FACTORS	TEACHERS (n=5)	STUDENTS (n=50)
1. Ignorance on human rights education and values	5	36
2. Parental discrimination and preferential treatment	3	27
3. Limiting school/Slum environment	4	27
4. Girls' inferiority complex & academic backwardness	5	26
5. Community prejudice & Religio-cultural dilemmas	4	32
6. Female anti-social behaviours	5	-
7. Deficient curriculum	5	-
8. Classroom discrimination and sex abuse		39
9. Discouragement from teachers		36

Teachers and girl-students unanimously agreed on five of the nine perceived factors identified in Table 10 above. These are: ignorance on human rights education and values, parental discrimination and preferential treatment, limiting school/slum environment on the girl-child education, girls' inferiority complex and academic backwardness, and community prejudice and religio-cultural dilemmas that cause setbacks to the education of girl-children in Eastleigh.

While the teachers jointly perceived the importance of other two factors of "female anti-social behaviours" and a "deficient curriculum," the girl-students pointed the researcher's attention to the factors of "classroom discrimination and sex abuse" together with that of "discouragement from teachers" as equally weighty hindrances to fostering the girl-child education in the community.

These factors were compared with the congruency of factors from the other three schools to arrive at the conclusion in this chapter on the critical factors necessitating the infusion of human rights education and values in the classroom practice of Eastleigh secondary schools. They

equally formed the basis for the proposed curriculum guidelines reported in Chapter six of the study.

5.3.2 School B

1. Perception of teachers: findings, analysis and interpretations

The responses of School B teachers from the open-ended interview conducted were analysed and categorised by way of putting together similar key words, phrases, and sentences.

This formed the 10 identified factors in Table 11 below.

2. Presentation of findings

Analyses of findings from interview guides B, C, D (Addendum 1) showed that in the understanding of the teachers of School B, there are ten factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools. Each of these ten factors and its numbers of occurrence in the teachers' perceptions are reflected in Table 11 below.

Table 11: Perception of teachers of School B on factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools

Identified Factors	Teacher 1	Teacher 2	Teacher 3	Teacher 4	Teacher 5
1. Ignorance on HRE & values	✓	✓	✓	✓	✓
2. Deficiency in the curriculum	✓	✓	✓	✓	✓
3. Community prejudice/ Religio-cultural dilemmas		✓	✓		✓
4. Female anti-social behaviours	✓	✓	✓	✓	✓
5. Limiting school-slum	✓	✓	✓	✓	✓

	environment					
6.	Wasted opportunities	✓				✓
7.	Teenage pregnancy	✓		✓		
8.	Academic backwardness	✓	✓	✓		
9.	Non-sympathetic Schools	✓			✓	
10.	Parental discrimination		✓	✓		✓

3. Analysis and interpretations

Top of the list of factors perceived by the teachers of school B, are the four factors of “ignorance on human rights education and values,” “deficiency in the curriculum,” “female misconduct” and “limiting school-slum environment.” The unanimity showed the high degree of influence these factors must have had on the girl-child education in the community.

Findings showed that three teachers shared the same view that the factors of “Community prejudice/Religio-cultural dilemmas,” “academic backwardness,” and “parental discrimination” equally necessitate the infusion of human rights education and values. Two teachers saw “teenage pregnancy” and “wasted opportunities” as important factors. I will discuss below the factors that the teachers were most passionate about in responding to the researcher’s interview instrument.

4. Limiting slum environment and its influence on teenage pregnancy

Teachers laid the blame of low education advancement of girl-children in Eastleigh in general, and in School B, in particular, on the doors of both the environmental factors around which the educational institutions operate and the poor response of the girl-children to those challenges. The learning atmosphere was perceived to be non-sympathetic to peculiar female challenges that regularly kept them out of the school system. Some of these socio-educational challenges sometimes either lead to girl-students dropping out of school or becoming less productive in academic outputs in comparison with their male counterparts.

Not being grounded on values education, findings showed that the girl-students easily seek for affordable means of livelihood to counter the rampaging slum poverty they were daily exposed to. The result is teenage pregnancy and consequent dropping out of schooling system. The scope of this financial challenge should be understood from the fact that on the national grid, “56% Kenyans live below the poverty line” (KAACR 15). This leads the majority of her citizens to a constant search for alternative means of survival that does not include education.

The situation of the slums and shanty towns that supply the girl-children to secondary schools in Eastleigh is more pathetic. With a general slum “culture of poverty and begging” in Nairobi, and “homes of deplorable conditions,” where 70% of the urban population only share 1.6% of the city’s total income (Atoyebi, 2010: 176, Witt & Associates, 2007: 2, KAACR, 22), most girls could hardly resist the temptation to undermine their moral values. As they attain their teens, they join the thriving business of prostitution, night clubs and illicit drink that their parents live on and through which their education bills are paid. In a classroom with non-existent with human rights education and values, the result is teenage pregnancy and an end to schooling for girl-students. A different research finding had earlier indicated that unwanted pregnancies remain “a major cause of adolescent girls’ attrition from school in Africa, with notable high rates in urban centres like Accra, Lome, and Nairobi” (Prather, 1991: 16). Regrettably, and like all other schools involved in this study, the pregnancy policy of School B is expulsion from school, and many times without reconsideration for readmission.

5. Absence of empathising female teachers and the misconception of “wasted opportunities”

The teaching-learning practice of School B is dominated by male worldview as the school has no single female teacher on its staff list. The resultant effect was lack of understanding of issues affecting girl-students and directly affecting their studies. Regrettably, the all-male teaching staff sees the girl-students as living with wasted educational opportunities instead of attempting to solve what they regard as the girl-student awkwardness.

Teacher 5 male, who taught Business Studies and Mathematics in Forms 3 and 4 (Grades 11 and 12), summarised what “wasted opportunity” connotes:

Our girls are not as heady as the boys but there is this “sickness” they constantly complain of which does not get easily fixed. They suffer from mood changes that the teachers, being all males, cannot cope with. They hate being embarrassed and would rather choose to drop out of school rather than come to terms with the inevitable. As 99% of them are from Islamic homes, religious ethos forbids them to open up to male teachers and adherents of other religions. The peculiarities equally account for why girls outnumbered boys in primary schools in this community but the reverse is the case at the secondary level. Among the teachers, we seem to agree that some things remain peculiar to these girls at the secondary school level which need the attention of all education stakeholders.

Through observation and analysis of data instruments, the researcher, being female, was quick to discover this cause of rapid mood changes and silent withdrawal from school for some days by girl-students of School B. Though these girls constitute 35% of the total student population, yet there is no single female among their teachers. Coming from poor parental backgrounds, many lack sanitary towels and toiletries to handle their menstrual flow. Worse still, there is no adequate provision in the school for toilets, and disposal cans for the huge number of girl-students to properly handle their sanitary needs. The easy way out is for many girls to stay at home during such periods before recommencing classes. As there is no single female teacher in the teaching staff, it was not surprising why this high rate of girls’ absenteeism could not be redressed.

Confirming the need for a gender sensitive teaching-learning atmosphere to redress female learning peculiarities, Kenya Alliance for Advancement of Children (KAACR, 15) in its 1995-2004 reports indicates the following:

It is reported that girls lose 3 days a month during their menstrual flow due to inability to purchase sanitary towels and poor sanitation facilities in schools. The

few available latrines are dilapidated making it difficult to have any privacy and the sanitation is made worse by lack of water thus making menstrual hygiene difficult.

Echoing the same view, the Forum for African Women Educationalists (FAWE), which is the main organ that champions the cause of the education of the girl-child in Kenya, noted that a “gender responsive academic environment” will have as one of its activity indicators the skill for “training the school management, teachers and students to manage sexual maturation issues of both girls and boys with particular emphasis on menstruation management” (Mluma et al., 2005: 26, 32).

6. The dual-problem of religio-cultural dilemmas and community prejudice

Though the perception of teachers of School B does not differ significantly from those of School A on the issues of ignorance over human rights education and values education, and of a deficient curriculum, there is a greater accent placed by School B teachers on the dilemmas of religion, culture and community worldview as barriers to the girl-child education within the Eastleigh community.

Both Islam and Christianity are missionary religions. *Teacher 2 male* who taught Islamic Religious Education and Arabic at the upper classes of School B held that this characteristic put the adherents of the two religions in suspicion of each other on issues of faith, especially as it affects their wards when out of parental sight in school. One controversial and sensitive domain that research indicated was on teaching sex education in Biology to the girls who have their classrooms separate from those of boys. Not only will that put off the girl-students if taught by male teachers of another religion, it probably could affect the sensitivity of parents who for want of better understanding considered such as a licence to promiscuity.

Moreover, teachers said they could only relate the values lessons embedded in such subjects to religious principles that they are familiar with, as such are not portrayed in the syllabus. The girl-students could not fair better in perception as they lack classroom exposure to what constitutes human rights and values education.

The researcher observed that the dividing line is not much of one belonging to different religions among teachers and students, but of general negligence of what constitutes a gender-fair curriculum in the syllabuses of the three religions that were propagated in the school: Islam, Christianity and Hinduism. As explained in the analysis of Group 3 subjects in the previous section of this chapter, this gross omission has made inter-religious relationships and religious tolerance a very difficult matter in the teaching–learning environment of School B (as in other schools as well).

Curriculum experts sometimes overlook the power of religion as a tool for morality in schools and society. Also often forgotten in curriculum planning is the fact that religion can be an instrument of alienation or inspiration as a cultural phenomenon. Curriculum developer and scholar Slattery (2006: 71), is certainly right to conclude that “no matter how religion and spirituality are understood, they are powerful forces in the lives of individuals - including teachers and students in schools.” Unfortunately, by the time the chips of neglect of religion in curriculum planning are down, the girl-child bears the crunch.

7. Cultures and counter-cultures of a multicultural community

As already discussed in (4.4) of this study, Eastleigh is a conglomeration of cultures: national and international. Each of these cultures has inherent virtues that its human groups want to see projected and transmitted through songs, plays, dressing, folklores and the likes. A human community that celebrates rather than abhors its diversities would see multicultural diversity as a great strength to be reinforced and not a weakness calling for its eradication. Unfortunately, this is not always so in schools and societies. The good values are overlooked and the bad ones publicised. This is many times the situation in the teaching-learning atmosphere of School B.

All the teachers are unanimous that the community hold dear the values of discipline, honesty and respect, among others, as reflected in the interview response. Sometimes there are contradictory views in passing across these values among cultures. Values of humility and wisdom, for example, may be understood differently from one culture to another. Students may

probably be confused in schools when challenged by teachers and peers on values that their parents and upbringing hold dear, and without understandable acceptable alternatives.

The root of their confusion is in what Breidlid (2003: 83) has identified in his analysis of the South African context as “the dilemmas of a school situation where the majority of South African children are taught in an environment which is culturally and linguistically unfamiliar to them.” The researcher sides with Slattery (2006: 144) that the girl-students in Eastleigh multicultural community descended into this ugly state because curriculum developers of our postmodern era do not “aggressively and consistently include lessons and experiences that will ameliorate the divisions and hatred we face in the world today.”

Data findings showed that the dilemma of culture transmission and conflict is a result of the failure of Kenyan educators and policy makers not familiarising themselves with the school context before drawing up course objectives and formulating policies. This accounts for the cultural gaps in Eastleigh school atmosphere and leads to the eventual take-over of counter cultures and the associated vices that a slum environment imposes on the girl-students. By downplaying the place of cultures in curriculum, the nation omits the vital lesson that “everything we teach is incomplete if we do not constantly foreground issues of prejudice and violence in our schools and society” (Slattery, 2006: 144). These are issues that differences in cultures sometimes introduce and inflame in contexts like Eastleigh.

Teacher 4 male, the Kiswahili teacher in Grades 11 and 12, described the result of the culture gap in the teaching-learning practice of School B as rampant occurrences of vices like cheating in examinations, fighting, smoking, gossiping and truancy among students. These different character traits are probably the reflection of students’ slum environment. The researcher insists that the teaching-learning practice must integrate the environment of students if the goal is the promotion of the education of the girl-child.

8. Female antisocial behaviours and the difficulty of maintaining learner discipline

One major factor that drew the unanimous view of the teachers and that occupied a unique place

as a factor necessitating the infusion of human rights education and values in School B is the teachers' difficulty in maintaining the girls' discipline. By religious conviction and school rule, male teachers are not allowed to punish girl-students or go too close in interactions in any manner that could be misinterpreted to be suggestive. The peculiar problem is the absence of a female teacher to fill the gap and enforce disciplined behaviours among girl-students. The absence of value-laden syllabus made the matter worse.

Further findings showed that girls are perceived to be less equal to boys, hence their role as domestic workers. Males are expected to search for means of livelihood in all sectors of society, including the education industry. Girls end up being shielded by the environment, the school and the very cultures that surround them from acquiring disciplined lifestyles that the contemporary, competitive society demands for upward mobility.

Consequent upon this development, girl-students of School B do take things into their own hands by indulging in frivolities that are counterproductive to their education goals. Reading, sleeping and talking at will in their secluded girls' only classes, the need for values education for moral fortitude becomes urgent in the teaching-learning practice of the school. This is more so as the male teachers never lose the consciousness of their being stripped of all authority to interfere in the girl-students' privacy. It is a dilemma the researcher saw as a great challenge to values education and the very reason why it should be infused in the teaching-learning practice of Eastleigh secondary schools. By so doing, the enrolment, human power development and the culture of good citizenship in the girl-children of the community would be fostered.

1. Perception of girl-students: findings, analysis and interpretations

Responses from the administered open-ended questionnaire were collated and analyzed. Similar phrases and sentences were organized and the summary formed the 10 categories of factors shown below in Table 12

2. Presentation of findings

Analyses of findings from the questionnaire items B, C, D (Addendum 2) showed that in the understanding of the girl-students of School B, there are ten factors necessitating the infusion of human rights education and values. The ten factors with their frequency counts and percentages are reflected in Table 12 below:

Table 12: Perceptions of girl-students of School B on factors necessitating the infusion of human rights education and values in the teaching-learning practice

Category	Frequency (n)	Percentage %
1. Parental poor value and preferential treatment	26	8
2. Classroom discrimination and gender abuse	29	9
3. Ignorance on human rights education and values	42	13
4. Poor learning opportunity for girls	33	10
5. Absence of motivation for schooling	17	6
6. Religio-cultural setback on values	36	11
7. Limiting school environment	42	13
8. Girls' inferiority complex	15	5
9. Absence of extra-curricular activities	48	15
10. Discouragement from teachers	32	10
TOTAL	n=320	100

3. Analysis and interpretations

Top on the list of factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools, in the perception of the girl-students, is the “absence of extra-curricular activities” (48=15%). Extra-curricular activities refer to all indoor and outdoor recreational activities like sports, debate, and cultural shows outside the usual

course work or studies at school. The girl-students complained of such activities being the sole privilege of the boys who, once a week, visited a neighbouring school to engage in sporting activities. Such denial, especially in the area of cultural activities, kept individual girl-students ignorant of the way of life of students from cultures other than their own.

The two factors of “ignorance on human rights education and values” (42=13%) and “limiting school environment” (42=13%) come jointly in the second position. The factor of “religio-cultural setbacks on values” was third in ranking with (36=11%), while “poor learning opportunity for girls” (33=10%) and “discouragement from teachers” (33=10%) are tied up in the fourth ranking of what the girl-students perceive as necessitating factors for human rights education and values education in the classroom. Two other factors mentioned by the students were “classroom discrimination and gender abuse” (29=9%) and “parental poor value and preferential treatment” (26=8%).

The analyses above showed that the place of extra-curricular activities, religio-cultural factors and parental influence that is fuelled by ignorance on human rights education and values education dominated the perception of the girls of School B. These three factors are analysed in detail below.

4. Factor of lack of extra-curricular activities

From the majority perception of 48 students out of 50 to whom questionnaires were administered, the factor of “absence of extra-curricular activities” was the most pronounced reason for infusing human rights education and values in School B. The outcry is that the girls in Grades 11 and 12 felt completely caged off from all social interactions in the schooling system. In response to the questionnaire asking students to tick their involvement in any of the school’s extracurricular activities of Dance, Drama, Music, School Clubs, Community Social Services and Sports, Miriam, a Somalia girl by nationality, wrote: “None of the above, extracurricular activities are not allowed for girls in our school.”

