

To Investigate the Impact of Cultural Practice and Beliefs Affecting Schools Going Children In Somali Community- Kenya.

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ABSTRACT: *Cultural practice such as pastoralist has hindered education for children in both early childhood development education and primary school in Darwed ward which is their legitimate right like all learners in part of world. Education nurture the children to be meaningful people of the society and regardless of their physical, intellectual social, emotional, linguistics, spiritual, economic or any other conditions including learners from arid and semi-arid land in pastoral communities. Many interventions have been made to draw attention for education for all to achieve universal education millennium development goal. The child act 2002 emphasized that every child has a fundamental right to education must be given an opportunity to achieve and maintain an acceptable level of education. School going children from all levels in pastoral communities move together with their parents from one place to another following rainfall distribution patterns and security reasons. The pastoral way of life subjected to school children affects school enrolments in both levels. This pastoral ways of life promote cultural practice which has slow down education progress and they are gender bias.*

I. BACKGROUND TO STUDY

Kenya is a nation which is metropolitan and cosmopolitan, which is made of different people with their own diverse cultural values and practices. Some cultural practices are positive while others may be having a negative impact on education programmes thus hindering the learning in primary and ECDES centre's. As a result it leads to low level of achievement in education. Millennium development goal educations are crucial to both human and economic development. Poor rural households often cannot afford to send their children to school. The universal declaration of human right (1948) article 26 of the UDHR state that everyone has the right to education, which shall be free and compulsory. All are entitled to all rights without discrimination of any kind such as race, colour, sex, birth or any other status. Some cultural practices affect education negatively, not accommodating education as a right. Since education and culture relates, culture is therefore away of lifestyle of people and culture practices are therefore values, beliefs. Attitudes and practices which are prevalent in a community. Cultural practices in community will more than often have an impact on a local school.

Somali community has set up that undermines education levels in the society. Somali people are one of the pastoral communities who mostly depend on traditional nomadic way of life. That move from one place to another in search of green pasture and water for their animals. They keep livestock like goat, sheep, cattle, camels and donkeys for purpose of getting meat and milk for their survival and support their living standards. The cultures also view the needs of the male child above the girl child. Girls' education is seen as unnecessary cost. Harmful cultural practice and attitudes inflict physical and psychological damage to the children for example initiation rituals and early marriages. The cultural practices have hindered promotion of gender equality and empowerment of women which is against achieving MDG2 beliefs about gender determines the distribution of power and roles in society.

Statement of the problem

The children of pastoralist community (Somali) have no time to attend ECDE and primary school because, they normally moving with their parents from one place to look for green pasture and water for their animals. The children are looking after animals and are subjected to domestic cores. Therefore, the children are bound to undertake most of their time in activities which are not associated with school life.

Purpose of the study

This study investigates the impacts of cultural practices and beliefs in primary school in Darwed ward in Madera County- Kenya.

Objective of the study

1. To investigate the impact of cultural practice and beliefs affecting schools going children
2. To find out how cultural of pastoralism affect enrolment
3. To find out the effect of the poverty on school children
4. To examine parents attitudes towards girl-child education

Significance of the study

The research will contain information on the effects of cultural practice and belief on primary school in Darwed ward in mandera county Kenya. The proposal will also help in acknowledging pastoral communities children to be part and personal of learning institution by enabling them to have positive attitude towards education. The study will make the ministry of education to plan for both ECDE and primary school children in pastoral communities' especially arid and semi-arid land by providing financial support to boost their lives.

Delimitation of the study

The key variables in the study are defined as follows-

1. migration- movement of people from one place to another
2. culture- a way of life for particular society
3. belief- a feeling that something is true morally good
4. pastoralists- people who are moving together with their animals from place to place looking for pasture and water.
5. pasture- a cover of grass
6. poverty- a condition of not getting basic needs for survival or sustenance of life.

Culture is a way of life of a particular society. Cultural practices in references to primary schools have affected the school enrolments making it very low. Cultural practices have an impact on school age going children. Somali community cultural norms have no respect for education special need children as opposed to the UN convention of the right of children which was ratified by the government of Kenya in 1990, which stipulated that a child with disability has the right to special care education and training to help him/her self. This is emphases in the children Act 2002. Somali cultural norms see people or children with disabilities has bad omen to the family and societies, therefore need to be expelled and eliminated in their families' home. These children are not given any attention to survive. J.Balachandes(2008) surfing on the internet; world bank support for early childhood development online stated that differences in cultural and economic environment make it impossible to prescribe any single programme model for feeder section like any childhood development and education.

