



# Influence of Nomadic Pastoralism on Internal Efficiency of Public Secondary Schools in Narok South Sub-County, Kenya

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**Abstract**— Education forms the basis upon which economic, social and political development of any nation is founded. As a basic human right, it is universally proclaimed by many countries of the world. Despite the efforts made by the government and other stakeholders to achieve Education For All (EFA) as outlined in the vision 2030, there are challenges of dropouts, repetition and low transition rates. The aim of this study was to investigate the influence of nomadic pastoralism on internal efficiency in public secondary schools. The selected indicators of internal efficiency were dropout's rates, repetition rates and transition rates. Ex-post facto research design was used in this study. This study was carried out in Narok South Sub-County due to its high prevalence of cultural practices that affect internal efficiency in education. The target population was 170 respondents comprising of (34) principals and (136) class secretaries in public secondary schools in Narok South Sub-County. Purposive sampling was used to select (31) principals while stratified sampling was used to select (124) class secretaries to form a sample size of 154. Data was collected using interview schedule for principals and questionnaire for the class secretaries. The data collected was analysed using statistical package for social science. Descriptive statistics was used to analyse background information while inferential statistics (poisson regression) was used to determine influence of nomadic pastoralism on internal efficiency. Inferential statistics were tested at 0.05 level of significance. Data was presented using frequency tables, pie charts and bar graphs. From the study results majority of the respondents were affected by cultural practices from the age of 10-24 years. All internal efficiency factors were influenced by nomadic pastoralism. Nomadic pastoralism had a significant influence on repetition rates (P-value = 0.000), transition rates (P-value = 0.002) and dropout rates (P-value = 0.008). The study recommends that the government and other stakeholders should enhance internal efficiency by creating awareness to parents on the retrogressive cultural practices such as nomadism in Narok South Sub-County. The ministry of education should increase the number of boarding schools in Narok South Sub-County in order to curb the influence of nomadic pastoralism thus increasing internal efficiency.

**Key Words**— Nomadic pastoralism, Internal efficiency, Education, Cultural practices, Dropout rates, Transition rate, Repetition rate

## 1. INTRODUCTION

Investment in education can help to foster economic growth, enhance productivity, contribute to national and social development and reduce social inequality (World Bank, 2008). A country's educational level is a key indicator of its level of development (UNESCO, 2008). Globally, education is recognized by Article 28 of the Human Rights Charter of the United Nations Convention (UNC) which outlines that, "every child has a right to education no matter his or her circumstance". The Government of Kenya has stated its commitment to making this a reality (Republic of Kenya, 2009). The commitment of achieving access to education is of

utmost importance since it is a fundamental principle of the EFA Agenda. According to UNESCO (2008) equity in education should ensure provision of appropriate, relevant and viable learning opportunities to all children without any discrimination. In efforts to achieve national, regional, and international commitments of providing quality education to all citizens, the Government of Kenya has taken affirmative action to ensure that children in the minority and marginalized communities are provided special opportunities in educational and economic fields (UNESCO, 2013).

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Narok South Sub-County has been reported having low internal inefficiency (DEO, 2015). Internal efficiency is measured in terms of dropout rates, repetition rates and transition rates. According to UNESCO (2008) most girls after undergoing female genital mutilation and boys

enrolling in moranism as a cultural rite of passage dropout of school as they are termed as young adults who are expected to carry out procreation and bring up another generation. An education system is said to be efficient if maximum output is obtained from a given input or if a given output is obtained with minimum possible inputs. Ngware (2000) observed that internal efficiency refers to whether education systems achieve their internally set objectives as measured by retention rates, promotion rates, cohort wastage rates, utilization factor, optimum institutional size, unit costs and graduation rates.

Educational inputs comprise the buildings, teachers, and books, teaching materials and learning equipment (Levine et al., 2008). These are aggregated financially in terms of expenditures per pupil years (Ngware, 2000). However the number of pupil years used by a cohort of pupils to graduate constitutes an input indicator appropriate for the measure of efficiency in education (Achoka, 2007). According to Ombongi (2008) the notion of internal efficiency can be derived considering the relationship between inputs and outputs when pupils flow through the grades structure of an educational cycle. In a perfectly efficient system, the coefficient of efficiency would equal hundred percent (100%) and inefficiency arises when it is lesser than hundred percent (100%). If the input-output rate is used instead, the perfect state would be one, and inefficiency arises from any point which is greater than one. Since it is often costly and difficult to generalize the school records system based on reliable pupil information, educational internal efficiency is assessed using the reconstructed cohort method (Ngware, 2000). This would take care of promotion, retention and graduation rates.

The problems of measuring efficiency in education however are considerable. They stem mainly from difficulties in measuring educational outputs as well as from quantifying the relationship between inputs and outputs. How educational output is measured depends of course, on the nature of the objectives of the educational system. One such approach consists of considering the output of a given cycle of education as the number of pupil who complete this cycle. The educational attainment of the pupils dropping out as well as the level of educational achievement of the graduates should therefore be taken into account. While using a reconstructed Cohort method and an input-output framework, it is concluded that repetition and dropping out is wastage of educational resources (Psacharopoulos & Patrinos, 2002). They argue that repetition has potentially harmful effects on students' self-esteem and attitudes towards schooling.

Repetition is a strong predictor of dropping out from school. Other effects associated with repetition are increased educational costs, reduced intake capacity and diminished quality of education through overcrowding (Ngware, 2000). Dropping out is a gradual drifting away from the mainstream of school life. Such drifting away is a product of various factors. Repetition and absenteeism are some of the major predictors of dropping out (Aikman & Unterhalter, 2006). He noted that repetition is not a waste since the repeaters acquire more learning experiences and improve on

their competency on various skills. The question that can be raised here is whether repetition is the most effective way to improve on the students' outcome. Potential dropouts enter school academically disadvantaged due to a host of socio-economic factors (Odebero, 2011). These factors are reinforced by a diversified curriculum that results in different academic experiences among students within institution.

Educational systems in developing countries have been noted to have high levels of inefficiency in schools (Verspour, 2008). This is evidenced by high wastage rate in form of repeating and dropping out (Brown, 2012). It is reported that low budgetary allocation to the sector lowers the level of school internal efficiency (Republic of Kenya, 2012). These allocations are meant to improve teachers' skills, physical infrastructure such as classrooms, workshops and laboratories, and learning materials. Low students' participation becomes unequivocal as a result of school related factors such as physical remoteness, restrictive promotion policies and poor learning environment occasioned by irregular attendance of classes by teachers and students, lack of clear academic goals and non-involvement of students in decision making process which creates strained relationships between teachers and the administration on the one hand and students on the other.