Forty-eight out of fifty girls felt that this policy touched on their rights to free of association. For, example, Wuraf, a Grade 12 girl, in response to whether she has “ever been mistreated in the class or school as at any time because you are a girl”, wrote: “Yes, because the school authority does not allow us to exercise.” Muibat concurred, saying: “Because we are girls we do not attend even physical education classes.”

From the responses received, two girls are comfortable with this arrangement, out of appreciation of religious values, but forty-eight felt it took ‘something’ out of their womanhood to remain in a single sex classroom for lectures and be unable to associate with the male colleagues even in open fields of play. The frustration accounted for the response of some of the students like Tawa Takali on “If you were to be given an option, will you prefer schooling or drop out of school”? Her response: “Drop out; I don’t want to continue learning.”

5. Factor of religious and cultural setbacks on the girl-child values

Another factor calling for curriculum reappraisal in the teaching-learning practice as observed is the factor of the dominant Somali culture that does not seem to place significant value on girl-child education. Habibat, a Somali girl in Grade 12 described the common situation in a Somali home on the issue of secondary school education. She claimed:

Sometimes when a girl asks the father for a writing material to use at school, the common respond would be: “You better go and get married and support your brother’s education, you can’t be this big and remain idly unmarried in the house.”

Such situations may be a common occurrence even when the girl in question performs better than her brother. It matters less even though the girl-child may be of the same or higher level in secondary education than her more privileged male sibling. The researcher holds the view that what is needed is community awareness on the value of the girl-child and her human rights education and values. This could be achieved both in the classroom practice and through a

partnership of all stakeholders in the formulation and implementation of curriculum of study of Eastleigh secondary schools (Roux, 2009: 18).

6. Ignorance of human rights education and its effect on teenage marriage and preferential treatment

Twenty-six of the girl respondents accused their parents of preferential treatment in favour of the boy-child in the family. To them, teenage marriage is more in response to parental wish than of personal desire. Not being informed on human rights education and values in the teaching-learning practice, they could not fathom how they could positively influence their parents to have a re-evaluation of their long-cherished cultural values on who the girl-child is and what her place in the family should be.

I argue that if the education of girl-children would be fostered in Eastleigh, the teaching-learning practice must address the factor of ignorance on human rights education and values in the schooling system. An informed student could lead to informed parents and thus weave their changed perceptions into the management and decision-making process of each school.

7. Majority perception of teachers and girl-students

Table 13: Majority perception of teachers and girl-students of School B

PERCEIVED FACTORS	TEACHERS (n=5)	STUDENTS (n=50)
1. Ignorance on human rights education and values	5	42
2. Parental discrimination and poor value of the girl-child	3	26
3. Community prejudice & Religio-cultural dilemmas	3	36
4. Girls' inferiority complex and academic backwardness	3	
5. Deficient curriculum	5	
6. Female anti-social behaviours	5	
7. Classroom discrimination and gender abuse		29

8. Limiting school & learning opportunities		42
9. Absence of extra-curricular activities		48
10. Discouragement from teachers		32

Unanimously, the teachers and girl-students were agreed on three of the ten perceived factors identified in Table 13 above. These are:

- Ignorance on human rights education and values
- Parental discrimination and poor value of the girl-child
- Community prejudice and religio-cultural dilemmas

While the teachers perceived the importance of other three factors of “girls’ inferiority complex and academic backwardness,” “deficient curriculum,” and “female antisocial behaviours,” the girl-students pointed the researcher’s attention to the factors of “classroom discrimination and gender abuse,” “limiting school and learning opportunities,” “absence of extra-curricular activities,” and “discouragement from teachers” as needing to be addressed by the curriculum planners in order to foster the girl-child education in the community.

These ten factors were compared with the congruency of factors from the other three schools to arrive at the critical factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools and the proposed curriculum guidelines reported in Chapter six of this study.

5.3.3 School C

1. Perception of teachers: findings, analysis and interpretations

Responses from the open-ended interview conducted on the teachers were analysed and categorised. The identified key words, phrases, and sentences were categorised into ten factors presented in Table 14 below.

3. Presentation of findings

Analyses of responses from interview guides B, C, D (Addendum 1) showed that in the understanding of the teachers of School C, there are ten factors necessitating the infusion of human rights education and values in the teaching-learning practice. Each factor and its numbers of occurrence in the teachers' perceptions are reflected in Table 14 below.

Table 14: Perception of teachers of School C on factors necessitating the infusion of human rights education and values in the teaching-learning practice

Identified Factors	Teacher 1	Teacher 2	Teacher 3	Teacher 4	Teacher 5
1. Non-sympathetic schools	✓				✓
2. Deficiency in curriculum	✓		✓	✓	
3. Ignorance on human rights education and values	✓	✓	✓	✓	✓
4. Constitutional conflict	✓	✓			✓
5. Limiting Environment	✓	✓	✓	✓	✓
6. Female antisocial behaviours	✓	✓	✓		
7. Religio-cultural dilemmas		✓		✓	✓
8. Parental preferential treatment	✓		✓	✓	✓
9. Community prejudice	✓			✓	
10. Teenage pregnancy			✓	✓	✓

3. Analysis and interpretation

All the five teachers were unanimous on the two elements of “Ignorance on human rights education and values” and “Limiting environment” as factors necessitating the infusion of human rights education and values. Four teachers shared joint perspective on the factor of “Parental preferential treatment.” Three others had the same perception on the factors of “Deficiency in

curriculum,” “Constitutional conflict in maintaining learner discipline, “Female antisocial behaviours,” “Religio-cultural dilemmas” and “Teenage pregnancy.”

Even though School C is a Christian School, unlike the two previously discussed schools, School C is more liberal in its educational management principles. The teachers’ perspective is thus expected to be less religiously biased on issues relevant to the girl-children and the promotion of human rights education and values. This accounts for the detailed analyses given below on all the major points raised by the majority of the teachers concerning factors necessitating human rights education and values education in the teaching-learning practice.

4. Teachers’ ignorance of human rights education and values education

The response of all the teachers in school C showed their understanding of human rights in its legal connotation, rather than its application to education. They insisted quite often that each student, on attaining the age of eighteen needed, to have a national identity card as citizen. While they had rudimentary knowledge that parents needed to educate their children in fulfilling family responsibility, the social duty of the state towards this was less understood. The same ignorance was demonstrated towards paying attention to the girl-child’s education as a marginalised group in the community and in the schooling system.

A more worrisome ignorance was shown on values education. Defining what values education meant to him, *Teacher 5 male*, the English Literature tutor for Grades 11 and 12 responded:

Values education may be education that is valuable to the students. This is education that can help students even when they leave school. It is a skill-giving education, besides acquiring knowledge, and upon which the students can self-survive.

This common, vague and confused perception of what human rights education and values education mean among teachers of School C make the integration of the concepts in the teaching-learning practice difficult, if not impossible. Integration becomes more difficult and the

teachers more helpless as the researcher noted that the recommended textbooks for English Literature class were written by foreign authors. In the lesson on “The enemy of the people” taken from one of the books written in 1920, Scandinavian values were projected, with little relevance to the context of the girl-students in Eastleigh. Similar books in other subjects were read and mastered by students in order to pass examinations though they convey minimal values that addressed contemporary Kenya and the girl-students of Eastleigh.

Breidlid (2003: 83) noted the same dilemma in the South African context when he argued that there is the increasing phenomenon of traditional African values not figuring prominently in the school curriculum. According to him, the development is an educational dilemma that takes for granted that the school curriculum in South Africa needs to be based on Western, modern values however far from the school context. The researcher is concerned that this tendency ran counter to early days of independence of most African nations, Kenya included. Those were days when the education industry portrayed indigenous values from indigenous writers that served as heroines and heroes for students.

Those were days when books portrayed relevant values for students to imbibe in the schooling systems all over the continent, such values of sacrificially suffering people: those imprisoned without trial, the maimed and all those who laid down their lives to achieve political and socio-economic independence. Such people are still needed in the training of both teachers and students. The classroom must be stocked with books teaching these ideals because books inform and influence readers. The extent to which a new curriculum guideline would close the gap of ignorance on human rights education and values is the extent to which context-relevant books are prescribed.

5. Limiting environments of homes, parents and the non-sympathetic school

The teaching-learning environments at the home, community and school fronts place considerable limitations on enrolment and performance of the girl-child in Eastleigh community. Teachers of School C identified the following hurdles as major factors necessitating the infusion of human rights education and values in the community teaching-learning atmosphere:

- **Lack of an academically enabling environment at home.** This is a situation in which the girl-students are bogged down by daily chores, have to serve as maids or shopkeepers and are made to believe that this is the society's expectation of them.
- **Absence of female teachers as role models.** School C has only one female teacher among seven males. The girl-child thus has no-one to look up to for inspiration, not in academic or in feminine social matters.
- **Neglect of the disabled.** There is no special school to cater for the disabled girls in the community. School C, like its counterparts in the community, made no provision for such disadvantaged groups. To get secondary education, this group will need to travel long distances, which the poverty level of the parents and the poor notion on the value of the girl-child cannot facilitate. Though *Teacher 3 male* had Special Education as his teaching subject from college, he ended up as the Biology and Geography teacher in School C because, according to him, "the needs of people with disability do not feature in the curriculum of study that the school operates."
- **Problem of sanitary towels.** Parental poverty sometimes leads to unavoidable choice on who goes to school and who stays in the shop or watches over the home. The girl-child constantly ends up losing out. This is more pronounced due to her monthly request for sanitary towels if she has to attend classes. To the parents, this is an unnecessary expenditure as she could as well stay at home and use old cut pieces of cloth and get the same result. Findings showed that when such demands are made on parents by the girl-child, it is not unusual to hear them instruct the girl to look for a man interested in her hand for marriage so she could start raising a home of her own.

According to *Teacher 4 male*, the Computer Studies teacher, poor parental value of girls made them the first choice on who babysits while everyone else goes out to work and to school. This leads some girl-students, who feel a dire need for education, to take up menial jobs around the market environment in order to raise fees. They would wake up early to sell vegetables before going to school only to come back after school and continue selling wares on the streets. In this group there are also orphans of HIV/AIDS parents who have become breadwinners for their younger siblings.

6. Deficiency in the curriculum

Teachers of school C attributed the low level of human rights education and values in the teaching-learning practice of School C to deficiency in the school curriculum. They could not comprehend integrating the concepts of human rights education and values education in the classroom atmosphere when the concepts were hardly reflected in the curriculum of the subjects being taught in the senior classes. The researcher noted that the lean KCSE curriculum on the subjects of human rights education and values education was not only responsible for the ignorance experienced among teachers, it explains why the girl-students in School C were unable to challenge the status quo of unhealthy gender relationships in the school.

7. Constitutional conflict and female indiscipline

Female learner discipline seemed to have hit rock bottom among girl-children of School C, especially those in the senior classes of Grades 11 and 12. Teachers blamed this development on Kenyan constitutional provision that banned corporal punishment in schools, without incorporating in the curriculum sufficient elements of values education that could impart good moral conduct from students. From the perspectives of teachers, girl-students have simply invoked their constitutional right of freedom from sanctions without a corresponding awareness of the demands for moral responsibility.

However, girl-students of School C were punished regularly for stealing, disobedience and rude behaviour. Not having officially laid down rules for disciplinary procedures, teachers have been known to take the law into their own hands by grossly infringing on the girl-child's fundamental human rights.

Curriculum and constitutional provisions are not expected to be mutually exclusive. While a national constitution makes provision for citizens' rights and corresponding responsibilities in safe-guarding peaceful and harmonious cohabitation, a gender-responsive teaching-learning practice will promote a gender-responsive academic environment which will enforce gender-

responsive national and school policies. FAWE (Mluma, 2005: 26-32) enumerated the indicators that are expected in such school environments to include, among others:

- Skilled teachers who are able to handle sexual harassment in the classroom.
- School rules and regulations that ensure a gender-responsive environment.
- Existence and enforcement of a code of conduct for teachers and students that supports gender responsiveness.

The researcher noted the absence of these indicators in the teaching-learning practice of School C and concluded it was the reason for the apparent conflict expressed in the perspectives of teachers as existing between the Kenya constitution and maintenance of female learner discipline. A way out of the dilemma forms part of the gender-fair curriculum guidelines proposed in chapter six of this study.

8. Nairobi urban cultural dilemma and teenage pregnancy

Responses from open-ended questionnaires administered to the girls of School C showed that girls from Somalia, Ethiopia, and Garissa in northern Kenya constantly face urban culture shock at their first enrolment in Eastleigh. Lacking in exposure to values education in school, the girl-students got entrapped in the Nairobi metropolitan culture that Atoyebi (2010: 185) described as lacking in respect for “social fabric.” The fact of Eastleigh being surrounded by several notorious slums that debase morality through prostitution, sale of illicit drink and engagement in drug peddling, makes values education an invaluable necessity in the teaching-learning practice of the schools in the community.

Teacher 2, the only female teacher in the school described the cultural dilemma that the omission of values education in the curriculum imposed on the girl-children in School C. She said:

Although our school is in Eastleigh, we share boundary with Majengo slum that is famous for prostitution. A good number of our students come from this low virtue

environment and have parents and guardians involved in the infamous business. Such girls absent themselves often from school to watch over their younger ones at the mother's business hours. When they do come to school, you find them dozing off, sleeping or sometimes simply walk out of class, not minding the presence of a teacher. The teachers often ask them to kneel down for long and in discouragement they completely abandon school or come back to exercise negative peer influence and pull out others from the school system into the immoral business of commercial sex.

The findings show that not being exposed to sex education at school, teenage pregnancy has become a major cause of school attrition in School C. Teachings on sex education would probably give the girl-children adequate information about themselves.

1. Perception of girl-students: findings, analysis and interpretation

Responses from the open-ended questionnaire administered on the girl-students were analysed and categorised. The identified key words, phrases, and sentences were categorised into eight factors presented in Table 15 below.

2. Presentation of findings

Analyses of findings from questionnaire items B, C, D (Addendum 2) showed that in the understanding of the girl-students of School C, there are eight factors necessitating the infusion of human rights education and values. The eight factors with their frequency counts and percentages are reflected in Table 15 below:

Table 15: Perception of girl-students of School C on factors necessitating the infusion of human rights education and values in the teaching-learning practice

Category	Frequency (n)	Percentage%
1. Ignorance on human rights education & values	45	19

2. Poor learning opportunity for girls	40	17
3. Girls' inferiority complex	6	2
4. Religio-cultural setback on values	30	13
5. Limiting school environment	37	16
6. Discouragement from teachers	32	14
7. Classroom discrimination and gender abuse	19	8
8. Poor value on girl-children by parents & community	26	11
TOTAL	n=235	100

3. Analysis and interpretation

More than half of the girl-student respondents were of the opinion that six of the eight listed factors in the table above call for infusion of human rights education and values in the teaching-learning practice of School C. Top on the list of the factors is "Ignorance of human rights education and values" (45=19%), followed by "Poor learning opportunities for girls" (40=17%). The factors of "Limiting school environment" (37=16%) and of "Discouragement from teachers" (32=14%) occupied the third and fourth ranks respectively. The factors of "Religio-cultural setback on values" (30=13%), and of "Poor value on girl-children by parents and community" (26=11%) equally received the attention of the girl-students as important enough to call for the infusion of human rights education and values in the teaching-learning practice.

The following analyses are based on the perceptions of the girl-students on the factors enumerated above.

4. Girl-students' ignorance of human rights education and values education

The findings showed a general ignorance on what constitutes human rights education and values among the girl-students of School C. The core perception on the notions of human rights education and values centred on expressing one's feelings when and how they soothe the

emotions of the individual concerned. The common response from the girls on human rights education and values could be summarised as: right to do anything anyone wants and freedom over any desire a person wishes to entertain.

Having pursued this philosophy with all its ugly consequences, especially in frequently reported cases of teenage pregnancy and absenteeism from school, the researcher sees the need for an urgent infusion of the teaching-learning practice of School C with values education that would promote the girl-child self-esteem and an informed response to feelings that could be counterproductive to her academic demand.

5. Poor learning opportunities for girls

Respondents attributed the factor of poor learning opportunity for girls to the almost zero level of margin of contact between female students and female teachers. In reality only one of the seven teachers in School C is female. She taught English Language and Religious Education, which made her available during school hours mainly for arts-oriented students. Though all the science students offered English Language, the large size of the class did not permit personal contacts.

