REPORT TO USAID
SEPTEMBER 1994

A STUDY ON THE ROLE OF RELIGIOUS INSTITUTIONS ON FEMALE EDUCATION IN KENYA

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ACKNOWLEDGEMENT

I would like to acknowledge all individuals who assisted in the implementation and analysis of this research In particular, gratitude goes to the Religious institutions and Networks, whose co-operation, information and insight enriched this study

I acknowledge, in particular the important role of Mr Koech, Education Secretary General of Catholic Secretariat, Mr Peter Bwana, Education Director Seventh Day Adventist, Mr Seth Onguti, Programme Officer (Education), Aga Khan Foundation, Mr Hassan Janmohamed, Administrative Officer of the Aga Khan Education Service,Kenya, Officers of National Council of Churches, All African Conference of Churches, Heads and Registrars of selected schools and colleges/Universities

My gratitude is extended to the Research Assistants who conducted the data collection, Dr Peter Mokaya, for critical input in the "big picture" aspect of the study Special thanks to Priscilla Mure, for supportive secretarial assistance

Last but not least, I thank the Rockefeller Foundation, for providing financial assistance that made this study possible

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ACRONYMS

AACC	All African Conference of Churches
AKES	Aga Khan Education Services, Kenya
AKF	Aga Khan Foundation
CAPAP	Catholic Awareness Programme
CIDA	Canadian International Development Agency
CISRET	Centre for Inservincing Religious Education Teachers
K I E	Kenya Institute of Education
NCCK	National Council of Churches
ODA	Overseas Development Agency
REAP	Religious Education Awareness Programme
SDA	Seventh Day Adventist

EXECUTIVE SUMMARY

In the broadest sense, education and particularly that of women, whether we like it or not, is the force that will, more than any other, shape the future Indeed governments including, the Kenyan government need, to explore ways of collaboration and cooperation with the non-governmental sectors and private sectors in the articulation of the policy environment conducive to education and particularly that of women It's imperative, therefore, that this study undertook to investigate and explore the role of religious organizations in education and particularly their role on female education

The purpose of this study was to document and critically assess the role of religious institutions and networks in the education of women Although the difference in educational attainment between males and females has reduced over the years, 75 percent of illiterate persons in the world are women This pattern is similar in Kenya, hence the need to find alternative strategy to bridge the gap between male and female literacy level The findings of this study indeed show that religious organizations, along with other private sectors, have a significant role to play in the education of women in particular Current governmental resource constraints will further necessitate the increased role in religious organizations in the general empowerment of women, and specifically through their education The study shows that currently 20-30% of all the educational institutions are supported by religious organizations and further that upto 50 percent of their student population are women In some tertiary institutions, the ratio of females to males is the reverse of state Universities/colleges with not only more women, but also female performance is better than that of men, on the overall

Religious organizations constitute 20-30% of total educational institutions in Kenya, which is a significant proportion Religious organizations are gender sensitive in their policy articulation with regard to the role of female enrollment. The policies of most religious organizations

encourage increased enrollment and retention of women in their educational institutions A co-educational policy in Seventh Day Adventist (SDA) and Muslim institutions is the norm, as opposed to single sex institution policy for the Catholic institutions and most of the Protestant run educational institutions (excluding SDA) Although the enrollment of girls at primary school level is equal to that of boys, and in some cases even higher, the dropout rates, although relatively smaller compared to government schools, are still higher for girls Current trends seem to suggest stagnation in the total number of educational institutions, and in some cases, the enrollment has decreased A possible explanation is the current economic crunch that has necessitated the reallocation of resources at household level to other basic needs like food and shelter In most of the religious organizations reviewed, the hidden curriculum was evident right from primary level, through secondary level and right upto tertiary level (University and Colleges) Although for example the performance of women, in some tertiary institutions was higher than the males, women's performance in science related subjects was still lower than that of men on the whole

A strongly paternalistic policy orientation has resulted in most of the policy makers in religious institutions being men This further compounds the propagation of the hidden curriculum
Total absence of information, incomplete and inaccurate information is a major weakness and therefore an area of concern for critical management information systems establishment.