Darwed ward is a nomadic pastoralism zone, where the main economic activity is traditional livestock keeping which makes people practice nomadic pastoralism, health of their livestock's depends on migration pattern influences which influence by rainfall distribution. Galaty (1990) and Bruce Due (1999) stated that the level of nomadic pastoralist's enrollment is usually low. Ministry of education strategic plan (2006-2011) indicates that the provision of early childhood education in Kenya is a joint effort between the households' communities and the government.

As Darwed ward is found in arid and semi-arid lands, the people in the areas are predominantly pastoralists and therefore depend on their animals' products like meat, milk and blood for boosting their living standards. As a result during the dry season especially when there is no rain livestock's die of starvation. According to Somali community elites the socio-economic survey has established that there are high poverty levels contributed by high dependency ratio or syndrome. From these finding the general needs to be addressed include a declining education standard that could be witnessed by poor performance, high drop-out of school at 80% and low retention and transition levels of about 70%. There was also unequal opportunity to education which attested to high school drop-out especially among girls which due to poverty level of the parents.

Traditional beliefs in most local communities is culturally believed that educating girls is a west of time and money as they will eventually get married and that education benefits the families they married to. According to UNICEF (2003) indicates that every girl should have a right to education and this was supported by the child Act (2002) where the fundamental rights to education were being ratified so that every child should get access to quality education

Introduction

This chapter presents researches and research designed of study area, scope of study, study population sample and sampling procedure tools, instruments for data collection.

Research approach

The research used both qualitative and quantitative approaches. The tools include interview guides, discussion and questionnaires. The questionnaire was designed because they could be used to capture wider areas.

Area of study

Darwed ward is found in North part of Northern Kenya and it is approximately two hundred and forty square kilometers (240km) with the population of about 165,207 people.

Study population

The targeted population consists of ten (10) primary schools and out five teachers from public primary school was selected for this study.

Sample and sampling procedures

The researcher was able to employ a variety of sampling methods. The researcher used simple random sampling and interview from the sample five teachers were interviewed with questionnaires.

Research tools

The instruments for collecting data comprised of observation/checklist and questionnaire. The observation guide was used to find out effects of poverty on the children. The questionnaires were used for the literate groups like teachers when examining the effects of culture and beliefs in schools.

Presentation and analysis of the data

Introduction

The researcher arranges the information collected and tried to draw observation from the information being analyzed here was obtained from the questionnaires and observation.

Table 1; impacts of cultural practices and beliefs

practices	tally	frequency	percentage
Nomadic/pastoralist		6	40%
Early marriages		4	26%
Girl -child discrimination		4	26%

From the findings above nomadic pastoralism was represented by 40% early marriages was represented by 26% girl –child discrimination by 26%. This observation implies that culture of nomadic pastoralism is the major factor that hinders education in schools causing education disparities in zone. Early marriage and girl-child discrimination are seen as major contributing factors to many school drop-outs.

Effects of poverty on children

The researcher investigates effects of poverty on children so as to suggest ways of solving and improving educational standards in the study area. An observation schedule was used to collect the data on effects of poverty. The information was interpreted by the use of table.

Table 2; prevalence of effects of poverty

Response	tally	frequency	percentages
Presence of classroom		6	43%
Uniform provision		1	8%
Availability of learning resources		3	22%

From the observation findings classroom were rated 43%, available of learning materials at 22%, provision of school uniform 8%. This implies that the parents of most school going children are vulnerable. The findings agree with that of Odebero(2007) and this case is not different of the response given to primary school findings.

II. CONCLUSION AND RECOMMENDATION

The researcher reveals the impacts of cultural practices and beliefs on primary schools in Darwed ward examining various factors that affects education in terms of low enrolment drop-out and poverty level of children and girl discrimination need to be sensitized on importance of educating all children regardless of their gender.

Recommendations

The following are recommendations-

1. The provincial administration intervention to sensitize and encourage mobile parents on the impotent of enrolment in primary school in Darwed zone.
2. The local leaders to address the problem facing school going children and finding strategies for intervention to get amicable solutions.
3. Advise parents not to overload girls with domestic duties at the expense of their duties.
4. Having habits of sensitizing parents on the importance of educating all children regardless of their gender and encourage them to send to school.
5. The government of Kenya to pass and enforce a bill on education promotion on pastoral communities embraces by the yoke of cultural practices and beliefs surpassing education for all.

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