Furthermore, as has been described in (4.5.5) of this study, the school lacked basic gender responsive infrastructures such as adequate number of separate toilets for girls and boys. Its facilities did not include provision for the management of female menstruation needs. However, the girl-students of School C demonstrated great resilience and would not give up to these limitations in their search for the Kenya Certificate of Secondary Education.

The findings showed that this motivation among the girl-students of School C is based on three reasons with underlying economic and political aspects. They are:

- The need for political competitiveness with the male folks in the reshaping of the future of Kenya. Jacqueline, for example, said she wanted to compete for the post of the President of the Republic or at the least that of the Vice-President. She saw the key in educational empowerments. Many others in her Grade 12 class expressed similar sentiments.

- Overall economic wellbeing and financial stability. Most of the respondents saw the education industry as provider of surer means of livelihood and stable income for females than many other sectors in the male-dominated society of Kenya.
- A good number of the respondents acknowledged the pervasive level of poverty of their parents and felt the only way to compensate them in the future is to be well-educated like the male folks who easily win the confidence of parents as future care-providers.

The researcher considers a gender responsive teaching-learning practice as a provider of gender equity and remedy to female educational marginalisation. Without it the lofty aspirations of the girl-students of School C could be dashed with dire personal, community and national consequences. The reason is in the common saying that to educate a girl is to educate a whole nation.

6. Poor value on girl-children by parents and community

In the perceptions of 26 girl-students of School C, the constant pre-marital sex harassment that girls are subjected to in and out of school is a product of the poor perception of the girl-child by parents and the community at large. While the Ethiopian girls interviewed claimed that their cultural heritage favoured equal educational development for both girls and boys, girl-students from the majority ethnic groups in the community disagreed, claiming their cultures put the boy ahead. In those communities, women are to sit and wait for food. The development has compromised the feminine pride of place and has further reinforced the poor value placed on girl-children.

However, the present national culture of women excelling and leading in politics, business, academia and religion provide the ideals that girls of School C claimed to have ignited some of them to do better than the boys in test scores of many subjects. They claimed a sustained progress along these lines hold the ace to changing the present poor value that their communities and parents place on girl-children as mere male satisfiers of carnal pleasures. These ideals could be better understood and embraced with an infusion of gender-fair curriculum that emphasis the infusion of human rights education and values in the teaching-learning practice.

7. Teachers' discouragement and classroom gender abuse

Twenty of the girl-student respondents indicated that boys in School C took delight in showing their stronger position over female students by using intimidating abusive words and sexual harassment to settle scores. A few cases are also reported of boys beating up girls in the school premises. Girl-students opined that there is no adequate mechanism put in place to check the excesses of the boy-students both inside and outside of the classroom. The feeling of discouragement over teachers' response to such misdemeanours stems from the view that the reprisals given to culprits are too light and never prevent a repetition.

The researcher sees a more determined solution in a teaching-learning practice that is based on a gender-fair curriculum that does not neglect the boy-student's peculiar gender problems while addressing issues around the girl's. Such a curriculum will be attesting to the logic behind the claims of the American Association of University Women (2009: 214) that paying careful attention to the girls' dilemmas brings out new perspectives in resolving that of the boys.

It is clear from the evidence regarding the perspectives of the girl-students of School C is that there is sheer negligence and oversimplification of human rights education and values in the teaching-learning practice of schools. The dynamics of those contexts bear direct relationship, either positively or negatively, to their academic outputs. The more the interpreters of curriculum pay attention to those dynamics, the more girl-child education will be fostered.

While the researcher subscribes to the right of place of Africa's cultural and social environments in promoting rights of citizens, she disagrees with curriculum planners who would misread this to argue against human rights education and values of the girl-child in the continent. Developmental aspiration is a global phenomenon, so is gender abuse and educational marginalisation. Wishing for the former and refusing to address the latter on grounds of being reflective of "Western social ideas and ideas of values, is a contradiction. These ideas are rooted in the Western system of history and culture" as claimed by Zhen (2002: 239). Human rights

education and values must be made part of general education, irrespective of national territory or cultural setting (Hornberg, 2002: 187).

8. Majority perception of teachers and girl-students

Table 16: Majority perception of teachers and girl-students in School C

PERCEIVED FACTORS	TEACHERS (n=5)	STUDENTS (n=50)
1. Ignorance on human rights education and values	5	45
2. Limiting school-slum environment	5	37
3. Community prejudice & Religio-cultural dilemmas	3	30
4. Parental discrimination	4	26
5. Female anti-social behaviours	3	
6. Deficient curriculum	3	
7. Constitutional conflict and learner indiscipline	3	
8. Teenage pregnancy/marriage	3	
9. Discouragement from teachers		32
10. Poor learning opportunity for girls		40

The teachers and girl-students of School C were unanimous on four of the ten perceived factors identified in Table 16 above. These are:

- Ignorance on human rights education and values
- Limiting school-slum environment
- Community prejudice and religio-cultural dilemmas
- Parental discrimination

The findings show that the teachers perceive the significance of other four factors of: “female antisocial behaviours,” “deficient curriculum,” “constitutional conflict and learner discipline,”

and “teenage pregnancy/marriage.” The female students were unanimous on “discouragement from teachers” and “poor learning opportunity for girls” as factors necessitating the infusion of human rights education and values in the teaching-learning practice of School C.

These ten factors were compared with the congruency of factors from the other three schools. The results form the basis for the proposed curriculum guidelines to foster the girl-child educations reported in Chapter six of this study.

5.3.4 School D

1. Perception of teachers: findings, analysis and interpretations

Analyses of responses from the open-ended interview conducted with teachers were done. The identified sentences, key words and phrases were categorised into the nine factors shown in Table 17 below.

1. Presentation of findings

Analyses of findings from interview guides B, C, D (Addendum 1) showed that in the understanding of the teachers of School D, there are nine factors necessitating the infusion of human rights education and values. Each factor with its numbers of occurrence in the teachers’ perceptions is reflected in Table 17 below.

Table 17: Perception of teachers of School D on factors necessitating the infusion of human rights education and values in the teaching-learning practice in Eastleigh schools

Identified Factors	Teacher 1	Teacher 2	Teacher 3	Teacher 4	Teacher 5
1. Ignorance on human rights and values	✓	✓	✓	✓	✓
2. Deficient curriculum	✓	✓	✓	✓	✓

3. Female antisocial behaviours	✓	✓	✓	✓	✓
4. Limiting slum environment		✓	✓	✓	
5. Community prejudice	✓	✓			✓
6. Parental preferential treatment	✓		✓		✓
7. Teenage pregnancy & marriage	✓	✓		✓	
8. Poor instructional materials	✓	✓	✓		
9. Access barrier to education	✓	✓	✓		✓

2. Analysis and interpretation

The three leading factors that attracted the unanimous perception of School D teachers are: “Ignorance on human rights education and values,” “Deficient curriculum,” and “Female antisocial behaviours.” The factor of “Access barrier to education” was noted by four teachers, while three claimed that each of the following five factors also needed the attention of curriculum developers: “Limiting slum environment,” “Community prejudice,” “Parental preferential treatment,” “Teenage pregnancy and marriage,” and “Limited instruction materials” in the all-girl School D.

Many of these factors pointed out by the teachers of School D have been extensively discussed under the perceptions of teachers of Schools A, B, and C. However, the fact that School D is a girls-only secondary school introduced additional perspectives into the way some of the factors were perceived by the teachers. Furthermore, School D, unlike the other three, had three female teachers and two males as respondents to the interview instruments, giving the perceptions a feminine majority. The researcher considered this to be highly significant in getting a balanced view on the girl-students’ education.

The researcher paid attention to the following factors that stood out in the perceptions of teachers of School D.

1. Female misconduct, deficient curriculum and the maintenance of learner discipline

Data findings show that misconduct among the girl-children in School D were centred on the problems of examination malpractices, gossiping and rude speech, truancy, late coming to schools and occasional refusal to put on the school uniform during school hours. Perhaps the most disturbing antisocial behaviour in the school, as noted by the teachers, was the “Buhuma” practice, an act of lesbianism among female sexual pleasure seekers, common in the slum community and peculiar to girls-only schools. Not finding any strong emphasis on ethical values among the compulsory subjects’ objectives, to arrest the growing vices, School D came up with a unique approach to addressing female misconducts and learner discipline.

Every Monday the school morning assembly was dedicated to motivational talk which was conducted by teachers on a weekly rotational basis. With a staff of ten female teachers and four males, the feminine perspectives dominate these motivational addresses. The expectation is that the girl-students would identify with experiences and counsels of women teachers who share similar but controlled passions. When male teachers took the podium, the masculine dimension was added to foster good morals and curb feminine youthful excesses.

Furthermore, School D introduced the subject “Life Skill” to train girl-students on what constitutes their rights in society, especially in the domain of education. This is taught as a subject on the timetable once per week by an assigned female teacher. A book is usually given to the teacher by the school authority to ensure the contents and level taught is within the scope of secondary education across classes.

Another novel approach introduced to learner discipline by School D is the application of students’ discipline based on home backgrounds. Students from cultural backgrounds that were perceived by the school disciplinary committee to be permissive on moral virtues were put on less demanding disciplinary measures compared to those from families known to be strict on cultural values and morals. Though it is a highly subjective measure with uncomfortable undertones, the approach seemed context-relevant and pragmatic, bearing in mind the number of girl-students from shanty towns and homes operating in commercial sex and illicit drugs.

Students from different backgrounds are viewed as nonconformists who needed to be quickly and strictly brought to book on violations of moral principles.

The researcher questions the existence of social justice with discriminating punishments for equal offences. While she appreciates the notion of collective and cultural responsibility for social misconducts, the approach of School D violated the spirit of individual responsibility for human acts of omission and commission as entrenched in the Kenya constitution. Such an approach could damage harmony among students and introduce moral dilemmas in the way girls perceive teachers, especially males, when such punishments of disparity are meted out by them. Furthermore, the approach seems to target girl-students as a “problem population” (cf. Flinders & Thornton, 2009) rather than enforce the more appropriate solution of gender-fair course objectives that are universally based on human rights and values education.

2. Limiting slum environment influence on the girl-child

Both *Teachers 2 & 3 females* shared the perception that the bane of moral failure of School D girl-students lay on the lack of consideration of the influence of the slum school environment in the teaching-learning practice of Eastleigh secondary schools. They identified the different cultural values and the conflicting religious cultures of the three dominant religions in the community as curriculum omissions that exert strong influences on girl-children and students. Most importantly is the pervasive but negative influence of Majengo slum, the notorious crime-ridden shanty town from where many girls attend School D.

Teacher 2 female who taught History, Literature and assisted in Computer Studies class, alluded to this when she said:

One ethical value I had insisted on in my classes with my girl-students over the years is moral chastity. Some of them do come from the slums in which they have to share one room house with their parents. Some of them confessed having had to watch their parents in intimate relationship. Consequently, outside the confine of family and home, they find themselves lured into immoral activities from a tender

age. By the time they start secondary school, the girls had become hardened in premarital sex and lesbianism: a tendency that had long been planted in their sub-consciousness.

Integrating human rights education and values in the teaching-learning practice would serve as one of the ways of instilling the importance of education and a disciplined lifestyle needed to excel academically by the girl-students of School D. If education without values is no education, the girl-students who are already victims of societal evils before enrolment in secondary schools could not be expected to make much of learning outside the walls of classroom except that what is learnt instils proper social conduct.

3. Access barriers and poor instructional materials in girls-only schools

Findings showed that there were more of boys-only than of all-girls schools in Eastleigh community. This placed an access barrier on girls from religiously-inclined homes who preferred such schools for their girl-children to co-educational institutions. *Teacher 5 male*, the Chemistry and Physics teacher voiced his displeasure, claiming there were only three girls' secondary schools in a Muslim-dominated community that strongly favours single sex education. The development accounts for the situation of equality of gender attendance or sometimes female majority at the primary level of education but in the minority at the secondary level.

The findings showed that boys did not only have more opportunities of schools to choose from than the girls, they had the advantage of instructional facilities. While none of the three co-educational schools that participated in the research complained of poor teaching aids, School D suffered grossly from ill-equipped laboratories for science subjects. Both *Teachers 2 & 3 females* in the sciences, together with *Teacher 5 male* were unanimous that this trend existed in all the three girls' secondary schools in the community.

School D suffered from inadequate laboratory equipment for the practical sessions of teaching Physics, Chemistry, Biology, Home Science and Agriculture. The consequence is that few girls of Grades 11 and 12 offered any of the core science subjects. All the science teachers

interviewed claimed that an analysis of past results showed that the few that ventured into those subjects in the final Kenya Certificate of Secondary Education performed poorly compared with the scores in the Arts and Commercial subjects. Conclusively, the teaching-learning practice of School D failed to prepare the girl-child for science-related professions in Engineering, Aeronautics and Environmental Studies. It explains why, in the absence of human rights education and values in the teaching-learning practice, these professions have remained traditionally male domains in the community.

4. Community prejudice, parental preferential treatment, teenage marriage and pregnancy

The findings show that in Eastleigh community, a school for girls is an incubator to mature them for marriage. The reason is because the perceived worth of a girl is in how well nurtured she could be to make a good wife. *Teacher 2 female* reported the case of a girl who was not performing maximally in her academic output and the parents came asking for the girl to be withdrawn from school as she has completed her growing up into marriage status. This is the picture of the community perception of the girl-child education. Such treatment was not reported on the boy-student in the teachers' comparative comments. Since parents make up the authoritative community, it is not surprising that the overall community view of the girl-child mirrors that of individual parents.

A common feature on the streets of Eastleigh is to find school-going girls being accosted by non-literate girls and women demanding the rationale for jettisoning marital life for schooling. Many times, ignorance of human rights education and values cause these girl-students to lack convincing explanations, to prevent their becoming victims of school attrition. *Teacher 1 male* corroborated on these occurrences when he blamed the low enrolment of girls in the secondary schools of Eastleigh on community prejudice. The prejudice fuels the incidence of teenage marriage.

Teacher 2 female, in responding to the interview, cited cases of girl-children being withdrawn from school to get married. *Teacher 4 female* confirmed that a bride price is actually paid on most girls before they complete Grade 12. In some instances, these ones could disappear from

the school at any time, even while preparing for the final Kenya Certificate of School Examination. A few of the Grade 11 and 12 girls, after the trauma of teenage pregnancy, do realize the need for educational empowerment and make spirited efforts to go back and sit for missed examinations, but the school's rules and regulations do not permit their re-absorption into the school system. One exit from school is usually the final learning opportunity.

In a morally challenging society like Eastleigh community, this policy really puts the girl-children into a serious educational setback in comparison with the boys who may be also expelled, but who, within weeks get re-absorbed, even in the school next door within the community. It validates the argument earlier made in this chapter that the teaching-learning practice cannot be relevant to fostering the education of the girl-child if it neglects important variables that influence the environment of school and of students. The guidelines for such context-relevant teaching-learning environment for the secondary schools of Eastleigh are proposed in chapter six of this study.

1. Perception of girl-students: findings, analysis and interpretations

The responses from the open-ended questionnaire administered to girl-students of School D were collated and analysed. Similar key words, sentences and phrases were categorised, with the frequency distribution of all the categories identified as indicated in Table 18 below.

2. Presentation of findings

Analyses of findings from questionnaire items B, C, D (Addendum 2) showed that in the understanding of the girl-students of School D, there are eleven factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools. The eleven factors with their frequency counts and percentages are reflected in Table 18 below:

Table 18: Perception of girl-students of School D on factors necessitating the infusion of human rights education and values in the teaching-learning practice

Category	Frequency(n)	Percentage %
1. Parental poor value and preferential treatment	26	8
2. Classroom gender abuse	33	10
3. Ignorance on human rights education and values	50	15
4. Poor learning opportunity for girls	26	8
5. Religio-cultural setback on values education	36	11
6. Limiting school environment	27	8
7. Girls' inferiority complex	14	4
8. Absence of extra-curricular activities	33	10
9. Discouragement from teachers	39	12
10. Negative school perception of girls	29	9
11. Negative attitude to school discipline	17	5
TOTAL	n=330	100

3. Analysis and interpretation

Nine of the eleven identified factors presented in the table above drew the unanimous perception of the majority of the fifty girl-students of School D that responded to the questionnaire as factors necessitating the infusion of human rights education and values in the teaching-learning practice of the school. First rank of these factors is “Ignorance on human rights education and values” (50=15%). This is followed by the factors of “Discouragement from teachers” (39=12%) and “Religio-cultural setback on values education” (36=11%). Two factors shared the fourth position with (33=10%), and they are “Classroom gender abuse” and “Absence of extra-curricular activities.” The remaining factors are “Negative school perception of girls” (29=9%), “Parental poor value and preferential treatment” (26=8%), “Poor learning opportunity for girls” (26=8%), and “Limiting school environment” (26=8%).