The study has documented and assessed the role of religious institutions and their educational networks in the education of women in particular The findings clearly show that there is alot of potential for enhancing the policy environment to favor the education of females in Kenya by encouraging greater participation of religious leaders in the articulation of government policies for the provision of education in a new partnership relationship

Given the increasingly constrained resources by the government of Kenya, like many other African governments, it is important that government encourages the tapping of other resources

including those available in the religious organizations, by creating an enabling environment for these organizations to take up more responsibility for the education of women specifically and that of all citizens in general

The findings further show that in the recent past confidence in state Universities has decreased resulting in an upsurge of private Universities, particularly religious ones, notably Baraton University of Eastern Africa, A Seventh Day Adventist institution, Catholic University of Eastern Africa, and Daystar University, all of which have received charters and accreditation in the order of their listing Indeed the stage seems set for the establishment of more religious institutions

An increased confidence in religious tertiary institutions in the recent past, can be viewed as an opportunity to further the education of women Findings of the study support this view Viewed in the context of a constrained economic environment, however, limited resources will increasingly force parents to discriminate on girls in preference to boys in the provision of higher education The religious institutions, impose high fees often unaffordable to average Kenyan families who would wish to educate their children equally irrespective of their sex The financial limitations and cultural bias in favor of boys pose a major threat to the education of women, especially at tertiary levels in the religious educational institutions

In conclusion, therefore, this study attempts to set the stage and serve as baseline information for further studies into the role of religious organizations in the promotion of education of women It is evident that religious and private organizations are inevitably going to play an increasing role in the provision of educational services in general and specifically that of women Further studies are therefore recommended to follow up on the "leads " and "gaps" established in this study Investment in such studies will certainly have an impact in the education of women in Kenya and the entire African context, based on the assumption that the information will be generalizable

CHAPTER ONE

1.1 INTRODUCTION

For a multiplicity of reasons, economic growth of Sub-Saharan countries in the recent past has been disappointing Between 1965 and 1988, per capita GNP Sub-Saharan Africa grew only 0 2 percent annually During the 1980's, GNP per capita declined by 2 6 percent per year Twenty two Sub-Saharan countries experienced negative growth in per capita income in the past decade and three others (including Kenya) had only negligible positive growth Further levels of human capital in the form of schooling and other training are low and in many countries school enrollment rates have actually fallen

The improvement of the quality of life of the earth's peoples, is indeed the ultimate goal of all mankind endervours Experts in different fields have clearly identified education and particularly that of women as a critical and yet effective means of empowering women as part of their fundamental human rights, as an end in itself and as a means to the ability to make choices about fundamental issues that relate to their participation in socio-economic and other developmental issues leading to the "ideal" state of sustainable development in the true sense and scope

The Rockefeller Foundation, among other developmental partners acknowledges that, the education of women is part of a three-tied strategy to reduce, through sustainable growth and investments in people Its an established fact that birth rates decline women are given access to education An educated women is more likely to delay marriage, space her pregnancies and have fewer and healthier children She's also likely to earn more if she works and to invest more in her children's education The goal of universal primary education is something that is attainable within our generation

In terms of cost effectiveness, raising girls primary school enrollment rates to be equal to boys would cost just under $1 billion or only 2 percent of annual education spending by the developing world Education policies should be integrated with social policies that address a range of poverty reduction in human development objectives Particular emphasis should be placed on better infant and child health, educating girls and overall improvements in the status of women Improvements in the status of women through increased education, access to credit and earning opportunities, the breakdown of legal and cultural barriers to participation in the development process are important aspects of empowering women

Current strategies to improve the education of girls and women, includes the involvement and participation of religious organizations and their educational institutions It has become increasingly evident that public financing alone is not able to carry the load, there is, therefore need for the private sector, governmental sector and religious organizations to forge partnership with government and articulate mutually acceptable education policies to address the educational concerns of the daily global, regional and national level Hence the need to research the role, policies and scope of educational activities by religious organizations in Kenya It is hoped that the findings of this exploratory study will shed some light on the way forward in sharing the burden of providing education for its' citizens and particularly the girl child, the woman and mother of tomorrow

Recent studies point to a number of socio-economic and policy determinants of fertility in Sub-Saharan Africa on which to base effective policies to show population growth and improve population quality Foremost among these factors is women's schooling, which is by far the most consistently significant determinant of fertility Levels of female schooling are very low across the continent, with only a few exceptions In most cases men's schooling is also relatively low Thus most governments face the task of levels of schooling for both men and women, but particularly women

The role of religious organizations in the education of women in Kenya, is indeed, a first step in attempting to spread out the responsibilities Kenya is among two other African countries, namely Zimbabwe and Botswana with the highest levels of female schooling and the lowest levels of child mortality (see fig 1)