It has been established that high repetition rates in rural schools are directly affected by students' achievement in mathematics and language (Hanushek et al., 2013). Achievement is in itself influenced by school inputs such as textbooks, reading materials and teacher quality. Schools should therefore improve on the quality and quantity of inputs in order to reduce the repetition rates. The improved flow of students through the school would more than compensate for the cost of inputs. Studies have focused on resources utilization by seeking to find out the nature and varieties of resources teachers need in order to perform their assigned tasks effectively. These studies have at the same time sought to find out how the presence or lack of these resources relate to educational outcomes (Anderson & Broche-Due, 2003). The quantity of such resources, their durability, and sustainability and how they influence learning in situations where there is a severe lack of similar materials are important considerations for research purposes.

The level of inefficiency is further worsened by the negative perceptions held by some students towards education, which due to high level of educated unemployment causes poor attitudes towards regular schooling (Verspour, 2008). Cultural practices which expose girls for marriage in exchange of a bride price at an early age before completing school may increase the level of school dropout (Republic of Kenya, 2012). Parents become disillusioned with the expected educational benefits. Thus, they withdraw their daughters from schools to marry them off in exchange of dowry. If this trend continues, Kenya could be faced with a major crisis in learning institutions as more girls would be edged out of the school system due to forced marriages. This has the potentials to jeopardize their future productivity and earnings.

In Kenya, the stakeholders recognize that although major strides have been made in education in quantitative terms, there are serious shortcomings in the education system. Despite heavy investments in the 8:4:4 system of education, high wastage as a result of low promotion and retention rates are experienced (Republic of Kenya, 2012). Wastage is the worst form of inefficiency because when learners drop out of school, resources already invested in them go to waste. A study carried out by Achoka (2007) on ten cohorts between 1990 and 2002 revealed that dropout rates for the ten cohorts ranged between ten and fifty percent. Emerging from this fact is a crucial question, where do the girls and boys who drop out of these cohorts go? And what do they do where ever they go? Kenya incurs a loss through drop out in educational sector (Ombongi, 2008). The drop out signifies unfulfilled aim, goal and objective for the individual, community, and nation as a whole. For instance, for any drop out at the secondary school level, the country loses the potential workforce. Thus in Kenya, all education stakeholders must consider over some of the specific factors that may be contributing to cases of dropout.

Furthermore, it has been noted that repeaters in Form 3 and 4 is a common occurrence in some parts of Kenya (UNESCO 2012). Grade repetition has adverse effects as it lowers a school capacity to admit new students. Besides, it also creates overcrowded classroom environments and increases opportunity costs to the individuals and their families for it implies many years of forgone income since the affected learner will enter the labour market belatedly (Verspour, 2008). This has the potentials to lower the expected earnings of the graduates. Some of the major factors, which are behind low internal efficiency in public schools, have been highlighted as education policies and institutional processes; school-based factors; and household and community based factors (Abagi & Odipo, 1997). An in-depth understanding of these factors will allow for meaningful reforms to take place in an attempt to make schools efficient vehicles for national development.

Dropout is another form of inefficiency in the school system. The reasons for dropout are varied from one student to another. According to Ombongi (2008) the main factors are forced repetition, lack of school fees, early marriages, child labour, indiscipline cases, early pregnancies, cultural factors among others. This has made the government to enforce laws that aim at increasing efficiency in schools including banning of child labour, banning forced repetition in public schools, re-admission of girl child after delivery, discouraging early marriages among others (Republic of Kenya, 2010).

According to UNESCO (2008) the internal efficiency in secondary schools is measured in terms of the number of enrolments at secondary level, the transition rates, the dropout rates and repetition rates. According to Noor (2008) repetition is considered as inefficiency or wastage since a student uses resources that are meant to be used by another student. This has made the government to ban compulsory repetition at all levels mainly in public secondary schools where school fees is funded by the government (Ombongi, 2008).

A low transition rate also indicates low internal efficiency levels. This refers to progressing from the primary levels to the public secondary schools. Many students are not able to progress to secondary level mainly where there are no day schools in the neighbourhood as they are required to pay for their meals. According to Levine et al. (2008) some students fail to continue with their education due to cultural factors including Moranism and Female Genital Mutilation (FGM). The Maasai culture is known to be very rigid such that even today they still hold to their old traditional beliefs and norms such as forced marriages where parents marry off their daughters without the girl's consent after undergoing the rite. The boys are similarly considered ready for marriage immediately after circumcision as they become warriors who can defend the society. According to Malenya (2008) circumcision for boys is mainly done after completion of primary school. This rite of passage in Maasai community sometimes takes several months thus delaying the reporting time for the student to secondary schools and school absenteeism.

Some of the major factors, which are behind low internal efficiency in public schools, have been highlighted as education policies and institutional processes; school-based factors; and household and community based factors (Malenya, 2008). An in-depth understanding of these factors will allow for meaningful reforms to take place in an attempt to make schools efficient vehicles for national development. In areas where traditional circumcision is still practiced, some pupils are pulled out of school to participate in initiation ceremonies (Lanyasunya, 2012). Some initiated girls get married immediately after they have been initiated due to pressure put on them to leave school and meet traditional expectations. Initiation cases among students are likely to decrease in the near future due to critical measures taken by the society in general and education system in particular to address the problem.

The Narok South Sub-County is classified as a marginal area. People stay in clusters according to clans at specific areas which are far from each other where there's availability of water for their animals. This has made establishment of schools to be difficult in most of these areas. The available schools are therefore far from each other. This has made the children to enrol at the basic level at a late age thus over age. Consequently they sometimes get to form one when they are already over the age of seventeen years, due to drought and repetition (Republic of Kenya, 2011). This makes them to grow big while at primary levels and most girls may be married off before sitting for their Kenya Certificate Primary Education (KCPE), (Levine *et al.*, 2008).

The community has few role models who are educated occupying high positions in management, political other leadership positions. Most of those appointed in high positions are the rich in terms of number of animals and wives they have. This has made the young generation to be left out in leadership positions in the Sub-County as the rich clans continue dominating the leadership positions, this does not motivate the students towards working hard in schools and don't take their education seriously, hence improper use of educational resources (Anderson & Broche-Due, 2003).