In stating their perceptions of the factors necessitating the infusion of human rights education and values in the teaching-learning practice of School D, the girl-students included a mix of the above-stated factors. The interrelationships are presented in the analyses below:

1. Ignorance of human rights education and values and the girl-children's unwilling acceptance of negative cultural influences

Girl-students of School D expressed in the questionnaire their total ignorance of what constitutes their rights to education and the place of values education in their learning environment. According to them, schools exist to simply give them needed education to support their quest for a better standard of living in life beyond what they see and experience in the slum environment and at homes. The decision for this privilege is entirely in the hands of their parents and the school authorities with the girl-students having no involvement outside passing examinations. This perception is not without consequences on the community and girl-child education.

Responding to the questions on the value placed on the girl-child and her education compared to that of boy-siblings by parents and the community, the following responses were given:

Iyanubenu in Grade 11: My culture marries off girls when they experience their initial menstrual periods, claiming they are already women and are no more girls to be kept in training institutions.

Ebunogun in Grade 12: The regular defence on the lips of my parents on why I am the only female in school out of four others is: Why should we educate these grown up girls when the knowledge they would acquire would end up in the homes of their husbands?

Ifeolufrance Grade 12: Our culture value boys more than girls, only the lucky ones like me occasionally get sympathetic parents that get us educated to secondary level.

Eriolugambe in Grade 11: Our culture does not value education for girls. They are expected to stay at home to cook for the household and give births. On the contrary, the man should go to school because he stands the better chance in future of feeding the entire family.

The researcher holds that communities, parents and girl-students within these cultures could be influenced positively through different gender responsive programmes. This would mean enlisting all education stakeholders into curriculum planning through school-based activities that are relevant to the Eastleigh social context, with the goal of removing negative mindsets.

The unwilling acceptance of the cultural status quo by girl-students is fuelled by what the teachers had already identified as deficiency in the school curriculum on the subjects of human rights education and values. What the teachers are uninformed about cannot be transmitted to the students in the teaching-learning practice.

2. Religious setbacks on human rights education and values education

As reflected in the perception of the girl-students of the other three schools included in this research, religion is also a key player in the school enrolment and the infusion of values education in School D. However, the fact that School D is a public school with a complete secular disposition made the views expressed by girls of School D significantly liberal. Fourteen respondents gave affirmative answers to the question of whether religious belief helps their understanding on values education. The remaining 36 claimed that their religious cultures weakened their resolve as girls to study, and by so doing posed a setback on human rights education and values.

Every School D student took Christian, Islam or Hindu Religious Education as a subject, at least in the primary classes. The curriculum made no significant value impression on the students as the syllabuses contained too few elements of a gender-fair curriculum that covers human rights education and values.

3. Gender bias, discouragement from teachers and poor learning opportunity for girls

The findings showed that the art works of students were not displayed by male teachers in class as demonstration for others to see and appreciate. Similarly, girls' write-ups or drawings did not feature in the school magazine and notice boards as the practice was in boys-only and co-educational schools. Girl-students of School D considered this to be a subtle display of gender bias. It got them poorly motivated and often discouraged with male teachers. Their frustration could be understood from the background of the view expressed by Moletsane et al. (2008: 32), that works of arts have the advantage of giving expression to girls' silences in response to their lived domestic and school contexts of boy-favouritism and male-dominated relationships.

Iniolu Odumusi, a Grade 12 student, held the view, like some others, that the male teachers cannot be totally free from gender abuse tendencies in many aspects of teaching-learning practice. She argued that the constant disciplinary measures she was subjected to on grounds of wearing "too short a skirt" to school could not be justified in a single-sex school that is supposed to hold no attractions to boys. She, however, missed the point of influence of culture as a regulatory mechanism of how society perceives girls' dress and sexuality, and that the common thing in many contexts of Africa is for culture to be superimposed on the rights of girls and women (Moletsane, 2011: 193).

Perhaps the most resounding argument of the girl-students on being short-changed educationally lay in the ill-equipped laboratories that the school authority operates for science classes. They claimed, and the researcher verified from co-educational schools A, B, and C that participated in this study, that the problem of poorly equipped science laboratories is more pronounced in girls' schools in the community. The researcher holds the view that the development has to do with the view, one that is only now witnessing curriculum re-evaluation in less than two decades in Kenya, associating arts subjects with women and the sciences with men (Eshinwani, 1993: v).

4. Connection between negative school perception of girls and the girl-child inferiority complex

In School D, 29 out of 50 girls to whom questionnaires were administered had negative perceptions of the whole purpose of education and continuing in the schooling system. Fourteen others suffered from low self-esteem and would have rather wanted to be born male. Apart from the school uniform that was described by the girls as being smart and inviting, not too many other factors convinced these groups to remain female in a females-only school.

City Missioner, a Grade 12 girl-student from a middle class family (her father was a lawyer and mother a university graduate in religious services) echoed what curriculum experts should consider an urgent call for gender reappraisal of the teaching-learning practice in Eastleigh schools. On what her preferred sex option was, she wrote:

I prefer to be male because girls undergo severe things that are too hurting to imagine. Come to think of it: monthly period is stressful, breaking our virginity is dreadful, and giving birth is painful.

Such expression by teenage girls underscores the damage that could be done to affected girls when they are silenced on matters of sexuality education either in the classroom practice or in the context of culture. It is the possible frustration that is expected to result from barring teachers and others responsible for caring for and educating girl-children, or from talking about issues on sexuality that bother, in the name of cultural practice or religious prohibitions.

Probing deeper on how teenage Nadia and her peers come to such negative conclusions on the image of womanhood in society, the answer could be in her observed marginalisation of women in national affairs. It could also find response in the male-oriented curriculum that she was exposed to at secondary education level. Until teaching-learning practice is centred on gender equity and woman empowerment through increased school enrolment, even the few females in schools cannot be depended upon to maximally contribute to national and global developments in all spheres of human endeavour. My contribution to developing the self-esteem of the girl-

child and her educational worth is in proposing, in the next chapter, curriculum guidelines that would foster the education of girl-children in Eastleigh and related communities.

5. Majority perception of teachers and the girl-students

The Table 19 below shows the majority perceptions (more than half of the total number of respondents) of the teachers and the girl-students.

Table 19: Majority perception of teachers and the girl-students of School D

PERCEIVED FACTORS	TEACHERS (n=5)	STUDENTS (n=50)
1. Ignorance on human rights education & values	5	50
2. Parental discrimination & preferential treatment	3	26
3. Community prejudice & Religio-cultural dilemmas	3	36
4. Deficient curriculum & absence of extra-curricular	5	33
5. Poor learning and school opportunities	3	26
6. Limiting school-slum environment	3	27
7. Female anti-social behaviours & indiscipline	5	
8. Teenage pregnancy and marriage	3	
9. Classroom discrimination and gender abuse		33
10. Discouragement from teachers		39
11. Negative school perception of girls		29

As indicated in Table 19 above, the teachers and girl-students of School D held joint views on six of the eleven perceived factors that necessitated the infusion of human rights education and values in the teaching-learning practice of School D. These are:

- Ignorance on human rights education and values
- Parental discrimination and preferential treatment
- Community prejudice and religio-cultural dilemmas

- Deficient curriculum and absence of extra-curricular activities
- Poor learning and school opportunities
- Limiting school-slum environment

From the perspectives of the teachers only, additional factors that needed to be considered are:

- Female anti-social behaviours and indiscipline, and
- Teenage pregnancy and marriage

On their part, the girl-students added the following three factors in their list of perceptions:

- Classroom discrimination and gender abuse
- Discouragement from teachers, and
- Girls' negative perceptions school

These eleven factors were compared with the congruency of factors from the other three schools to arrive at the eight factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools and to propose the curriculum guidelines reported in Chapter six of this study.

5.4 CONCLUSION

To propose the needed curriculum guidelines that will be feasible to foster the education of the girl-child in the Eastleigh community, the researcher collated the common perception of the teachers as well as that of the girl-students in the four selected schools. Their perceptions are considered as sufficient indices of factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools.

5.4.1 Overall perception of teachers in the four selected schools

Table 20 below indicates the six factors on which all the teachers in all the schools share a unanimous perception.

Table 20: Commonly perceived factors by teachers in the four selected schools

PERCEIVED FACTORS	SCH A (n=5)	SCH. B (n=5)	SCH. C (n=5)	SCH. D (n=5)	TOTAL (n=20)
1 Deficient curriculum	5	5	3	5	18
2 Limiting school-slum environment & poor learning opportunities	3	5	5	3	16
3 Community prejudice/Religio-cultural dilemmas	4	5	3	3	15
4 Parental discrimination/poor value on the girl-child	3	3	4	3	13
5 Ignorance on human rights education & values	5	5	5	5	20
6 Female antisocial behaviours	5	5	3	5	18

Out of a total of 20 teachers with whom face-to-face interviews were conducted, all subscribed to the factor of “ignorance of human rights education and values.” Eighteen were in agreement on the two factors of “deficient curriculum” and “female antisocial behaviours.” “Limiting school-slum environment and poor learning opportunities” came fourth with 16 teachers in support, while “Community prejudice/Religio-cultural dilemmas” and “Parental discrimination/poor value on the girl-child” scored 5th and 6th positions with the views of 15 and 13 teachers respectively. The percentage distribution of these perceptions is shown below in Fig.17.

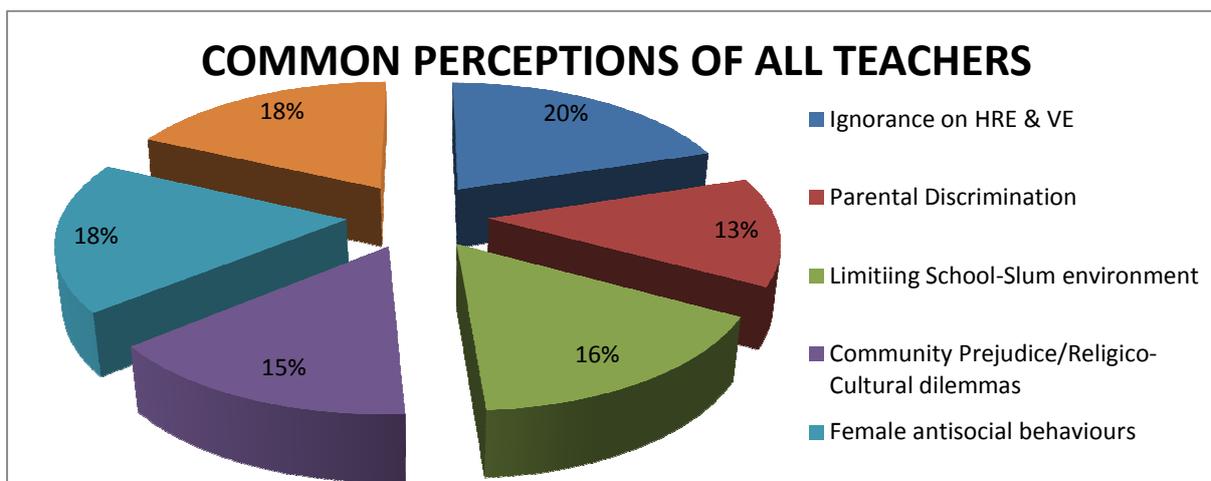


Figure 17: Common perceptions of all teachers in the four selected schools

As indicated above in Fig.17, the range of variations in the teachers’ perceptions of the six factors is very minimal. Apart from the factor of “parental discrimination” with 13%, others differ just within 2-4%, making the factors closely significant in importance for all the teachers interviewed.

5.4.2 Overall perception of girl-students in the four selected schools

Table 21 below indicates the six factors on which the 200 purposefully selected girl-students in the four selected schools share unanimous perceptions on infusing human rights education and values.

Table 21: Commonly perceived factors by girl-students in the four selected schools

PERCEIVED FACTORS	SCH.A (n=50)	SCH.B (n=50)	SCH.C (n=50)	SCH. D (n=50)	TOTAL (n=200)
1. Parental poor value and preferential treatment	27	26	26	26	105
2. Classroom discrimination and gender	39	29	19	33	120

abuse					
3. Ignorance on human rights education & values	36	42	45	50	173
4. Community prejudice/Religio-cultural dilemma	32	36	30	36	134
5. Limiting school-slum environment/learning opportunities	27	42	37	27	133
6. Discouragement from teachers	36	32	32	39	139

As reflected in the table above, “Ignorance of human rights education and values” tops the list on the students’ perception with unanimous agreement of 173 students out of 200. Next in importance is “Discouragement from teachers” with a majority perception of 139 students. “Community prejudice/Religio-cultural dilemmas” (134) comes third, and closely followed by the factor of “Limiting school-slum environment/poor learning opportunities” (133). “Classroom discrimination and gender abuse” has a majority perception of 120 while “Parental poor value and preferential treatment” scored 105 points out of 200.

The distribution pattern showed that ignorance of human rights education and values weighed more highly in the perception of the girl-students as a problem to girl-child education than any other factor. While the rest of the factors however may insignificantly differ from each other, only a marginal majority of 105 girl-students considered parents’ preferential treatment to be a major factor necessitating human rights education.

This trend is also observed in the evaluation of the teachers’ perception reported above, especially on ranking of the factor of parental preferential treatment and discrimination. The implication of this shows that curriculum guidelines that address other factors hindering the fostering of the girl-child education in Eastleigh may indirectly solve that of the parents as well. This possibility is reflected in the proposed guidelines presented in chapter six of this study.

The percentage distribution of the girl-students' perception is reflected below in Fig. 18. The closeness of the range of distribution between the factors is noted in the average 16% score of perceptions on four of the six factors identified by the students.

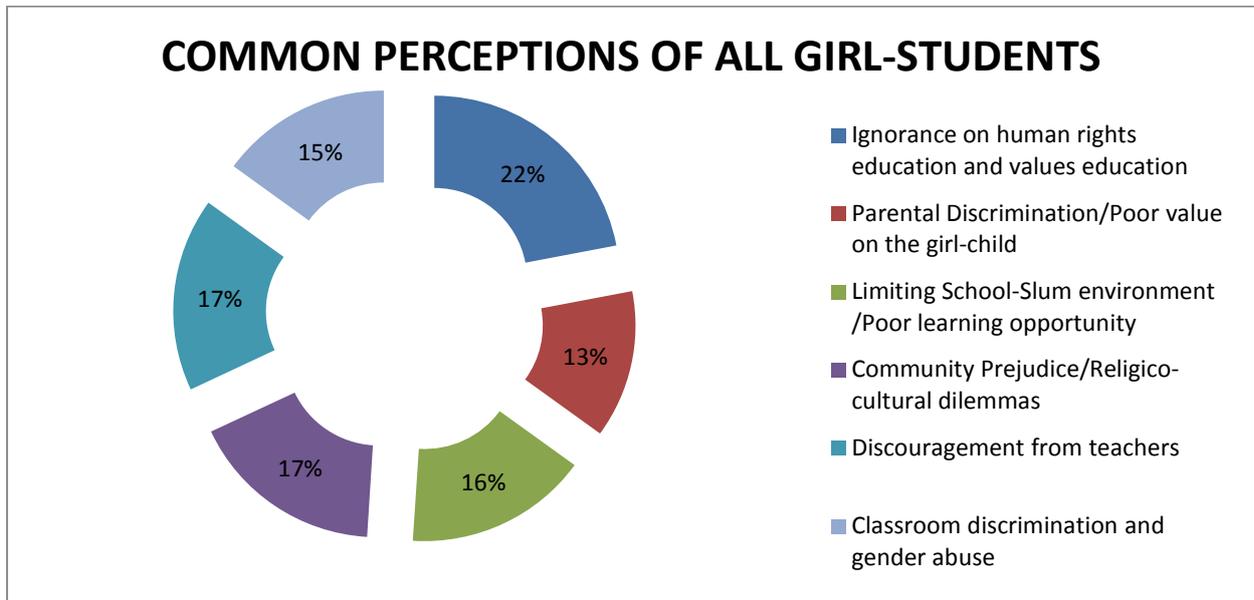


Figure 18: Common perceptions of all girl-students in the four selected schools

The significant difference only comes between the highest ranked factor of “ignorance of human rights education and values” with 22% and the lowest ranked “parental discrimination and poor value of the girl-child” with 13%.