Policies related to schooling, among others will have critical impact in improving quality of life, particularly raising the demand for child quality It would seem that a huge influx of resources would be necessary to achieve these goals However, recent analysis suggests that resources could be used more effectively through reallocation of existing expenditure from stipends and welfare payments for secondary and tertiary students in favor of expanding the education system, especially at primary level Among the countries which have the lowest levels of female schooling, 18 percent of the budget for secondary school and 57 percentage of that for higher education is spent on stipends, which often go to the children of the privileged and to male students In Anglophone Africa, Kenya, included, the percent is smaller, but still shows scope for reallocation There is therefore, scope for broader encouragement of private provision of secondary and tertiary education, allowing governments to focus resources on basic education, especially that of girls Hence the need to research the Role and Policies of Religious Organizations in education in general and specifically on women in the Kenyan context It is hoped that findings from this Kenyan study will have wide generalization and applicability in the wider African context

1.2 Objectives Of The Study

Broadly the study attempts to document and critically assess the role of religious networks and institutions in female education in Kenya

More specifically,

1 To identify, describe and compare the various religious networks operating in Kenya in the context of their policies, organizational structures and partnerships in providing educational services to women specifically and all citizens in general

2 To review the historical background and policies of religious organizations in Kenya as they relate to the education of women

3 To document the proportion of educational services offered by religious organizations at primary, secondary and tertiary level

4 To compare the policies and practices of religious organizations as they relate to patterns of enrollment as compared to boys dropout rates, hidden curriculum and other gender sensitive issues

5 To make appropriate recommendations based on the study findings on the role of religious organizations and the education of women in Kenya

CHAPTER TWO

BACKGROUND ON FEMALE EDUCATION

2 1 Education Trends In Kenya

According to the universal declaration of human rights, (article 26) every one has a right to an education This means that girls/women are to be assured equal rights with men education at all levels, including studying in institutions of higher learning of all types, the same choice of curriculum and equal access to scholarships and other financial support

O'Neil (1991) noted that women are still shackled by illiteracy and insufficient education The inequality in education is evidenced in enrollment rates, however the low enrollment of women is more evidenced at secondary and higher levels of learning In Kenya there has been good progress noted in the enrollment of girls at primary level Mukudi 1992 noted that in primary schools, the enrollment rose from 34% in 1963 and now stands at 48% of the total school population The secondary school enrollment now stands at 41% and University level at 29% in 1989/90 academic year There is evidence that the enrollment imbalance has been reduced considerably over the last decade

Noted disparities in schooling between male and female exist, with more males having access to education participation and being retained in schools There is inequality in educational opportunities and programmes offered to males and females Girls seem to have a negative attitude towards science, technology and mathematics

Despite the improvement in enrollment ratios, the dropout rate is still very high According to estimates of Central Bureau of Statistics, the wastage among girls is three times that of boys in Kenya Statistics show that 30% of girls dropout of primary schools before they reach standard eight.

Kenya like most countries, explicits policies providing for equal educational, access and participation, regardless of race, colour, religious affiliation or gender In 1990, the government of Kenya reviewed its commitment to the provision of universal primary education The government signed both the world declaration on education for all, in March 1990 In signing the document the government committed itself to the following educational goals

- Universal access to basic education by the year 2000
- Completion of primary education by at least 80% of the primary school-age children by the year 2000
- Reduction in adult illiteracy to at least half of its 1990 level by the year 2000

Table 2 1 below gives a graphical representation of education development in Kenya

TABLE 2 1 Expansion Of Education In Kenya

TYPES OF EDUCATION	1963	1985	1991
PRIMARY	891,553	4,843,423	5,455,996
SECONDARY	30,121	458,712	641,161
TEACHER	X	12,720	17,504
UNIVERSITY	565	8,882	40,000

Source Development Plan (1989-93), Economic Survey 1970 and 1992

2 2 Gender inequality in education

Formal and Informal Education

The government of Kenya has long been committed to universal primary education as well as equality of access for boys and girls (Manuh, 1984, Government of Kenya, 1989, Dixon-Mueller, 1993) Overall levels of enrollment have increased considerably since the 1960's (see Table 2 2) In 1960, for every 100 Kenyan children of primary-school age, roughly 49 students were enrolled in primary school, but by 1980, the country had achieved universal primary-school enrollment