According to Dore et al. (2008), parent education and family interaction patterns during childhood are linked more directly to the child's developing academic success and achievement-oriented attitudes. In the general social learning and social-cognitive behaviour is shaped in part through observational and direct learning experiences. Those experiences lead to the formation of internalized cognitive scripts, values, and beliefs that guide and maintain behaviour over time (Grant & Hallman, 2006). Kamunyu (2013) stated that 60% of the Maasai children in rural areas do not attend formal schools and only 8% of all girls in rural areas of Maasai land have had a chance to complete schools in Narok County. There is no girl who has ever achieved a mean grade of A or A- in the Kenya Certificate of Secondary School (KCSE) in Secondary Schools in Narok County for almost three decades (MOE, 2015) The Kenya Constitution (2010, CAP 4, Article 27, clauses 3 and 8) requires that both women and men have the right to equal opportunities. The girls' failures to attain the university requirements deny them their rights to university education and equal opportunities.

UNESCO (2010) asserts that gender disparity in education persists despite many World and National policies being put in place to make gender parity a reality. It was noted by Sheila (2006) that the challenges faced by women in nomadic communities in Kenya is that they have not been given sufficient attention by the government in spite of the enactment of laws and policies.

According to Basic Education Statistics Data, Ministry of Education (MOE, 2015) Narok South Sub-County had a total of 34 public secondary schools. According to the data, circumcision, early marriages, moranism and nomadic pastoralism had been the major cultural factors influencing dropout rates, repetition rates and low transition rates in the public secondary schools. However there are other factors that influence internal efficiency such as death, parental illness, pregnancy cases and absenteeism across all the forms (form one, two, three and four). The selected Maasai cultural practices have been viewed as key factors influencing the level of dropout rates, repetition rates and transition rates. The statistics are summarised in table 1.

## 2. METHODOLOGY

This study used *ex post-facto* research design. The study was carried out in Narok South Sub-County, Narok County which is located on the South of Rift Valley and North of Tanzania. The target population in the study was (170) subjects which was comprised of (34) Principals and (136) class secretaries in all the 34 public secondary schools in the Narok South Sub-County. However the accessible population for this study was 31 public secondary schools located in the rural areas which have unique effects of socio-cultural factors. Therefore (31) Principals and (124) class secretaries in all the public secondary schools in the Sub-County formed the accessible population of 155 subjects. The study sample frame was drawn from the accessible population in the four categories of secondary schools (boys boarding, girls boarding, mixed boarding and mixed day secondary schools) in the Sub-County. The sample size for

**Table 1**

Level of Internal Efficiency in Public Secondary Schools in Narok South Sub-County: 2013-2016

| Internal efficiency factors | Sex   | 2013  | 2014  | 2015  | 2016  |
|-----------------------------|-------|-------|-------|-------|-------|
| Dropout rates               | Boys  | 24.5% | 28.7% | 22.9% | 20.4% |
|                             | Girls | 26.7% | 27.8% | 27.3% | 19.6% |
| Repetition rates            | Boys  | 28.1% | 24.0% | 23.6% | 21.4% |
|                             | Girls | 33.4% | 31.3% | 29.8% | 24.3% |
| Transition rates            | Boys  | 63.6% | 67.4% | 68.1% | 69.2% |
|                             | Girls | 68.3% | 70.1% | 68.2% | 69.5% |

**Source: (Narok South Sub-County Education Office, 2016)**

Education is an important vehicle to any society for social, cultural, political and economic development. The government of Kenya has been spending a lot of finance on education as the ministry gets the largest share of the budgetary allocation with the aim of achieving high transition rates at all levels. However, this is not the case since some cultural practices are still thriving in Maasailand. The study will be ideal to be undertaken in this context. Narok South Sub-County thus deserves the study than any other area since it is very rich in cultural practices. The area is occasioned by low internal efficiency levels as manifested by the low levels of dropouts, promotion and retention rates in many public secondary schools in Narok South Sub-County. Despite the government's efforts to improve enrolment in public secondary schools throughout the country, the efforts have been associated with a lot of shortcomings such as poor performance, inadequate teachers, especially those teaching science subjects, scarcity of infrastructures and low morale among students and their parents leading to dropout, repetition and low transition rates. These indicate internal inefficiency which varies from school to school. Low internal efficiency exists in public secondary schools in Narok South Sub-County. The purpose of this study was to investigate on the influence of nomadic pastoralism on internal efficiency such as dropout rate, repetition rate and transition rate in public secondary schools in Narok South Sub-County.

the study was determined using a formula by Krejcie and Morgan (1970) as shown below:

$$S = \frac{X^2 NP (1-P)}{D^2 (N-1) + X^2 P (1-P)}$$

Where S = required sample size,

N = the given population size,

P = population proportion (assumed to be 0.5 as this yields the maximum possible sample size required)

D = the degree of occurrence with the highest occurrence, and

X<sup>2</sup> = the table value of Chi-square for one degree of freedom.

Substituting the required information into the formula where N=170, P= 0.5, D= 0.05 and X<sup>2</sup> = 3.841<sup>2</sup> gives:

$$S = \frac{3.841^2 \times 170 \times 0.5(1-0.5)}{0.05^2(170-1) + 3.841^2 \times 0.5(1-0.5)}$$

= 154.35 ≈ 155 public secondary school Principals and class secretaries.

From the sample size of 155 respondents, 31 were all the principals of schools participating in the study and the remaining 124 were the class secretaries who were selected using stratified random sampling.

The study used interview schedules to the 31 principals and questionnaires to the 124 class secretaries. Appropriate and relevant items were constructed in-order to capture all the research objectives to ensure valid and reliable data. Content validity was established by expert judgment where the instruments were reviewed by educational experts.

### 3. RESULTS AND DISCUSSION

#### 3.1 Socio-demographic Characteristics of the Respondents

The socio-demographic characteristics include; respondent's age and gender. The study established the age bracket of the students and the results summarized in Table 2.

**Table 2**  
Age of Study Participants

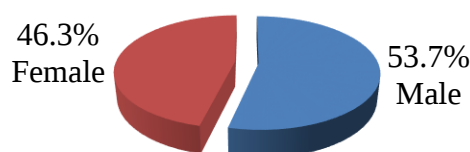
| Age              | Frequency | Percent |
|------------------|-----------|---------|
| 10-14yrs         | 4         | 3.27    |
| 15-19yrs         | 106       | 85.48   |
| 20-24yrs         | 11        | 8.87    |
| 25 yrs and above | 1         | 0.80    |
| Total            | 122       | 98.42   |

From the study results majority (85.48%) of the respondents were of the age of 15-19years followed by 8.87% who were of the age bracket of 20-24years then age 10-14 years having 3.27%. The lowest percentage was of the age 25 years and above. These results indicated that, most of the participants of the study were adolescents. At adolescent stage, most students search for identity and wish to be associated with their peers. At this age of adolescence most of the cultural practices are carried out giving cultural identity and personality to the students. Adolescent stage influences ones role in the society and dictates participation of students in various levels of education in secondary schools. Age group is also another determinant of the extent to which one is available to attend school, be initiated into manhood or womanhood, recruitment into moranism, married off or allowed to marry and be relied on to take care of animals. This is due to the family role expected by the community at different age intervals. Age affects schooling and decision making on schooling matters especially internal efficiency such as transition, repetition and dropout.