5.4.3 Congruency of common perceptions of factors by both teachers and students

The list of common perceptions of teachers and students in the four selected schools as indicated in Table 22 below shows the common perceived factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools of Nairobi, Kenya.

Table 22: Congruency of common perception of factors by both teachers and girl-students in the four selected schools

COMMONLY PERCEIVED FACTORS	TEACHERS (n=20)	STUDENTS (n=200)
1. Ignorance on human rights education and values	20	173
2. Parental discrimination and poor value on the girl-child	13	105
3. Community prejudice & Religio-cultural dilemmas	15	134
4. Limiting school-slum environment/poor learning opportunities	16	133
5. Deficiency in school curriculum	18	
6. Female antisocial behaviours	18	
7. Classroom discrimination & gender abuse		120
8. Discouragement from teachers		139

Four factors constituted a common perception by the majority of teachers and students. They are: “Ignorance on human rights education and values,” “Parental discrimination and poor value on the girl-child,” “Community prejudice and Religio-cultural dilemmas,” and “Limiting school-slum environment and poor learning opportunities.” The next two factors of “Deficiency in school curriculum,” and “Female antisocial behaviours” were both agreed on by the teachers but not the students. However, the students on their part were unanimous on the last two factors of “Classroom discrimination and gender abuse,” and “Discouragement from teachers.” Altogether, and as indicated above in Table 22, the eight factors that represented the perception of the teachers and girl-students collectively and separately form the basis of the proposed curriculum guidelines to foster the girl-child education reported in the next chapter of this study.

The picture from Eastleigh of girl-child education is of great concern. The Millennium Development Goals (MDGs) that target the promotion of gender equality in education by 2015 in member states is merely a mirage in Kenya and in Eastleigh. The community, and by implication, Nairobi City Council that governs it, is neither promoting gender equality nor is it committed to women empowerment. By paying lip service to critical issues of gender and education in the curriculum and teaching-learning atmosphere of the secondary schools, girl-

children remain marginalised and girl-students oppressed. The operational cultural and religious ethos of the community only added its voice to the neglect of the official curriculum by putting taboos of impediments to the girl-student voices on matters that touch their private, public and future professional lives.

I argue in chapter six for the only way out of the woods: a gender-fair curriculum operating in a context-friendly environment and sustained by a gender-responsive school atmosphere. This makes chapter six a three-pronged approach to fostering the education of the girl-child in the Eastleigh multicultural community of Nairobi. First is the guideline on curriculum content to be used in the community. Second is the guideline on context-relevant education within the community while the third addresses the issue of guidelines on a democratic school atmosphere in Eastleigh.

CHAPTER 6

6. PROPOSED CURRICULUM GUIDELINES AND CONCLUSIONS: HUMAN RIGHTS EDUCATION AND VALUES OF THE GIRL-CHILD

6.1 INTRODUCTION

Eastleigh in Nairobi, Kenya is a multicultural urban community of groups of people from Somalia, and Ethiopia, the Somali-Kenya ethnic group as well as other ethnic groups from the entire Republic of Kenya. The community is an economic nerve centre as a result of its Garissa international market. The market generates substantial revenue for the Nairobi City Council (NCC) that administers the sub-division and provides urban governance for its socio-economic and education sectors. However, neither the economic resources of the community nor the robust size of its budget shared with the NCC has had any positive impact on the life of the majority of the inhabitants of Eastleigh. They live below the poverty line, in a state of “subsistence urbanism” that characterises the surrounding slums (K’Akumu & Olima 2007: 93). Many of the girl-children serve as shop-keepers, are forced to leave school and work as children of the street.

The Eastleigh community thrives on ethnic and religiously based associations and gatherings, a feature of the social context of Nairobi metropolis (Kim 2009: 67). The community however differs significantly from the affluent Central Business District (CBC) in the sense of its poor female enrolment in secondary schools. While the girl-child is busy as child labour during school hours, her male counterparts and the few “lucky girls” are in class participating in the teaching-learning of the available secondary schools in the community. One major reason for this is ignorance of human rights education and values, both on the part of the teachers and students in the community secondary schools. Other related causal factors include the dilemma of a curriculum content that is not gender sensitive, and the non-consideration of the social

context of schools in curriculum development. The result is female educational marginalisation in Eastleigh.

To foster girl-child education in the community, new curriculum guidelines need to be proposed to address the perceived educational and environmental factors limiting enrolment and academic output. In this chapter, the researcher proposes such guidelines for Eastleigh secondary schools.

The main research question asked was: what are the perceived factors that may influence the infusion of human rights education and values in the teaching/learning practice of Eastleigh secondary schools of Nairobi, Kenya, and what possible curriculum guidelines are feasible to foster the education of the girl-child in the community? Fifty teachers and two hundred students from four secondary schools in the community were interviewed and served with questionnaires respectively, to gather their perceptions on the research question, and an analysis of the curriculum of study of the schools was done. Findings identified eight factors necessitating the infusion of human rights education and values in the teaching-learning practice of secondary schools of Eastleigh. The conclusions drawn from the perceptions of teachers and students formed the basis for the proposed curriculum guidelines that follow. In the analysis that follows, the following itemised points are discussed in detail:

- Concept of a standard curriculum guideline
- Triangulation: internal validity and convergence of findings
- Proposed curriculum guidelines to foster the education of the girl-child in Eastleigh community
- Summary and conclusion
- Limitations
- Recommendation for further research

6.2 NOTION OF STANDARD CURRICULUM GUIDELINES

Curriculum guidelines enumerate the general outline of subjects, though not as detailed as course profiles. They state the required learning outcomes for a subject, as well as provide additional information for student support, provision of equal opportunity for all students, information of assessment methods and the application of set standards that may apply. The search for quality education of high standards whereby students succeed to achieve content standards in curriculum is the reason for the development of curriculum frameworks in schools, with guidelines for teacher knowledge and understanding included in the curriculum.

Such guidelines include issues of instructional materials and school activities for students. In every modern society, the education process is designed to instil and develop in students' necessary knowledge, skills and desirable behavioural attitudes and changes (Nicholls & Nicholls 1978, 33; Oluoch, 1982: 7). To achieve this, a school curriculum is drawn up to teach the whole mix of written, hidden, societal and political lessons for pupils to imbibe (cf. Wilson, 1990; Jacobs et al., 2003: 92). The argument that these lessons take place within the auspices of the school lends credence to the inclusion of extracurricular activities, societal norms, community customs and classroom climate as forming part of the elements of curriculum, and for which guidelines need to be provided for a local school.

Curriculum frameworks and guidelines are thus expected to embrace such critical elements of schooling as listed below:

- Specifying in written documents the subjects and subject matters for planned education of pupils (Ornstein & Hunkins, 2009: 11, Oketch & Asiachi, 1992: 4).
- Provision of sets of learning opportunities to achieve broad and specific objectives for an identifiable population (Saylor, Alexander & Lewis, 1981: 54) like the multicultural, religious community of Eastleigh.
- Deliberate attention to mirror the knowledge and perspectives of all the constitutive groups of the society of the school and of the curriculum (Ladson-Billings & Brown, 2008: 154).

- Acquisition of knowledge by students from natural settings and attitudes and behaviours of administrators and teachers by way of hidden or covert curriculum (cf. Longstreet & Shane, 1993).
- Teachers' satisfactory and balanced knowledge of subject content as well as of students and learning.

The researcher is of the view that only a standard curriculum guideline that embraces all the above-stated elements could meet the goal of fostering girl-child education in the Eastleigh community. Her proposed curriculum guidelines, presented in this chapter, thus took cognizance of all the above elements of a standard curriculum guideline.

6.3 TRIANGULATION: INTERNAL VALIDITY AND CONVERGENCE OF FINDINGS

In order to propose valid guidelines that could foster the education of the girl-child in Eastleigh community, the researcher endeavoured to ensure the internal validity and reliability of the study carried out through the use of the technique of triangulation. As indicated below in Fig. 19, the results obtained from the research instruments of observation and context analysis, curriculum contents analysis, and perceptions of teachers and students arrived at by the use of interviews and questionnaires were compared to verify the conclusion reached by means of triangulation on factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools (see Fig. 19).

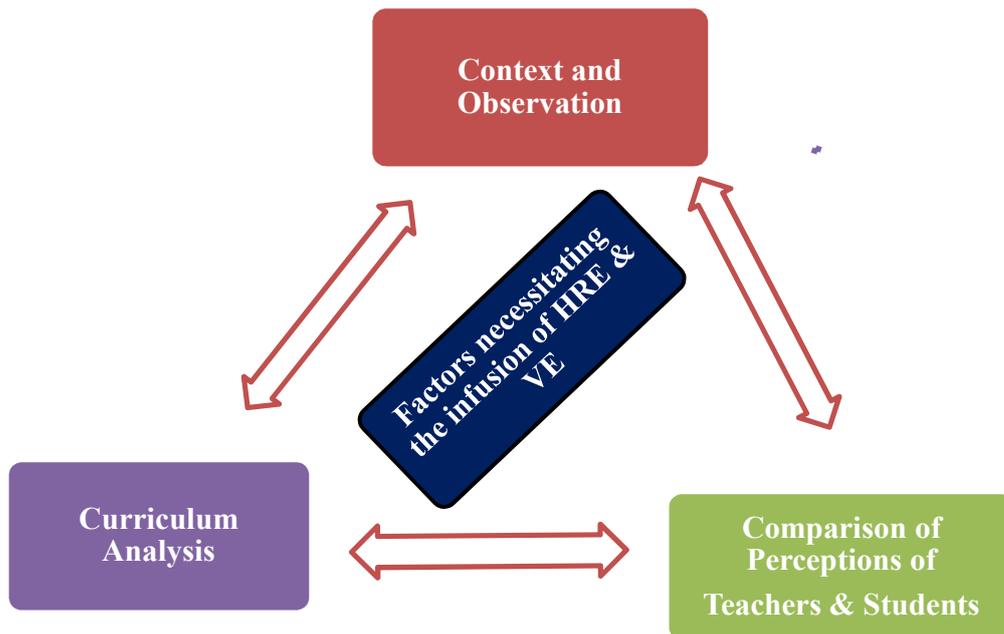


Figure 19: Verification of findings by triangulation technique

This means that the data from the different sources, when analysed and interpreted, converged on eight factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools (see 5.4.3 and Fig. 20 below). This verification process is referred to as triangulation.

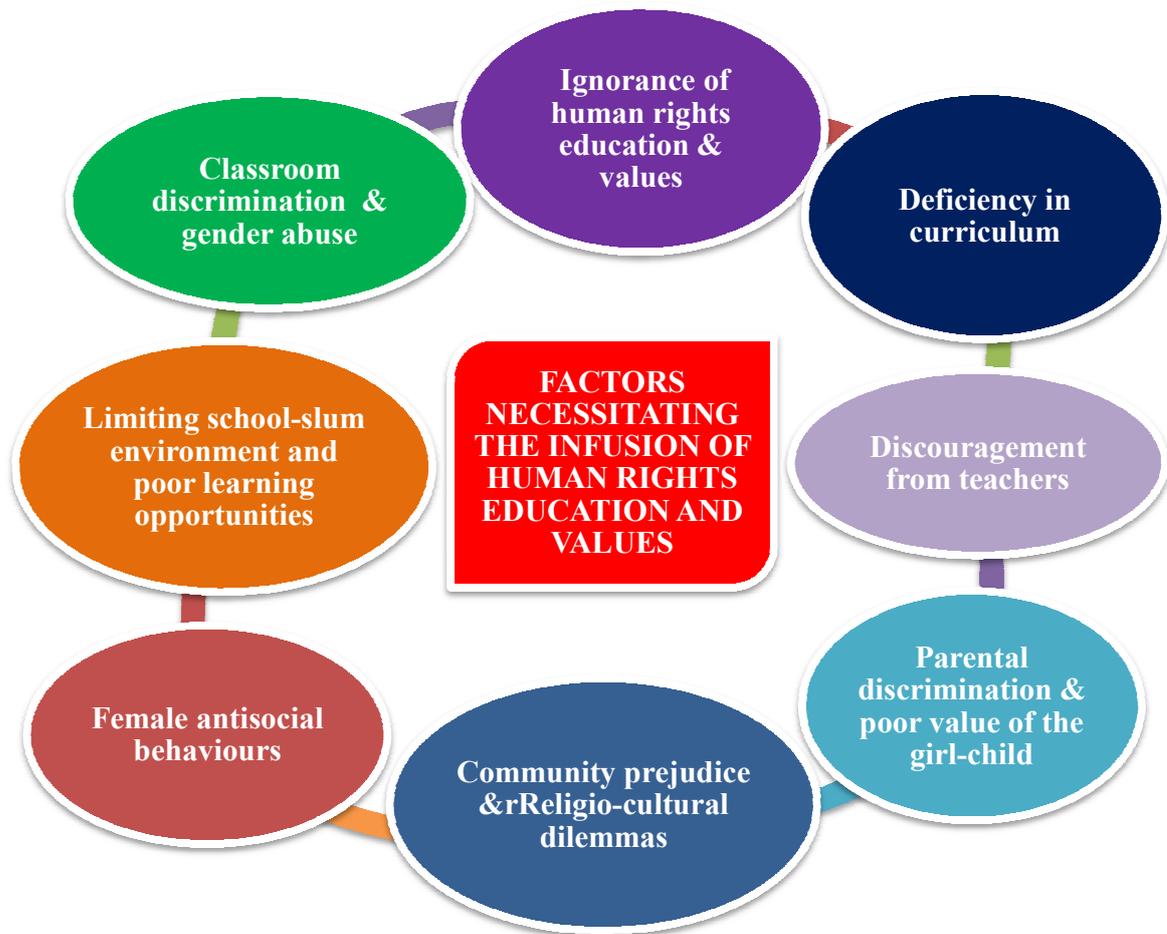


Fig. 20: Common factors necessitating the infusion of human rights education and values

As illustrated above in Fig. 20, and as has been fully discussed in chapter 5 of this study, the eight factors are: ignorance of human rights education and values; deficiency in curriculum, discouragement from teachers, parental discrimination and poor value of the girl-child, community prejudice and religio-cultural dilemmas, female antisocial behaviours, limiting school-slum environment and poor learning opportunities, and classroom discrimination and gender abuse. They are the points that a standard curriculum guideline needs to address in order to foster the girl-child education in Eastleigh community.

6.4 PROPOSED CURRICULUM GUIDELINES TO FOSTER THE EDUCATION OF THE GIRL-CHILD IN EASTLEIGH COMMUNITY

To foster the education of the girl-child in the gender-biased, Eastleigh multicultural and religious community, three areas of curriculum guidelines are proposed by the researcher. The proposals are based on the eight factors enumerated in the preceding paragraph as necessitating the infusion of human rights education and values in Eastleigh secondary schools. The three areas of curriculum guidelines are discussed fully below.

6.4.1 Guidelines on curriculum content

The findings from this research indicate that the curriculum of Eastleigh secondary schools is highly deficient in human rights education and values content. This accounts for the general ignorance of both teachers and students on issues bordering on human rights education and values. The ignorance makes gender abuse and discrimination rampant in the schools, both in teacher to student, as well as in student to student relationship. Not having female scholarly models to emulate or a supportive culture to fall back on, the girl-child performs poorly in academic output. She is often engaged in antisocial vices that run counter to her schooling goal.