This study sought to determine the students' distribution by gender. The results are depicted in Figure 1

Before the actual data collection, the researcher conducted a pilot-test in the neighbouring Narok North Sub-County. The instruments were tested for reliability by using Cronbach alpha Coefficient to determine the internal consistency of the items. A reliability coefficient of  $\alpha=0.819$  was obtained. This was an indication that the instruments attained a reliability coefficient above the required threshold and were therefore considered suitable to give consistent results from various respondents.

The collected data were organized and prepared for analysis by coding and entry into the Statistical Package for Social Sciences (SPSS) version 22.0 software for Windows. Data was analysed using descriptive statistics and results presented using tables and graphs. Inferential statistics was used to test the hypotheses using Poisson regression.



**Figure 1.** Gender of Study Participants

From the study results, majority of the respondents (53.7%) were males while (46.3%) were females. This is an indication that more boys than girls participated in the study. It may also be deduced that more boys than girls are enrolled in school. This could be probably attributed to the cultural factors existing in the area of the study. The girls may have decided to quit school to pave way for boys' education where the parents cannot afford to educate all the children that they have. This may explain the gender inequality in accessing education in the study area. The gender difference in enrolment could also be attributed to cultural prejudice of the community whereby boys are more preferred to attend school than girls. When girls get pregnant or married off at an early age, their domestic roles such as child rearing and cooking increase in tandem with age making them to drop out of school to take up these roles. This leaves the boys with more chances to continue with education than student mothers. Interviews held with the principles indicate that girls are able to attend schools when their elder sisters or mothers do not have large domestic chores burden hence allow them to attend schools. They also indicated that student's mothers experience more challenges in coping in school as their peers tease them lowering their self-esteem. Enrolment of girls in boarding secondary schools has increased the girl child's education in the Narok South Sub-County. This is an indication of the role of the girl child in the family setting which is to take care of their young siblings.

#### 3.2 School Characteristics

The school characteristics that were analysed in this study included; school streams and type of school. Analysis of

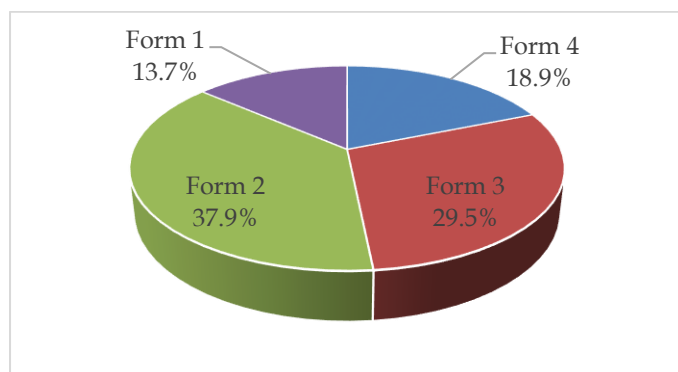
student' distribution by type of school category was done. Table 3 gives the detailed summary.

**Table 3**

**Student Distribution by Type of School**

| Type of schools | Frequency | Percent |
|-----------------|-----------|---------|
| Girls Boarding  | 28        | 23.0    |
| Boys Boarding   | 42        | 34.4    |
| Mixed Boarding  | 37        | 30.3    |
| Mixed Day       | 15        | 12.3    |
| Total           | 122       | 100.0   |

The study results indicate that majority of students who participated in the study (87.7%) were enrolled in boarding schools, while 12.3% were enrolled in day schools. Specifically, about 34.4% of the respondents (who were the majority) were in boys' boarding schools while 30.3% and 23.0% were in mixed and girls' boarding schools, respectively. The enrolment of students in boarding school is a strategy by the government in pastoral areas to reduce drop-out rates as a result of circumcision, early marriages, moranism and nomadic pastoralism which are cultural practices that still exist among the Maasai community. Unlike in many other places of the country, the study area have a heightened efforts by the County Government of Narok South, Constituency Development Funds (CDF) as well as Non-Governmental Organizations (NGO's) in conducting various developmental programs to build hostels for all secondary schools in the country. This is aimed at ensuring high retention of learners in secondary schools in the Maasai pastoral community who are transhumance (Mukuna, 2013).



**Figure 2.** Students Drop-out Rates by Class Level.

Despite the efforts made by the Kenya government to improve pastoral communities in terms of education, the cultural orientation of Maasai people does not encourage young generation to benefit from formal education. Only a few boys benefit from formal education because most of the enrolled students drop out before completing the education cycle. There are heightened efforts by the stakeholders (government, NGOs, church organizations) to educate Maasai parents on the importance of formal education. As students enrolment increases in community secondary schools, the dropouts cases becomes a common issue within this Sub-County. The student's dropout rate by class level within the past five years as reported by principles was analyzed. The results have been summarised in Figure 2.

From Figure 2, it's explicitly clear that students mostly drop out of school between Form two (2) and three (3) in the study area as represented by 37.9% and 29.5%, respectively. The lowest dropout rate is reported in form one (1) and four (4) as represented by 13.7% and 18.9%, respectively. The reasons for the current higher dropout rates could probably be because of cultural practices being practiced by students in their respective schools. At both form two (2) and three (3), most of the students are at the pick of their adolescence stage and are searching for identity through their peers. Also at this stage most of the learners are subjected to circumcision which is a rite of passage that gives the teenagers the limelight to practice sexuality. The situation has made most of students to drop out of schools in order to attend circumcision and associated traditional ceremonies. During dry season most students drop out of school temporary to assist their parents in nomadism and domestic chores such as search of water and pastures.