A modified curriculum content that incorporates the six elements of a standard curriculum content discussed below can correct these observed deficiencies in the present curriculum of study in the Eastleigh secondary schools. Equally, it may foster the girl-child education in the community. These six elements are illustrated in Fig. 21 below:

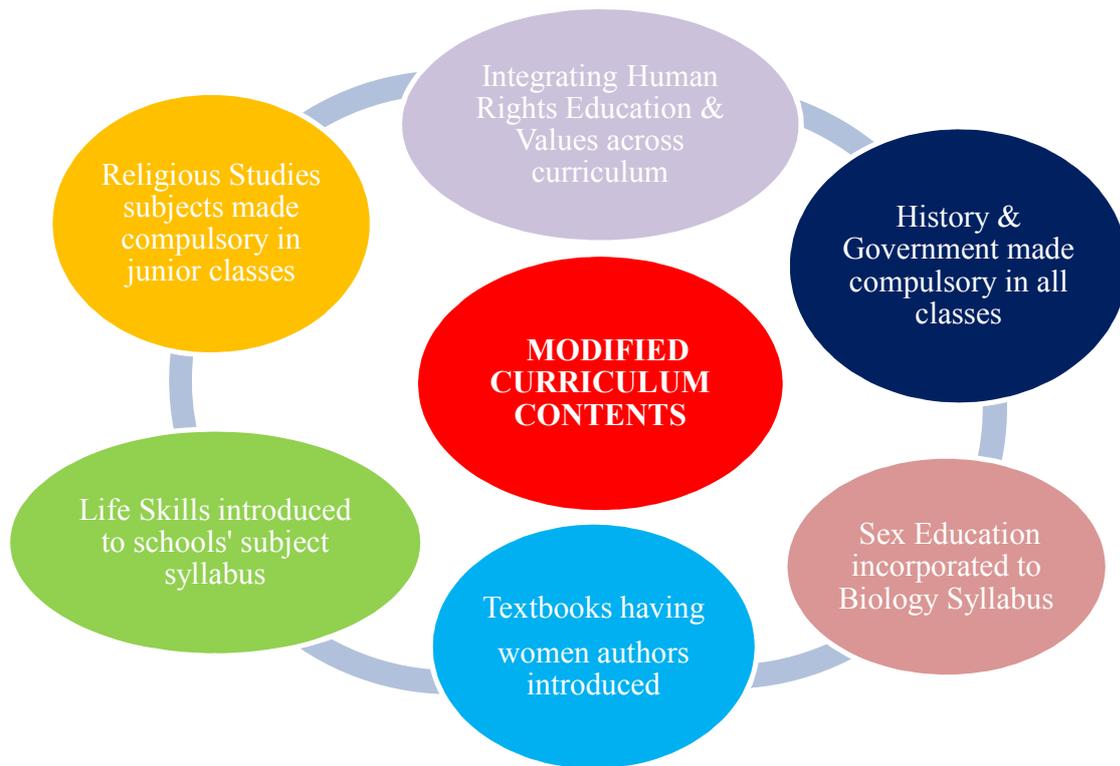


Figure 21. Guidelines on Modified Curriculum Content

1. Integration of human rights education and values across curriculum

Findings from this research show that neither the teachers nor the students of Eastleigh secondary schools are well informed on the notions of human rights education and values. This is due to the gross omission of these concepts in the subjects and subject contents in the curriculum. Findings show that out of twenty-one subjects offered in the schools, only three have significant inclusion of human rights education and values to meet the requirements for a gender-fair curriculum. Also, only 62 out of 262 objectives specified for the subjects offered have attributes of gender relatedness. The new curriculum will deliberately correct this through the integration of human rights education and values across all subjects in the curriculum.

Integrating human rights education and values across the curriculum would ensure that each subject has significant human rights education and values contents by making the objectives gender sensitive. This will enlighten both teachers and students and promote gender respect,

tolerance and the academic interest of the girl-students in the teaching-learning practice. With integration of values education, female antisocial behaviours would be curtailed. The rate of female school attrition due to female pregnancy and teenage marriage would be reduced to the minimum. In essence, girl-child education would be fostered in the Eastleigh community.

The practicability of this approach is due to the fact that secondary school subjects easily lend themselves to inculcation of human rights education and values. Business Studies, for example, could be used to teach integrity in financial management as well as respect for contractual obligations in human relations. Human anatomy class in Biology could drive home values of self-preservation and human dignity. Geography could bring home the value of harmonious co-habitation as against “disintegrative tendencies among students in all parts of modern world” (Luther, 2001: 156). As claimed by Moletsane et al. (2008: 32), works of art, especially writing, have the advantage of engaging “the girls in a mental activity, to uncover their silences around their lived realities and responses to them, particularly within the context of the unequal power relations that favour boys in the school, the community, and the home.”

The few examples justify the call by educators that human rights education should be taught to incorporate all rights during the teaching-learning practice. All rights here include economics, social, cultural, as well as civil and political rights, together with any other related programmes (cf. Mariet, 1981, Starkey, 1984, Perotti, 1984).

2. History & Government made compulsory in all classes

The findings from this research show that the subject of History and Government (combined as one subject in the curriculum) led the way in gender responsiveness within the curriculum of study of Eastleigh secondary schools. The subject had nine out of fourteen set objectives emphasising the need for students to function as good citizens in a democratic society. Some of the objectives call for the promotion of a peaceful society, personal self-esteem and the need to appreciate the interdependence among various socio-cultural groups that constitute diverse communities like Eastleigh. The new curriculum would make this subject compulsory for all students at all levels.

If offered by girl-students at all levels of secondary education in Eastleigh, History and Government would particularly serve to promote the goal of girl-child education within the community in three definite ways. These are:

- Exaltation of the womanhood of the girl-student in the midst of present inferiority complex that beclouds the dignity and ability of the girl-student both in the school environment and in the society at large. In essence, girl self-esteem would be restored.
- Appreciation of interdependence among girl-students of all religious backgrounds. This will also boost healthy interpersonal relationships with male students. In both ways, academic output through group works and out-of-school contacts will be enhanced.
- Demonstration of the acquisition of positive attitudes, values and skills. This is needed for self-reliance in productive activities as against present, slum-induced practices of prostitution, truancy and teenage marriage.

These three areas of educational advancement will be compromised if the present arrangement persists where only a few, interested arts students are made to offer History and Government as learning subject. For now, the subject serves as the gateway to building morally responsible students and citizens within the influence of Eastleigh community and school curriculum.

3. Religious studies subjects made compulsory in junior secondary school

This research finding shows that the Christian Religious Education syllabus has the second highest in value content compared to History and Government. Most of its set objectives meet the criteria of a gender responsive curriculum of accuracy, affirmation and representation. The new curriculum can enhance the value contents of Islamic and Hindu Religious Education syllabuses to match that of Christianity and make every student offer one of these throughout the duration of junior secondary education. The benefit in this approach is in promoting the girl-child education in a community that strongly upholds religious values and defines all sectors of the economy, education inclusive, by how much they foster religious conviction and allegiance.

Sectarian sensitivity and volatility in Eastleigh does not recommend the community to accepting one religious education as a fix-it-all for all students. Parents expect their children to offer religious education that is sympathetic to their faith and upbringing. The meeting point is an upgrade in value contents of the three religious studies that the curriculum offers. Furthermore, parents and students identify more with human rights education and values that are religiously-backed and would most easily assimilate lessons from these subjects than from others. This is more so when the school authority employs teachers of both genders to teach students of same conviction. Findings indicate that parents are more likely to send their girls to schools that use the umbrella of accepted religion to teach cherished values.

4. Life Skill introduced as new subject in schools

Life Skill as a subject does not exist in the official school curriculum of secondary schools of Eastleigh. It is however gaining ground as a teaching, non-examinable subject in many schools around Nairobi metropolis. Its special relevance to slum-environment and the girl-child education explains why School D, a girls-only secondary school has included it in its syllabus. The once-a-week lecture is made compulsory for every girl-student (see 5.3.4).

Following the pattern of curriculum contents of Life Orientation subject in the Republic of South Africa, and Civics in the West Africa sub-region, Life Skill targets, among others, the following learning outcomes that stand to promote girl-child education in communities like Eastleigh:

- Understanding of constitutional rights and values. This assists girl-students to put into practice a lifestyle of responsible citizenship and make them demand equitable social justice with males, without being taken for a ride as sex objects or child labour.
- Participation in extracurricular activities. This includes such indoors and outdoors activities that promote the girl-students' physical health and a sound mind needed to cope with a crime-invested environment like Eastleigh.
- Exposure to motivational talks. Here students are assisted to have a right perception of life, readiness for job market competitiveness, the development of a self-disciplined lifestyle, and acquisition of skill for informed career decisions.

- Building of female psychological well-being. This is done through lectures on female sexual features and responsible responses, sound management of menstruation demands, positive female-male relationships, and coping with general teenage trauma.

Unlike History and Government or Religious Studies, the subject of Life Skill needs not be examinable or content rigid. Rather, it should be flexible to the school environment with different teachers handling different aspects of the curriculum to allow varieties and life case-study presentations. This will allow the students to learn in a relaxed mood and boost the female morale in a patriarchal community like Eastleigh. The likely outcomes of such a curriculum will be an increase in girl-student enrolment, better academic output among females and a boost to parental pride as against previously held low value of girl-children.

5. Textbooks which introduce women authors

Education that would be relevant to girls and girl-students must have women authors included in the syllabus (Rey, 1991: 159). Findings on the curriculum of study of Eastleigh secondary schools does not show any significant inclusion of women authors in the twenty-one subjects offered in the schools. Being denied seeing women scholars in the classroom teaching atmosphere, the girl-child is indirectly denied of gender identification that could stimulate her academic appetite and self-confidence. An inclusion of women in the full range of curriculum of Eastleigh secondary schools would undoubtedly improve girls' educational rights and cause a surge in interest towards academic works. It would also raise the girl-students' interest in science and technology related subjects, a domain that seemed to be the traditional preserve of men for a long time in the Kenyan society (Eshiwani, 1993: v).

6. Sex education incorporated into Biology curriculum

Findings from this research show that issues of ignorance on sex education constitute a major hindrance to girl-child education in Eastleigh community. Data analysis shows that the problem is three-fold in nature. Firstly, there is poor perception of female biological features as being more of a liability than asset. Many of the girls would want to be male to escape the nuisances

of menstruation management, vulnerability to selfish male sexual urges and all the inconveniences surrounding pregnancy and childbirth. Secondly, there is the perceived slave role that womanhood conveys in the society. She is in charge of household chores, waits on guests and pays the price for the boy-child education when the limited family finance demands making a choice between who goes to school and who stays at home. Thirdly, and perhaps more fundamental to girl-student education in the secondary schools of Eastleigh, is the high dropout rate among the girl-students as a result of teenage pregnancy. From interviews conducted with the teachers in the four selected schools, it is evident that at least four girls get pregnant and quit secondary education per year in some of the secondary schools in the community.

I argue that sex education, if made a subject, could offend the religious sensitivity of parents in Eastleigh. Though the different religions advocate the value of chastity - and this is sometimes given as reason for promoting teenage marriage in homes - gender education is not understood as a helpful option but rather perceived as licence for teenage indulgence. The way out is to incorporate this subject into the Biology syllabus where the female human anatomy could be freely discussed. This will expose the female learners to improved knowledge on human anatomy, safer sex behaviour, and reduced risk of infection by HIV/AIDS, that is rampant in the slum communities. This view is supported by the claim made by Akinbode (2006: 94), that “evidence from 17 countries in Africa and four in Latin America shows that better-educated girls hold off longer on sexual activity, and are more likely to require their partners to use condoms.”

The modified curriculum guideline would involve the community in evolving a multi-religious and multi-cultural approach to the contents of this aspect of the curriculum at curriculum development stage. The learning outcome would discourage incidents of teenage pregnancy, teenage marriage and the effect of quitting school early that these imposed on the girl-students. I argue that the benefit that these curriculum modifications will bring about is what promoting the girl-child education in a community like Eastleigh is all about.

6.4.2 Guidelines on context-relevant education

Context is critical in education. The curriculum guidelines proposed in this section are shaped

by the view that: “Context both situates and shapes curriculum; thus, changing a curriculum involves changing its context” (Cornbleth, 1990: 26, 27). Moreover, understanding the girl-child dilemma and proposing appropriate guidelines to remedy the nuances associated with her schooling should take scholarship beyond legal declarations of the United Nations and of the different countries to what Moletsane et al. (2008: 4) call the “local gender dynamics that shape girls’ lives” in diverse communities. In Eastleigh, these dynamics range from financial, educational, psychological, to cultural sentiments influencing the different school stakeholders.

Curriculum development ought to involve all stakeholders in the education industry. Parents and community members are not simply receivers of students’ progress reports but active, contributing participants in curriculum decisions (Ornstein & Hunkins, 2009: 304). Findings from this research indicate that the absence of such involvement is responsible for the refusal of some parents to send their girls to School A, while others object to School B. Though both schools claim to hold cherished values, the school outlook is not shared by all parents. Parents and students like or dislike schools based on whether the content they are fond of is promoted or “omitted or given lower status” (Ornstein & Hunkins, 2009: 12).

As depicted below in Fig.22, fostering girl-child education in Eastleigh community is highly dependent on how much the school curriculum promotes four specific context-related issues. These are: the establishment of psycho-educational counselling centres for girl-students lower entry requirement scores for girls, the formation of functional, Parent-Teacher Associations (PTAs), and introduction of subsidized school fees for girl-students.

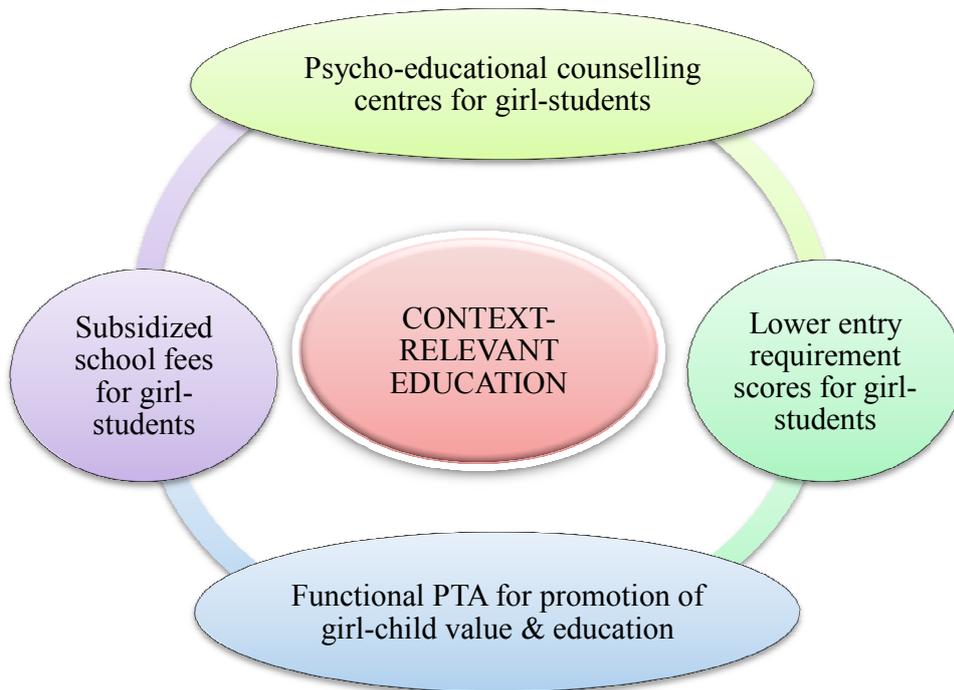


Figure 22: Guidelines on context-relevant education

The four curriculum guidelines proposed in this section are discussed in detail below.

1. Establishment of psycho-educational counseling centres for girl-students

As Moletsane et al. (2008: 5) have rightly argued, it is not enough to hear the girls' voices, it is equally important for policy makers to consider those voices and take appropriate steps that would ensure their improved welfare, security and safety. I argue that in the schooling system, one way of doing this is by setting up psycho-educational counselling centres for girl-students in the secondary schools. The reason for this guideline proposal stems from the interviews, questionnaires and observation employed for this study.

Only three female teachers are in the combined staff list of three out of four of the secondary schools that participated in this study. This makes the ratio of female teacher to female student so negligible in these schools that the peculiar problems confronting the girl-students are usually left unattended to. The situation is worse in School B that had neither a single female teacher

nor permits the girl-students to interact with male teachers or sit in same class with boys. Female emotional problems and academic demands that could not be resolved among same sex peers are generally left unattended to in the school environment. This is especially most discouraging to the female international student living with unsympathetic guardians or serving as child labour. School attrition seems highest in this group.

A counselling centre, manned by a professional female teacher would provide succour to these hurting girls who are psychologically traumatised at home, school and community by factors beyond their control. Such psycho-educational counselling centres, if incorporated into the school curriculum will provide assistance to the girl-child on:

- Embracing the value of education and its future prospect in a rapidly changing economy
- Addressing male-female relationships in the context of religious and cultural dilemmas
- Providing preventive and curative counselling services on sexuality, sexual harassments, teenage pregnancy, school attrition and a possible programme of after-birth return to school
- Avoiding and managing the occurrence of slum-induced infections of HIV and STD
- Resisting peer pressure on classroom anti-social behaviour among girl-students in the community, such as cheating in examinations, fighting, stealing and truancy

2. Lower entry requirement scores for girl-students

The findings from this research indicate a peculiarity of the Eastleigh community, that when secondary education is available, it is not accessible to the girl-children. One principal cause of this is the poor girl-student's test score in the annual entrance examination to secondary schools. The gender disparity is not noticeable at the primary school level of education where almost an equal number of boys and girls get enrolled annually (UNICEF, 1998: 75).