Form three (3) class was ranked second position in terms of dropout cases in the study area. It is in this class that students transform to puberty age and traditionally the children are in changes from one age system to new age system (adulthood). Many of the students change their behaviour to truancy while others especially girls become more subjected to early marriages leading to their dropout. In some schools students enrolled in form one had poor academic foundation making them face difficulties in mastering subjects hence drops out to be married off by their parents. Form one (1) was ranked in the last position in terms of school dropout by class level. This could be because most of them are not familiar with new school environment, while others may drop out because of poor performance, lack of school fees and low motivation from parents. Form four class had low dropout cases, because by this time, most of the students with bad behaviours are expelled out before reaching this stage, and when students reach form four levels, they become more focused and admire a good life which can be obtained through education. The study sought to find out the number of streams each category of school had and the results summarized in table 4.

**Table 4**

**Distribution of School by Stream**

| Streams       | Frequency | Percent | Cumulative Percent |
|---------------|-----------|---------|--------------------|
| One stream    | 13        | 10.6    | 10.6               |
| Two streams   | 49        | 40.1    | 50.8               |
| Three streams | 34        | 27.9    | 78.8               |
| Four streams  | 18        | 14.8    | 93.6               |
| Five streams  | 8         | 6.6     | 100.0              |
| Total         | 122       | 100.0   |                    |

From the results 40.1% of the schools had two streams while 27.9% of schools had three streams. A few schools had four streams (14.8%) and five streams (6.6%). It was only about 10.6% of schools that had one stream. This shows variation in enrolment of schools by students as some schools had large population than others. The enrolment rates can be influenced by socio-cultural factors. Low enrolment may be

as a result of high dropout rates and the age of the school. Although both boys and girls have been able to access education in the secondary schools, there are different trends in terms of the extent of the level of participation in all the schools. For those who enroll to school, the extent to which they participate in education varies from one area to another. Different gender have varying drop out trends from school, based on the community's cultural practices. Girls for instance stay in school when they are young. Once they reach adolescence, most of them are married off to elderly men hence reducing girls' enrolment. The class size was summarized in Table 5. The class sizes varied from one school to another.

**Table 5**  
Distribution of Class Sizes

| Class Size            | Frequency | Percent | Cumm. percent |
|-----------------------|-----------|---------|---------------|
| 1-15 students         | 12        | 9.8     | 9.8           |
| 16-30 students        | 38        | 31.2    | 41.0          |
| 31-45 students        | 41        | 33.6    | 74.6          |
| 46-60 students        | 25        | 20.5    | 95.1          |
| 61 and above students | 6         | 4.9     | 100.0         |
| Total                 | 122       | 100.0   |               |

From the study results the smallest class size was 1-15 students while the largest class was 61 students and above. Majority of the classes (33.6%) had student population of between 31-45 students. About 31.2% of the schools had classes ranging between 16-30 students while 20.5% had between 46-60 students. The size of the class may be attributed to enrolment rates, availability of resources such as physical infrastructure and human resource. Under the Secondary Education Development Plan (SEDP) policy which was initiated in July 2004, it aimed at increasing enrolment in rural schools. Most schools have been built by the government in collaboration with the community as well as private sectors in rural areas (Mwanik & Orodho, 2016). Among the secondary schools in the county, 3133 are public secondary schools, and 516 are privately owned secondary schools (URT, 2009). Check the current number.

Despite the government's efforts to build secondary schools throughout the country, the plans have been associated with a lot of shortcomings. According to Mosha (2006) one of the shortcomings facing secondary schools is that, a number of the schools were built as a result of political pressure, without taking into consideration of the basic requirements for the provision of quality education. This has resulted in highly differentiated system of secondary education with community schools performing very poorly compared to other categories of schools. He also noted that, poor performance has been due to lack of qualified teachers, especially those teaching science subjects, scarcity of infrastructures and low morale among students and their parents leading to low transition rates, repetition or dropping out from school before completing the education cycle. The study sought to examine the extent to which some selected Maasai cultural factors influence the level of internal efficiency in public secondary schools in Narok South Sub-County and results summarized in Table 6.

**Table 6**  
Factors Affecting Internal Efficiency

| Factors             | Yes |      | No |      | Total |     |
|---------------------|-----|------|----|------|-------|-----|
|                     | n.  | %    | n. | %    | n.    | %   |
| Circumcision        | 105 | 86.1 | 17 | 13.9 | 122   | 100 |
| Early Marriages     | 109 | 89.3 | 13 | 10.7 | 122   | 100 |
| Moranism            | 92  | 75.4 | 30 | 24.6 | 122   | 100 |
| Nomadic Pastoralism | 82  | 67.2 | 40 | 32.8 | 122   | 100 |

From the study results early marriages (89.3%) and circumcision (86.1) were rated as the highest factors affecting internal efficiency followed by moranism (75.4%) and the least was nomadic pastoralism (67.2%). The boy child stands a better chance of being in school for long unlike the case of the girl child who will have to leave school earlier and get married so that they can bring wealth to their family. Therefore, in terms of gender, boys are likely to be in school for long to acquire education than girls. The cultural practice of paying dowry in form of cattle discourages girls' education. This is because girls are seen as wealth "bringers" unlike the boys. This observation implies that the girl leaves school once the opportunity arises for her to bring wealth to the family through proposition for marriage.

This indicates that boys on the other hand enjoy preference to girls when it comes to education. This is an indicator of gender difference in terms of unequal opportunity to attend school for the case of girls in comparison to boys. This gender difference is consistent with the results of a study on the factors affecting access to formal education among the nomadic pastoralists of Northern Kenya: A case study of Samburu done by Lanyasunya (2012) found out that there were more boys enrolled in secondary school than girls. This is an indication of gender inequality in access of education among the Samburu community. The study also revealed that Samburu community uses livestock economy as the main source of livelihoods and source of finances to pay fees to school going children. The bigger the herd that one owns, the wealthier the community regards a person. According to Schilling *et al.* (2012) livestock are used as a means of compensation in case of a dispute especially in a crime which is solved by village elders. Also livestock is used in paid dowry paid in form of livestock hence livestock is more treasured than education.

The present study confirms the importance of livestock as playing a significant role in influencing the level of participation of nomadic pastoralist's children in education especially for the girls. Determining of who should be at school and when they should be in school indicates the pivotal role of livestock among the Maasai nomadic pastoralist. However, when the girl child grows, the roles and responsibilities also change. As the girl gains more domestic responsibility, their chances of attending school go down. Most of them drop out of school completely. Yet boys on the other hand are able to still attend school without neglecting their roles of grazing animals at the time when they are required though on a flexible mode. The students were also distributed by the numbers who drop-out of school per term due to selected factors (circumcision, early

marriage, moranism and nomadic pastoralism). Table 7 shows the results.

**Table 7**

Number of Students Affected by Selected Cultural Practices in Schools

| Selected cultural practices | Number of Students |               |               |               |
|-----------------------------|--------------------|---------------|---------------|---------------|
|                             | 1-5                | 6-10          | 11-15         | 16 & above    |
| Circumcision                | 20<br>(16.4%)      | 24<br>(19.7%) | 16<br>(13.1%) | 19<br>(15.6%) |
| Early Marriage              | 21<br>(17.2%)      | 38<br>(31.1%) | 18<br>(14.8%) | 5<br>(4.1%)   |
| Moranism                    | 5<br>(4.1%)        | 17<br>(13.9%) | 11<br>(9.0%)  | 9<br>(9.0%)   |
| Nomadic                     | 2<br>(1.6%)        | 4<br>(3.3%)   | 23<br>(18.9%) | 8<br>(6.6%)   |
| Pastoralism                 |                    |               |               |               |

From the study results, most students' responses indicated that the highest number of students affected by selected cultural practices ranged between 1 to 16 students and above. Circumcision affected most students which in turn affects early marriages and moranism. Nomadic pastoralism is the least cultural practice affecting few students as weather determines migration of livestock. When the pastures are plenty the members of the society do not move.

The period in which student's drop-out of school was also sought and the results summarized in Table 8.

**Table 8**

Distribution of Months When Students are Affected by Selected Cultural Practices

| Selected cultural practices | Jan - April | May - August | Sept - Dec |
|-----------------------------|-------------|--------------|------------|
| Circumcision                | 53(31.9)    | 14(11.5)     | 45(36.9)   |
| Early Marriage              | 11(9.0)     | 12(9.8)      | 59(48.4)   |
| Moranism                    | 39(7.4)     | 12(34.4)     | 21(58.2)   |
| Nomadic                     |             |              |            |
| Pastoralism                 | 2(1.6)      | 7(5.7)       | 13(10.7)   |

From the study results most students were affected by circumcision in most of the months as the practice carried out depending on different families' values, customs and beliefs which vary at different times. After circumcision girls and boys are exposed to early marriages and moranism as they are treated as young adults and these practices are spread throughout the months of the year. From the study results early marriage was prone in the months Sept-Dec when the learners are out for along November/December holiday. Moranism was prone between September and April when the students are recruited to the cultural practice as a rite of passage in Maasai culture in order to protect the community against external aggression. The dry period between September to April affected more students as they had to migrate in search of pastures and water for their livestock. The month of September to April was highlighted as the months when learners were oriented towards traditional cultural practices, values and norms that make them loss focus in their study and instead opt to embrace this cultural practice that affect the internal efficiency. The study sought

to analyse the students who are affected by selected socio-cultural factors by age and results summarized in Table 9.

**Table 9**

Distribution by Age in which Students are affected by Selected Socio-cultural Factors

| Factors      | 0-16 years | 17-24 years | 25 years and above |
|--------------|------------|-------------|--------------------|
| Circumcision | 24(19.7)   | 93(76.2)    | 5(4.1)             |
| Marriage     | 16(13.1)   | 95(77.9)    | 11(9.0)            |
| Moranism     | 16(13.1)   | 102(83.6)   | 7(5.7)             |
| Nomadism     | 9(7.4)     | 105(86.1)   | 8(6.6)             |

From the study results the age of 17-24 years was reported to be the age in which most students underwent circumcision as a practice. After circumcision they were able to join moranism and to marry as they are treated as independent and young adults. At this age most students were married and also engaged in nomadism. In the pastoral community influence, subjecting school going children to various cultural practices. As a result of cultural practice such as nomadic pastoralism most students delay joining of school hence affecting student completion rates as boys and girls mature while still in school thus parents use their children to graze livestock and girls are married off to generate income through early dowry. This provides a room to some parents not to pay school fees, so as their children may be expelled or dropout in order to marry them off or enroll them to moranism.

### 3.3 Influence of Nomadic Pastoralism on Internal Efficiency

This section presents the findings on the fourth hypothesis which states that there is no statistical significant influence of nomadic pastoralism on the level of internal efficiency in public secondary schools in Narok South Sub-County. The section describes the influence of nomadic pastoralism on internal efficiency using Poisson Regression. The results are presented in the Table 10.

**Table 10**

Influence of Nomadic Pastoralism on Internal Efficiency

| Internal Efficiency | Coefficient | Std. Error | t-value | p-value |
|---------------------|-------------|------------|---------|---------|
| Repetition rates    | 0.499       | 0.104      | 4.798   | 0.000   |
| Transition rates    | 0.395       | 0.109      | 3.624   | 0.002   |
| Dropout rates       | 0.403       | 0.122      | 2.635   | 0.008   |

N= 31, LR Chi-square = 31.65, P-value = 0.02, R<sup>2</sup> = 0.34, Critical T = 2.0595

t<sub>c</sub> (4.798, 3.624, 2.635)

t (0.000, 0.002, 0.008)

The results showed that the model on the influence of nomadic pastoralism on public secondary school internal efficiency in Narok South Sub-County was fitting ( $\chi^2 = 31.65$ ,  $p = 0.000$ ,  $R^2 = 0.34$ ). Therefore, the independent variable (nomadic pastoralism) significantly influences the change in dependent variable. Results of the Poisson regression showed that nomadic pastoralism is a significant factor influencing internal efficiency in public secondary schools in

Narok South Sub-County. Nomadic pastoralism influence: repetition rates (P-value = 0.000), transition rates (P-value = 0.002) and dropout rates (P-value = 0.008). The data collected provided evidence to prove that all internal efficiency factors were influenced by nomadic pastoralism as a selected Maasai cultural practice. This could be as a result that nomadic pastoralism as a practice is carried out during the dry season where the boys migrate with the animals in search of pastures and water. This makes some of the boys to drop out of school as they take care of the herd of cattle which is seen as symbol of wealth and resource for payment of dowry in the community. Some of the boys have already inherited some cattle from their parents and opt to take care of the livestock instead of schooling. When some return back after the rains are back they are allowed to go back to school. Some of the secondary schools are boarding hence some boys do not practice nomadic pastoralism hence reducing dropout rates.

Leaners that practice nomadic pastoralism are affected by repetition, transition and dropout rates as a result of inconsistency in attending schools. Nomadic pastoralism is seasonal in nature. To counter the effect of nomadic pastoralism, most schools are being converted to boarding schools. A nomadic pastoralist forms a majority of the vulnerable population in Kenya. Millions of children have been denied access to education and record low participation rate in secondary education level. Reduction of the unacceptably low literacy rates is a major development goal for any government around the world. 'Literacy' is perpetually associated with 'development'. However for nomadic pastoralism, it is a holistic way of life and not simply a mode of production reduced to issues of productivity and economics (Dyer, 2009).