Public secondary schools in Eastleigh, as providers of quality education, keep setting a pass score that appears too high to achieve by the community's domestically, psychologically and environmentally disadvantaged girls. This gives the boys an edge over the girls at the

annually conducted common entrance examinations to secondary schools. It equally gives a false image of a higher intelligent quotient (IQ) for the boy-child in the community.

A lower entry requirement score set for girl-students will guarantee a level playing field with boy-students in gaining admission to the community secondary schools. This does not compromise quality education as analysis of interview instruments for this research shows that girls perform better than boys in some subjects, given equal circumstances. *Teacher 2 male*, the Grade 12 teacher of Biology and Mathematics in School A claimed that while boys performed better than girls in his Mathematics class, the girl-students outshone the boys in Biology. *Teacher 3 male*, of School C agreed, noting that in some subjects in the school, boys perform better while in others girls score higher marks.

Lower entry requirement scores at the secondary level may then not cheapen education output but reinforce it by delaying competitive admission requirements to a more advanced level of study. It prepares the girl-student for a more mentally matured age when she could educationally cope with and handle the gender abuses and biases she is unwillingly subjected to at home, school, religious environment and in the larger community.

3. Subsidised school fees for girl-students

Making education accessible and available for the girl-child in the Eastleigh community goes beyond a reduced entry requirement score for admission purpose. The majority of the parents are poor, living below poverty line and could not afford the fees charged by private secondary schools that are available and close to their domicile. Many of the “lucky girls” in schools, in responding to the questionnaire, disclosed that a principle reason for their persevering in their pursuit of education was to take economic care of their poor parents when they would start earning an income (see 5.3.3).

Coupled with the trauma of parental poverty was the scourge of HIV/AIDS which had turned some of the girl-students into breadwinners for their siblings in the face of parental incapacitation or death. There are those who perform menial jobs to pay fees. For these

groups of girl-students, it is either that the living parents are poor and unable to afford the fees charged, or their parents are dead. Curriculum planners could aid the education of children from such homes by giving guidelines on subsidised, affordable fees. Various options have been explored by different African nations.

Affordable, minimal fees could be charged, based on the standard of living of the community of school. This is especially so in the public schools where capital projects and running costs are financed by the Education Ministry. A case in point is Nigeria in the West African sub-region. As observed and participated in by this researcher for over three decades, first the nation introduced in September, 1976 the Universal Free Primary Education that removed fees from schooling system at the primary level with the goal, among others, of “curbing the preponderance of male over female enrolment in schools” (Csapo, 1983:91). Second, the Universal Basic Education (UBE) bill signed into law on 26th May, 2004 made education free from primary to junior secondary school (JSS) level (cf. Universal Basic Education Commission, UBEC, 2011). Third, as the products of the JSS system advanced to the Senior Secondary School (SSS), some states in the nation ensured that no official fees are charged in public schools. While Nigeria may have reasons beyond economic consideration for her free secondary education policy, the development has appeal to the poverty-ridden, slum context of Eastleigh in Nairobi, Kenya.

Providing subvention for private sector education is another approach to providing subsidised education that could foster the education of the girl-child in Eastleigh community. The Republic of Cameroon, in the Central Africa sub-region makes provision for such in her schools through the “Fast Track Initiative on Education for All” that could prevent the girl-child from being “disfavored from an expansion in access to education” (Johannes & Noula, 2001:97). While capital projects are financed by proprietors of private schools, the government gives annual subventions to subsidise recurrent expenditures. This reduces the overall cost of education and places an officially induced minimum on the fees that are charged by private school establishments, even if overall girl-child admission, especially at the higher level of education, is still marginally biased (Johannes & Noula, 2001:104).

In this research, School D is a public institution while Schools A, B, and C are private establishments. Both traditions could benefit from curriculum guidelines that target subsidised fees or subventions which would have a positive effect on the fees charged in the Eastleigh community. Reducing the fees charged by secondary schools makes education affordable by parents and self-sponsored girl-students. The fewer the number of times the girls are sent home for non-payment of fees, the greater the chances of improved academic output with its benefit of a reduced exposure to premarital sex allurements.

4. Functional Parent Teachers Association for the promotion of girl-child value, girl-child education and private girls-only schools

A major stakeholder in the demand and supply of education, and by inference, of curriculum planning is the association of parents and community members in the community of school. In the peculiar case of Kenyan girl-children, Mloma (2005: 5) emphasised the need for gender training of this group within the school management team to ensure that a solid support base is built for girl-child education in the community. Findings from this research indicate that such support base is lacking in the Eastleigh community. This has pitched the school authority against parents on issues affecting values education and the enrolment of girl-children in the secondary schools. While the PTA is not a novel development in the community, their impact is hardly felt, not being made functional by school authorities.

Curriculum planners must go beyond acknowledging the counter cultures and negative parental attitudes of Eastleigh community in the provision of the girl-child education. The present neglect of parents as education stakeholders needs to give way to the establishment of PTA as a first step of good faith and appreciation of parents in the education of their girl-children. The curriculum should deliberately create functional PTAs in every school with regular sensitisation forums geared towards making the community a part of the school management team's promotional effort on girl-child education. Such forum holds the ace in dispelling contentious matters in the community.

The PTA sensitisation forum holds the advantage of cementing teacher-parent relationships in the domain of maintaining female learner discipline. This would be possible as such a forum is capable of ending the constant accusations of discrimination and hatred that accompany each serious case of female disciplinary measure that schools take.

Perhaps the greater advantage of PTA in fostering girl-child education comes with the possible establishment of more private girls-only schools in the community. Findings from this research indicate that for girls-only schools are culturally sympathetic and religiously agreeable to the present perception of parents and students of Eastleigh's multicultural community. Research indicates that more female teachers are employed in girls' schools than boys-only schools or co-educational institutions. The advantage this holds is in getting more parents interested in sending their daughters to educational institutions, especially in cultures that align with the views expressed by Moletsane et al. (2008:45), that absence of female teachers accounts for parents' refusal to send their daughters to school.

However, initiatives for such community schools and financial commitments to sustain them are the exclusive preserves of the parents and community members. The PTA meeting is an appropriate embryo to nurture and birth such ideas for wider acceptance across cultures, races and religious groups.

Overall, my argument in this section is that context must influence curriculum and shape it for relevance.

6.4.3 Guidelines on a democratic school atmosphere

A third major section necessitating modified curriculum guidelines to foster girl-child education in the Eastleigh community is in building a democratic school atmosphere. This is in response to findings from this research indicating gender abuse, classroom discrimination and teacher-discouragement in the teaching-learning practice of the schools in the community. A situation akin to what Waghid describes as public schools inability to “engender democratic change” due

to the supply of teachers who merely overemphasise teaching but lack in inputs of “revolutionary democratic project” of a “counter-hegemonic nature” (Waghid, 2010: 492).

As Waghid (2010: 492) rightly points out, the expected role of democratic education is undermined when students are not taught to deliberate. Such students devoid of engagement in ‘deliberatively diverse spaces’ cannot go out there into the society to nurture democracy but rather risk reifying inequalities (Waghid, 2010: 492). On the contrary, a truly democratic learning climate encourages team spirit among teachers and students, sustains equal participation of all students and permits students to learn in a participative approach through a variety of resources (Jacobs et al., 2003: 16). Curriculum planners insist on a democratic learning environment in recognition of the fact that beyond educational aims, methods and curriculum, the dominant force among all other process of education is the institutional climate where education takes place (Taneja, 1990: 162).

As reflected below in Fig.23, there are three elements constituting the institutional climate of the schools of Eastleigh community and for which there is a need for clear curriculum guidelines to foster the education of the girl-child. These are firstly, the training of gender responsive teachers; secondly, the introduction of extracurricular activities that express multicultural awareness and respect among students; and thirdly, the need for gender equality in the supply of education.

These guidelines are discussed in detail below.

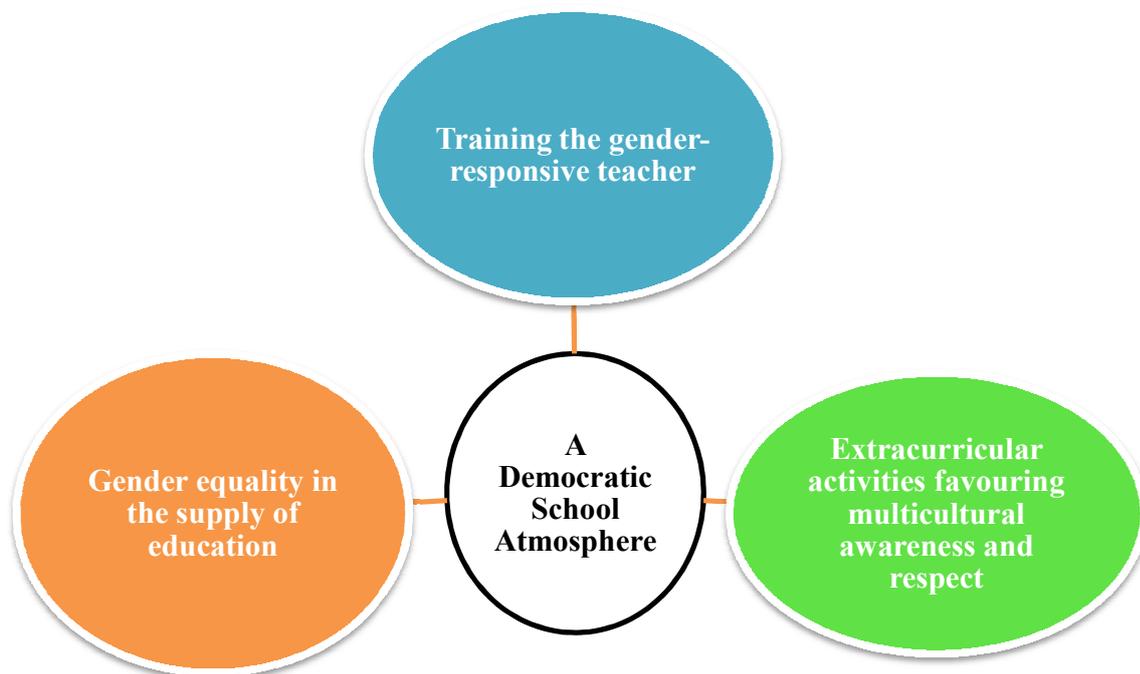


Figure 23: Guidelines on a Democratic School Atmosphere

1. Training the gender-responsive teacher

A leading factor necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools is what has been described by the majority of the girl-students as ignorance on human rights education and values; limiting school-slum environment/learning opportunities, classroom discrimination; gender abuse and discouragement from teachers (see 5.4.2). Findings from this research indicate that in the majority of the schools the opinions of boys are freely sought for by the teachers while that of girls are either largely neglected or shouted down mockingly by male students. This has led a majority of the girls to lose self-confidence and introduce female passivity in the classroom atmosphere.

Furthermore such open reprimands of girl-students by teachers as: “you are all useless,” “you know next to nothing,” “I suggest you go and get married” (see 5.3.1) destroy academic inspiration in the girl-students. It portrays teachers’ lack of understanding of language as a tool of communicating both positive and negative messages that impact on students’ academic

performance through a false belief or impression that what the teacher is constantly saying may actually be the true reflection of the state of reality (Mlama et al. 2005:18).

Curriculum frameworks ought to embody the critical element of the knowledge and perspectives of all the constitutive groups of the society of school and of curriculum (Ladson-Billings & Brown, 2008: 154). Moreover, teachers are expected to have a satisfactory knowledge of students, girls inclusive, in order to be effective educators. They need the skill to master the significant “differences in the way children hear, understand and remember what is communicated by the teacher” (Atoyebi, 2009: 9). This calls for new curriculum guidelines to incorporate the training of gender-responsive teachers for Eastleigh secondary schools. This is a prerequisite for promoting a democratic classroom atmosphere which will in turn foster the education of the girl-child in the community.

Training the gender-responsive teacher means incorporating such elements in the curriculum that will bring the teachers to an understanding and awareness of gender responsiveness in the teaching-learning process. The training will arm the teacher with the knowledge of how well girls and boys participate and perform in education (Mlama et al., 2005: 11). The curriculum will pay attention to the use of non-discriminatory language in addressing boys and girls. It will ensure equal participation of both genders in class responses. It will promote a balanced mix of boys and girls in assigning group works, allocating chores and seating arrangements.

Gender responsive teachers would not beat girls on the buttocks or handle reported cases of sexual harassments with levity, as reported in some of the schools (see 5.3.1). Appointment of female disciplinary teachers to correct misdemeanours will replace present gender insensitivity of one male discipline teacher per school. Being gender responsive, teachers will involve both boys and girls on an equal basis in the apportioning of leadership roles and responsibilities (Mlama et al., 2005: 11). The peculiarly grey areas of rapid mood changes and menstruation matters must attract the attention of curriculum in equipping teachers for gender responsiveness in order to promote girl-child education.

2. Extracurricular activities favouring multicultural awareness and respect

According to the body of research on education, school spaces include pedagogical, organisational and physical recreation spaces for socialisation of students (Moletsane et al., 2008: 39). Most particularly, and as indicated by girl-student respondents, girls' physical play space is as important to learning and success as the pedagogical space of schools. The reason is, by way of hidden or covert curriculum, that students do acquire knowledge from their natural settings (cf. Longstreet & Shane, 1993). Curriculum guidelines stipulating indoor and outdoor activities in schools thus help to ensure such acquisition of knowledge.

Findings from this research indicate that girl-students were bored and felt isolated by their exclusion from extracurricular activities. The lack of recreation has a negative impact on academic performance and could impair healthy living of young teenagers in the secondary schools. This explains the reason behind the consensus that human rights education should give equal opportunities to students both in school programmes and in extracurricular activities, with students being permitted to make choices according to their interest and ability (cf. Mariet, 1981, Perotti, 1984, Starkey, 1984).

While most of the teachers complained of gossiping, talkativeness and sexual perversion as notorious traits in the girl-children of Eastleigh secondary schools, not many saw the possibility of a link between forced or institutional idleness of the girl-child and loose living habits. A good number of the girls would not want to exchange a girl- only School D for another institution because of freedom to recreate in school and be involved in cultural activities. The large recreational space in School C added to the fascination it received from the girl-students interviewed. It motivates their interest to continue in the schooling system.

Similarly, findings indicate that Eastleigh as a multicultural community could easily be made to embrace the education of the girl-child if parents witness the projection of cherished cultural values in schools. Extracurricular activities is a good avenue for this projection through different sporting events, inter-house competitions, cultural nights, and whatever could bring out the heroines, heroes and cherished values of each culture that constitute the community. Research

has shown that groups like schools that project the values that they hold dear and that students, like parents, may dislike schools that downgrade or omit valued contents (Ornstein & Hunkins, 2009: 12).

Moreover, promoting extracurricular activities would afford the girls (as well as the boys) the needed spaces to engage in critical debate and reflection within the communities of school and society concerning the impact of schooling on their lives and future. Such given spaces would assist them to make contributions to recreating an imagined, desirable future and how to get to it. I argue that this is the essence of evolving a democratic learning atmosphere in which every student is allowed to freely express, critique, and contribute opinions on matters related to both the explicit and hidden curricula that define her immediate present and distant future.

3. Gender equality and consideration as a contribution to education

This research finding indicates that the majority of the secondary schools in Eastleigh lacked basic gender responsive infrastructures such as an adequate number of separate toilets for girls and boys. Particularly discouraging to the girl-students is the fact that school facilities did not focus on provision for designated sanitation for the management of female menstruation needs. Similarly, in the only girls' school that participated in the research, science laboratory equipment was significantly inadequate compared to that of co-educational institutions.

To foster girl-child education in Eastleigh community, curriculum guidelines should specify the nature and quantity of instructional materials that need to be present in the science laboratories of every school, irrespective of gender inclination of the establishments. This will include subjects that appear girl-student friendly but require laboratory equipment, like Home Science and Computer Studies. These subjects seem to attract an overwhelming number of girls in all the schools but they lack basic instructional tools to ensure a practical grasp of the subject contents and an excellent performance at the final Kenya Certificate of Secondary Examination for the final year students in form four (Grade 12).