Another study among the pastoralists Rabaries of Western India, indicated that in spite of this, many governments have put several interventions in place in attempts to promote literacy among the marginalized and vulnerable groups (Dyer, 2009). However, defective policies have affected nomadic education in Nigeria (Aderinoye et al., 2007) and by extension, the Turkana's nomadic pastoralist group too. However, unless the persistent gap between policy intention and practice are addressed through extensive nomadic education programs such as mobile schooling, there can be no meaningful intervention. To meet the educational needs

of the unreached nomadic pastoralists group, the Government of Kenya, the ministry of education in Kenya in partnership with (UNICEF) and other stakeholders have developed policy framework for nomadic pastoralist's education in Kenya. This is through National Commission of Nomadic Education in Kenya (NACONEK). The policy recognises the need for multiple approaches in meeting the complex and challenging educational needs of the nomadic communities and the need for partnership in service provision (NACONEK, 2010).

This study sought to examine the influence of nomadic pastoralism on the level of internal efficiency in public secondary schools in Narok South Sub-County. Pearson's Correlation coefficient analysis was used and the results summarized in Table 11.

**Table 11**  
relationship between Nomadic Pastoralism and Internal Efficiency.

| Statistics          | Dropout Rate | Repetition Rate | Transition Rate |
|---------------------|--------------|-----------------|-----------------|
| Pearson Correlation | .457*        | .599*           | .462*           |
| Sig. (2-tailed)     | .036         | .028            | .035            |

Note: Critical Pearson's  $r = 0.388$ ,  $N = 31$

$t_c (0.457, 0.599, 0.462)$

$t (0.036, 0.028, 0.035)$

The Pearson's correlation coefficient for the relationship between nomadic pastoralism on dropout rate, repetition rate and transition rate was calculated as .457, .599 and .462, respectively. These coefficients are positive and statistically significant at 0.05 level of significance (the Critical Pearson's  $r = 0.388$ ). Based on these results, the null hypothesis was rejected. Thus nomadic pastoralism influences the three major aspects of internal efficiency (dropout rate, repetition rate and transition rate) in public secondary school system in Narok South Sub-County. In determining the influence of students on influence of nomadic pastoralism on internal efficiency, items were constructed to measure influence on a scale of 1 to 5 point Likert-type survey instrument. That is: strongly disagree=1 Disagree=2, Undecided=3, Agree=4 and Strongly agree=5 and the results summarized in Table 12.

**Table 12**  
Perception of Nomadic Pastoralism on Internal Efficiency in Public Secondary Schools

| Factors                                                             | Disagree   | Agree       | Mean | Std. Dev |
|---------------------------------------------------------------------|------------|-------------|------|----------|
| Nomadic pastoralism influences repetition positively                | 27 (22.1)  | 95 (77.9%)  | 3.89 | 0.88     |
| Nomadic pastoralism influences transition from one level to another | 15 (12.3)  | 107 (87.7%) | 3.97 | 0.93     |
| Nomadic pastoralism influence dropout                               | 17 (13.9%) | 105 (86.1%) | 4.06 | 0.88     |
| Nomadic pastoralism influences performance                          | 34 (27.9%) | 88 (72.1%)  | 4.11 | 0.86     |
| Nomadic pastoralism is highly cherished by the society              | 29 (23.8%) | 93 (76.2%)  | 4.15 | 0.76     |
| Nomadic pastoralism affects boys positively                         | 37 (30.3%) | 85 (69.7%)  | 4.22 | 0.79     |
| Nomadic pastoralism affects school attendance                       | 16 (13.1%) | 106 (86.9%) | 4.36 | 0.74     |

Source: Field data, 2016

From table 21, it can be noted that majority of the respondents agreed that nomadic pastoralism affects repetition (77.9%), transition from one level to another (87.7%), dropout in school (86.1%) and performance of learners (72.1%). Similarly, majority of the respondents indicated that nomadic pastoralism is highly cherished by the society (76.2%), affects boys more than girls (69.7%), and affects school attendance (86.9%).

Despite the progress by the government and communities to increase internal efficiency in secondary schools, several factors such as cost of education, migration of parent's, truancy among others were highlighted as drawbacks to realization of internal efficiency. From the study results the hindrances were ranked from the lowest mean to the highest means. Effect of nomadic pastoralism on school attendance was ranked the highest while effect of nomadic pastoralism on repetition was ranked the least hindrance to internal efficiency. Despite the fact that livestock are valued, it has been noted that nomadism is not a great problem among the pastoralists. The results shows that nowadays pastoralists have permanent settlement, they lived nomadic life in the past years but recently, only livestock shifts with the herders, while the rest of the family remain in permanent residence, this allows the children and women to remain in their usual

residence. Also most of the pastoralists have been educated on the importance of education hence it is normal for them to take their children to school. The results imply that nomadism contributes to students' dropout in minor cases.

These study finding agrees with results observed by Irin (2007) who observed that, in some cases among pastoral communities, parents demanded that boys look after livestock instead of going to school, however through awareness those communities more of their children are now going to school. He further argued that "we are getting good reports from Manyara and Arusha region, where the Maasai children are now allowed to go to school". Nomadic pastoralists form the majority of the poorest and most vulnerable African population. Millions of children have been denied access to education and record low participation rate in secondary schools education level. Reduction of the unacceptably low literacy rates is a major development goal for any government around the world. Kenya is no exception to this. 'Literacy' is perpetually associated with 'development'. However for nomadic pastoralism, it is a holistic way of life and not simply a mode of production reduced to issues of productivity and economics (Dyer, 2009).

**Table 13**

Mean difference on selected cultural factors on different types of schools.

| Variable                                  | Category               | N  | Mean | Std Dev | Std Error |
|-------------------------------------------|------------------------|----|------|---------|-----------|
| Internal efficiency<br>Repetition         | <b>Type of school</b>  |    |      |         |           |
|                                           | Boys                   | 52 | 83.2 | 5.08    | 1.79      |
|                                           | Girls                  | 46 | 85.8 | 5.70    | 2.01      |
|                                           | Mixed                  | 24 | 86.2 | 5.91    | 1.58      |
|                                           | <b>School category</b> |    |      |         |           |
|                                           | Day                    | 6  | 86.0 | 4.87    | 1.54      |
|                                           | Boarding               | 19 | 84.7 | 5.59    | 1.44      |
|                                           | Mixed                  | 7  | 85.9 | 7.88    | 3.52      |
|                                           |                        |    |      |         |           |
| Transition                                | <b>Type of school</b>  |    |      |         |           |
|                                           | Boys                   | 52 | 87.2 | 4.78    | 1.10      |
|                                           | Girls                  | 46 | 88.1 | 4.80    | 1.69      |
|                                           | Mixed                  | 24 | 86.7 | 3.11    | 1.28      |
|                                           | <b>School category</b> |    |      |         |           |
|                                           | Day                    | 6  | 89.1 | 5.40    | 1.73      |
|                                           | Boarding               | 19 | 76.8 | 3.98    | 1.02      |
|                                           | Mixed                  | 7  | 67.8 | 1.76    | 0.79      |
|                                           |                        |    |      |         |           |
| Dropout                                   | <b>Type of school</b>  |    |      |         |           |
|                                           | Boys                   | 52 | 87.5 | 4.23    | 1.34      |
|                                           | Girls                  | 46 | 84.3 | 4.11    | 2.35      |
|                                           | Mixed                  | 24 | 86.4 | 3.07    | 1.20      |
|                                           | <b>School category</b> |    |      |         |           |
|                                           | Day                    | 6  | 81.1 | 4.22    | 3.48      |
|                                           | Boarding               | 19 | 86.9 | 5.78    | 3.12      |
|                                           | Mixed                  | 7  | 86.0 | 2.11    | 2.78      |
|                                           |                        |    |      |         |           |
| Cultural practices<br>Nomadic pastoralism | <b>Type of school</b>  |    |      |         |           |
|                                           | Boys                   | 52 | 86.7 | 4.56    | 2.17      |
|                                           | Girls                  | 46 | 12.5 | 4.78    | 2.89      |
|                                           | Mixed                  | 24 | 23.3 | 4.16    | 2.75      |
|                                           | <b>School category</b> |    |      |         |           |
|                                           | Day                    | 6  | 76.7 | 5.76    | 2.13      |
|                                           | Boarding               | 19 | 42.3 | 5.34    | 2.19      |
|                                           | Mixed                  | 7  | 27.8 | 5.11    | 1.98      |
|                                           |                        |    |      |         |           |

From Table 13, it is evident that repetition rate is highest in mixed schools and least in boys schools. It was also high in day schools and least in boarding schools. This could be attributed to exposure to domestic chores and lack of proper facilities to undertake evening remedials at home. Some schools are also located at long distances hence the students have to travel for long distance and during the harsh weather, it makes learning conditions to become unbearable for the learners. In the mixed schools, peers influence as a result of opposite sex could have attributed to the low performance hence repetition.

Transition rate is higher in girls' school and least in mixed schools. Day schools recorded high transition rate and least in mixed schools. This could be attributed to the fact that the child will often get both teacher and parental guidance on daily basis. The students also have a free environment which triggers motivation.

Dropout was recorded high in boys' schools and least in girls' schools. The boarding schools also recorded higher rate than day schools. This could be attributed to the fact that there's high negligence of the boy child than the girl child, many boys are attracted to boda boda businesses, sand harvesting drug and substance abuse among others. Boarding and mixed schools recorded high dropout due to high school fees, peer influence, diet in schools, the school environment which leads to low the student motivation.

Early marriages were recorded highest in mixed schools followed by girls' schools and lowest in boys' school. This could be attributed to the boy-girl relationships in schools, FGM, and other cultural practices. It is also high in day schools due to the interaction of the girls with potential young men when travelling for long distance while going home from schools in insecure routes, lack of necessities like sanitary towels where some young men promise to provide them for sexual favours.

#### 4. CONCLUSION AND RECOMENDADCTIONS

Nomadic pastoralism has influenced internal efficiency in the study area. In Maasai community, parents depend on their children to graze cattle and in some cases travel long distance searching for pasture. There is a tendency of pastoral families to pay much attention to their livestock compared to children education causing them to lack basic school requirements and consequently contributing to dropping out of school. In recent years most families have permanent settlement, and have realized the importance of education, a situation that had reduced cases of dropping out. Parents fail to incur costs of education because of their ignorance and upholding irrelevant cultures such as keeping livestock as a sign of prestige and not for economic purposes.

Since nomadic pastoralism has a negative influence on internal efficiency in public secondary schools in the study area, it is prudent for the governments to consider simplifying the procedures involved in acquisition of

Circumcision recoded a higher rate in boys' schools and low in mixed schools. This could be attributed to the fact that, circumcision is a very important ceremony among the Maasai's and all the boys must undergo the process. Some may even get out of school before the doing the end term examinations for early preparations, especially on those who go for traditional cut. The healing process also together with the associated ceremonies takes long and thus the child may stay for a whole term out of school which may make him repeat or drop out of school. It is also high in boarding schools and low in day schools. This could be attributed to the fact that they are too eager to leave school for the ceremony.

Moranism also recorded high rate in boys' schools and lowest in girls' schools. This may be due to the fact that boys mainly enrol for moranism immediately after circumcision. This is a process that takes several months and even years in some cases. The girls also though do not go for moranism, are affected by boys moranism since they remain at home to do the duties that were done by boys.

Nomadic pastoralism recorded high rate in boys' schools and low in the girls' schools. This could be contributed to the fact that boys are the ones in most cases that take the cattle away during the dry season to far places in search for pastures. In cases where the parents are old to go for long distances the boys are left with no option but to drop out in order to accompany the animals. In some instances the whole family may shift temporarily forcing even the girls to get out of schools for some period of time. The day schools also recorded the highest rate and low in mixed schools. This could be due to the fact that, those students in the day school are directly affected by any occurrence that may happen to the parent or herder, hence has to forego school and attend to the animals for that particular period, in case the boy child is not available the girl have to take that part.

individual land title deed in order to curb nomadic pastoralism which negatively influence the education standards in communities such as Maasai. This may encourage a settled manner of livestock farming.

The issue of the inclusion of 'educationally disadvantaged' nomadic children into national education system, should be considered with the context of integrating the nomadic children within their own household's economy. This can reduce the rates of student dropout, low transition and high repetition among the nomadic communities. There should be serious efforts to ensure that the society modernize their economic activities from being pastoral to mixed type of economy. It will be easy for them to settle permanently and get involved in other economic activities such as crop cultivation. In classes with high dropout repetition and low transition, there should be an operational guidance and counselling unit in all secondary schools.

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