Equally important for the curriculum to attend to is the construction of infrastructural facilities conducive to female learning environments in schools. Toilets for females need to be separate from that of boys while the provision of sewage and sanitary disposal facilities will encourage girls who stayed at home for three days during menstruation periods, to concentrate on learning at schools, fearing no embarrassment.

While the curriculum makes provision for the KCSE Council to “prepare Braille papers for visually handicapped candidates” (KCSE, 2005: 10), there are no schools for the blind located near the residences of handicapped girl-students in the community despite the knowledge that, unlike the boy-student, the farther a school is from their residences, the more likely the girl-students will drop out (cf. Mlama et al., 2005). It is a particular consideration that curriculum must address if the education is to be evenly distributed to both the normal and disabled candidates, especially among the girl-students of the Eastleigh community.

Human rights education and values could be infused in the curriculum of study of Eastleigh secondary schools, and the education of the girl-child in the community can be fostered. The imperative is first a curriculum guideline that focuses on the combination of the enumerated six elements that will modify the present curriculum content to promote human rights education and values. The second imperative is the guidelines on the four elements that will ensure that the curriculum for the secondary schools is relevant to its community context. The third imperative is the three democratic classroom elements that will put an end to female passivity, male domination and gender harassment in the teaching-learning practice of Eastleigh secondary schools.

6.5 SUMMARY AND CONCLUSION

This research investigated the factors necessitating the infusion of human rights education and values in the curriculum of study of Eastleigh secondary schools and proposed possible curriculum guidelines feasible to foster the education of the girl-child in the community. The

summarised findings, analysis and interpretations from each chapter of the study are reported in this section together with the conclusions.

Chapter one gives the orientation to the research. It positions the study within the subject of human rights education and values in the urban Eastleigh multicultural community of Nairobi, Kenya. The chapter gives the background to the problem statement of the research: the factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools and the possible curriculum guidelines necessary to foster the education of the girl-child in the community. By so doing such concepts as education, gender, human rights education, values education, and curriculum development, among others, were clarified.

In chapter two, I gave a detailed review of the literature on fostering human rights education and values education in the classroom practice. The conclusion from a synthesis of the literature is that human rights education is a right for both boys and girls in a nation that embraces social justice and aspires to socio-economic and political development. Gender equality in human power training and employment is as important as a sustained policy of equal pay for equal qualifications and services rendered in a modern economy.

Furthermore, “education cannot and should not be value-free” (GBPH of C, 1992: para.8.3.37) and the curriculum must spell this out both in the teaching-learning practice as well as in parental-cum-community endorsement of those values. The tendency is that beyond the explicit curriculum, schools fall into disfavour when students and parents do not see in practice contents that they hold dear or when such are seen to be given lower status in the learning environment (Ornstein & Hunkins, 2009: 12).

Chapter three is a detailed account of the research design, the methods and the procedures that were followed in the conduct of this research. I identified the research methods that were employed to investigate the factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools. A qualitative research study that used the phenomenological approach as the mode of inquiry was adopted to

investigate the various research questions. Data was collected through interviews, questionnaires and personal observation of classroom interaction and the school environment. The goal is to arrive at the perspectives of teachers and girl-students on the main research question and to arrive at the research objective of curriculum guidelines that could be proposed to foster girl-child education in the Eastleigh community.

In chapter four, I pointed out the research context of Eastleigh and the extent to which it influenced the education of the girl-child. The uniqueness of the community in Nairobi metropolis is seen from its diversity of cultures from nationalities from Somali, Ethiopia, Kenian- Somalis and indigenous Kenyans. Also are its religious pluralities of Christianity, Islam and Hinduism that, together with the dynamic cultural varieties, constantly dictate the value perceptions and education enrolment of the girl-child. This is without underestimating the issues of child labour and the slum-culture of the lowest vice that negatively influences the morality of girl-students in the community.

In chapter five, the eight important factors necessitating the infusion of human rights education and values in the teaching-learning practice of Eastleigh secondary schools were enumerated. These were arrived at from the content analysis of the Kenya Certificate of Secondary Education, Regulations and Syllabuses, as well as from the perceptions of teachers and students of the four selected secondary schools in the community. They include: ignorance on human rights education and values, deficiency in the school curriculum, discouragement from teachers, parental discrimination and poor value on the girl-child, community prejudice and religio-cultural dilemmas, female antisocial behaviours, limiting school-slum environment and poor learning opportunities; and classroom discrimination and gender abuse.

The factors portray an obvious absence of a gender-sensitive school environment. They show how Eastleigh secondary schools emphasise subjects and subject matters without consideration for a gender-fair curriculum. The marginalised group, again, is the girl-child in the community. She drops out easily from school, performs poorly while there and ventures into misdemeanors that jeopardises her future educational empowerment for a better standard of living than that which the low income settlements around Eastleigh offer.

The conclusion drawn in this chapter is that applicable curriculum guidelines promoting human rights education and values could foster the education of the girl-child in Eastleigh community. The road map is in a gender-responsive curriculum that upgrades and modifies present subject matter contents. The modified curriculum would incorporate elements of a context-relevant education and inculcates a democratic classroom atmosphere in the teaching-learning practice.

Such curriculum guidelines would make subjects whose contents are laden with human rights education and values to be compulsory for all students at one time or the other in the course of their secondary education. Two such are History and Government and Religious Education. The guidelines will raise the gender-fairness of the other subjects by ensuring that they are embedded with objectives of human rights education and values which are taught across curriculum.

Since curricula are shaped by context, and students together with their cultures are inseparable in the learning environment, perceptions and values that the community of school uphold, ought to find expressions in the curriculum that would foster girl-child education. When such teaching-learning endeavours are made equally participative for all students by gender-responsive teachers, the girl-child is motivated and community-parental pride is enhanced. The likely education outcome is increased girl-students' enrolment and an improved girl-child educational output in Eastleigh community.

6.6 LIMITATIONS

The research is centred on only four secondary schools within the Eastleigh community. Three of these are co-educational, while the fourth is a girls-only school. The results can thus not be generalised to all schools. A more comprehensive coverage of all secondary schools in the community might yield more diversity of the social context of research and perceptions of teachers and students. This, however, has not invalidated the observations and conclusions made in this research.

The focus of the research is primarily urban in context. Nairobi is the most populous city in Kenya and Eastleigh one of its biggest locations. To obtain a comprehensive Kenyan case study of human rights education and values of the girl-child, there is the need for a similar research project among schools in rural locations. This would allow a rural-urban comparison of factors affecting girl-child education and the necessary curriculum guidelines that could be nationally applicable.

6.7 RECOMMENDATIONS FOR FURTHER RESEARCH

There is the need to conduct large scale research on human rights education and values of the girl-child that would involve all schools in Eastleigh communities. This would bring together all private and public schools as well as all stakeholders in the education sector: parents, teachers and students. Data findings from such would give room for a macro-analysis of the entire Eastleigh dilemma on girl-child education and help to provide a broader-based curriculum guideline. However, the absence of such does not reduce the authenticity of this research.

Further research is equally needed to compare the present research findings with others that could be obtained from researching other major multicultural, low-income settlements like Kibera in Nairobi. This will assist educators and education planners to have a comprehensive view of the girl-child's education in all the Nairobi shanty towns. It would equally assist in formulating appropriate curriculum guidelines needed to foster the education of the girl-children in the city's marginalised communities

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ADDENDUM 1: QUESTIONNAIRE FOR TEACHERS

SECTION A

QUESTIONNAIRE FOR TEACHERS: The aim of this questionnaire is to obtain relevant information from teachers on their personal profile.

PLEASE READ THE FOLLOWING:

- This questionnaire is anonymous and all the information will be handled confidentially.
- Please answer all the questions as honestly and frankly as you can.

S/N	<p style="text-align: center;">BIOGRAPHICAL INFORMATION</p> <p style="text-align: center;"><i>Please provide the following information of yourself.</i></p> <p style="text-align: center;"><i>Only tick one block per question or provide one answer per question.</i></p>
1	<p>What is your gender?</p> <p>a. Male <input type="checkbox"/></p> <p>b. Female <input type="checkbox"/></p>

2	<p>What is your first language?</p> <p>a. English <input type="checkbox"/></p> <p>b. Arabic <input type="checkbox"/></p> <p>c. Kiswahili <input type="checkbox"/></p> <p>d. Others (please specify) <input type="checkbox"/></p>
3	<p>What is your second language? -----</p>
4	<p>What is your religious affiliation?</p> <p>a. Islam <input type="checkbox"/></p> <p>b. Christian <input type="checkbox"/></p> <p>c. African Traditional Religion <input type="checkbox"/></p>

	<p>d. Hindu <input type="checkbox"/></p> <p>e. Others (Please specify) <input type="checkbox"/></p>	
5	<p>What is the highest education qualification that you have?</p> <p>-----</p>	
6	<p>What classes are you teaching?</p> <p>a. Form 3 <input type="checkbox"/></p> <p>b. Form 4 <input type="checkbox"/></p>	
7	<p>Tick the box of the age group of girls in your class.</p> <p>a. 13-14 <input type="checkbox"/></p> <p>b. 15-16 <input type="checkbox"/></p> <p>c. 17-18 <input type="checkbox"/></p>	
8	<p>Do the learners in your class currently represent more than one cultural group?</p> <p>a. Yes <input type="checkbox"/></p> <p>b. No <input type="checkbox"/></p> <p>c. Unsure <input type="checkbox"/></p>	

	<p>Name some of these cultural groups that you are aware of.</p> <p>.....</p> <p>.....</p> <p>.....</p>	
9	<p>Do learners in your class currently represent more than one religion?</p> <p>a. Yes <input type="checkbox"/></p> <p>b. No <input type="checkbox"/></p> <p>c. Unsure <input type="checkbox"/></p> <p>Name some of these religions that you are aware of.</p> <p>-----</p>	
10	<p>For how long have you been teaching now?</p> <p>-----</p>	
11	<p>What are your teaching subjects?</p> <p>-----</p> <p>-----</p>	
12	<p>For how long have you been teaching in Eastleigh community?</p> <p>Please specify the number of years. -----</p>	
13	<p>For how long have you been living in Eastleigh?</p> <p>Please specify the number of years-----.</p> <p>Or specify if you live in other places other than Eastleigh</p> <p>-----</p>	
14	<p>What is the total number of girls in the classes that you teach in the current year?</p> <p>a. Form 3 <input type="checkbox"/></p> <p>b. Form 4 <input type="checkbox"/></p>	

SECTION B

INTERVIEW GUIDE FOR TEACHERS

The aim of this interview is to find out the perceptions of teachers on human rights education, values education and the girl-child in classroom practice. The findings will help to recommend a curriculum guideline that will help to improve the girl-child education in the Eastleigh community.

OPEN-ENDED QUESTIONS FOR SEMI-STRUCTURED INTERVIEWS

A. GENERAL COMMUNITY QUESTIONS:

- What can you say about the origin and role of Eastleigh in Nairobi City?
- Briefly explain your view of life and existence in Eastleigh community (social, religious, economic, tribes, races, communal relationship, etc.).
- What specific values do you perceive to be upheld by the community?
- In which ways does the classroom atmosphere bring the students to the awareness of these values as citizens in the community?

B. TEACHERS' PERCEPTION ON HUMAN RIGHTS EDUCATION

- What is your understanding of human rights education?
- To what extent do you think that human rights education is well spelt out in the KCSE (Kenya Certificate of Secondary Education) curricula?
- Have you been integrating human rights education in the teaching-learning process of each subject you teach? If yes, to what extent?
- Did you have any major difficulties in integrating the teaching of human rights education in the subjects you teach? If so what are they?

C. TEACHERS' PERCEPTION ON VALUES EDUCATION

- What is your understanding of values education?
- To what extent do you think that values education is well spelt out in the KCSE (Kenya Certificate of Secondary Education) curricula?
- What can you say about values education in your school and the maintenance of learner discipline?
- Have you been integrating values education in the teaching-learning process of each subject you teach? If yes, to what extent?
- What ethical values do you deliberately pass across as you teach your subjects?
- Do you have any major difficulties in integrating the teaching of values education in the subjects you teach? If so, what are they?
- What are the antisocial behaviours for which you regularly punish your students?
- In your training as a teacher, what proportion did reflection on values occupy?

D. TEACHERS' PERCEPTION ON THE GIRL-CHILD IN CLASSROOM PRAXIS

- How will you describe the value placed on girls by members of Eastleigh community?
- What is your general opinion on the education of girls?
- In your opinion, do girls have fewer opportunities than boys in secondary education in this community? Please motivate your answer.
- How will you describe the treatment that girls receive in the classroom from teachers in general?
- How will you describe the performance of girls in comparison with that of boys in your teaching subjects?
- In which areas will you recommend an improvement in the ways girls are perceived in the classrooms?
- What can be done to improve the enrolment of girls in secondary school here in Eastleigh?

ADDENDUM 2: QUESTIONNAIRE FOR GIRLS

QUESTIONNAIRE FOR GIRLS: The aim of this questionnaire is to explore the perceptions of the girls on human rights education, values education in relation to teaching/learning in classroom situation.

Please note: The questionnaire is anonymous. Your name will not be mentioned or linked to the information you supply. It will be treated confidentially. Confidential information about persons or individual schools will not be published.

SECTION A: GENERAL INFORMATION

Write the appropriate answers in the space provided:

1. What is your nationality? -----

2. Are your parents working in Eastleigh? -----

3. What are they doing? -----

4. How many of your siblings are boys? -----

5. How many of your siblings are girls? -----

6. How many of your brothers are in school? -----

7. How many of your sisters are in school? -----

8. How will you describe the value your parents put generally on girls and girls' education--

9. Have you ever been mistreated in the class or school at any time because you are a girl?--

----- If yes, Explain what happened-----

10. Have you ever changed school because of been maltreated as a girl?-----

----- If yes, Explain what happened-----

SECTION B: PERCEPTION ON HUMAN RIGHTS EDUCATION IN CLASSROOM PRACTICES.

11. What do the term human rights mean to you? -----

12. What have you learnt at school about human rights? -----

13. Do you think your parents treat your education as important as that of your brothers? ----

----- Explain-----

14. Do you receive any type of encouragement from your teachers? -----

15. Can you cite instances of such encouragements? Explain by giving definite examples. ----

16. Are there equal opportunities for learning for both boys and girls in your school? -----

17. Can you cite such cases if there be any, and explain the circumstances -----

18. What motivates you to attend this school? -----

SECTION C: PERCEPTION ON VALUES EDUCATION IN CLASSROOM PRACTICE

19. What do you understand by values education? -----

20. Does your culture and background help your understanding on values education?-----

-----Explain and elaborate -----

21. Does your religious beliefs help your understanding on values education?-----

-----Explain and elaborate -----

22. Does the school environment help your understanding on values education?-----

-----Explain and elaborate -----

23. How has education influenced the way you see/think about yourself being a girl-child?---

24. If you were to be given an option, will you like to continue schooling or drop out of school? -----

Give your reasons-----

25. If you were to be given an option, will you prefer being male? -----

Give your reasons-----

26. Tick the extracurricular activities below that you are regularly involved in within the school premises:

- a. Dance b. Drama c. Music
- d. Play groups e. Sports f. Community Social services
- g. School clubs
27. Has any of your art work been ever put up in the class as demonstration for others to see by your teachers? Yes No
28. Has the school ever pasted your write-ups or drawings in the school magazine or notice board?
- Yes No
29. Have you been ever praised by your teachers for any of the following?
- a. Proper use of imagination Yes No
- b. Good conduct Yes No
- c. Curiosity over matters of concern Yes No
- d. Generally showing initiatives Yes No
30. How will you rate your school in term of the following:
- a. Care for girls Excellent Good Poor
- b. Concern over girl matters Excellent Good Poor
- c. Respect for the personality of girls Excellent Good Poor

ADDENDUM 3: OBSERVATION SCHEDULE

The researcher took note of the following while observing the environment being studied:

1. The holistic school environment:
 - * The general setting of the school
 - * Relationship between teachers and learners
 - * General atmosphere around the school

 2. The classroom environment:
 - * Conduciveness of the classroom atmosphere to learning
 - * Interaction between teachers and learners
 - * Interaction between boys and girls in the classroom
- * Extent of integration of human rights education with other teaching subjects.