The 1980's appear to have marked the end of a period of expansion in Kenya Subsequent declines are no doubt due in part to the economic hardships resulting from the global economic crises of the 1980's and the budget cuts in the education sector introduced by structural adjustment programs (World Bank, 1992) Enrollment in Kenya drops off sharply after the primary level

The participation of women in the education process has also improved For example, in 1960 only 10 girls were enrolled in primary school for every 100 girls of primary-school age, but by 1989 the enrollment ratio had risen to 67 In Kenya, the female primary enrollment ratio increased from 31 to 92 during the same period The secondary enrollment ratio for girls was estimated at 19 in 1988 Recent improvements in women's education are clearly discernible from an examination of cohort differences in women's educational attainment based on data collected by the Demographic and Health Survey see(Table 2 3) For example, 95 percent of Kenyan women aged between 15-19 have had some formal education as opposed to only 35 percent of women 45-49

TABLE 2 2 Gross Enrollment Ratios By Level Of Schooling And Gender In Kenya

	First Level			Second Level		
YEAR	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE
1960	49	-	31	2	-	1
1965	55	-	40	4	-	3
1970	60	70	49	8	12	5
1975	104	112	96	13	17	9
1980	115	120	110	20	23	16
1985	98	101	95	21	26	16
1988	94	96	92	23	27	19

Note A dash indicates that data are unavailable
Source UNESCO *Statistical Yearbooks* *(various years)*

TABLE 2 3 Percentage Distribution Of Women By Level Of Education And Age, In Kenya

AGE	NONE	SOME PRIMARY	COMPLETED PRIMARY	SECONDARY+
15-19	4 7	23 5	50 4	21 4
20-24	8 5	25 6	30 7	35 0
25-29	18 2	30 3	23 3	28 1
30-34	36 8	28 7	16 9	17 3
35-39	42 7	28 6	19 0	9 7
40-44	50 4	34 0	10 9	4 6
45-49	64 6	25 8	7 2	0 4
TOTAL	25 1	27 7	26 7	20 4

Sources GSS and IRD/Macro System, Inc (1989) NCPD and IRD/Macro Systems Inc (1989)

It is still apparent that males and females do not benefit equally from the education system, however, enrollment figures illustrate quite clearly that fewer girls than boys enter each level of schooling and that as the level of schooling increases, the representation of girls decreases For example, while primary-school enrollment ratios for boys and girls are roughly equal in Kenya, gender disparities are clearly evident after primary school (Table 2 2)

Determinants of gender disparities in education research conducted in Kenya has identified several factors that lead girls to drop out of school Although the demand for education is generally high for both sexes, some preference for educating boys still persists This preference reflects traditional stereotypes of women's roles, customary patrilineal inheritance systems, and the perception that boys have greater prospects for formal-sector employment than girls do (Eshiwani, 1985, Manuh, 1984, Hyde, 1993, Robertson, 1984)

The low representation of girls in higher education may also be a consequence of the low status of their mothers Mothers bear a larger share of household chores than men, as discussed earlier, and the perception that these tasks are feminine continues Therefore, mothers are more likely to assign domestic tasks to their daughters than to their sons, particularly in rural areas where girls are expected to assist their mothers or foster parents with household chores such as fetching water, collecting firewood, cooking and caring for young children Heavy domestic responsibilities interfere with schooling, depress performance and in extreme cases, lead to school withdrawal (Eshiwani, 1985) Indeed, the lower female enrollment rates in rural Kenya are partly explained by the high demand for girls' labor (Karani, 1989)

Pregnancy and/or marriage can also precipitate the exit of females from school Pregnancy is increasingly becoming the main determinant of female secondary-school dropout rates in Kenya (Bleek, 1987, Ferguson et al ,1988) Pregnant primary and secondary school students are expelled from school and may experience difficulties re-enrolling after giving birth Although female students at institutions of higher learning are not expelled from school when they get pregnant, they are nonetheless often subject to penalties by the government (For example, they might be suspended from school for one year, after which they lose boarding privileges) It is important to note that male students are not punished for impregnating women (Karani, 1989)

Another factor restricting girls' enrollment in secondary school and, as a consequence, in higher learning, is the limited availability of secondary schools girls Most secondary schools in Kenya are boarding institutions, and there are more such schools for males than for females Even in co-educational schools, more dormitory facilities are reserved for boys (Dolphyne, 1991, and Karani, 1989, on Kenya) In 1975, there were 235 government- maintained boys' secondary school in Kenya, while only 82 were reserved for girls and 47 were coeducational Since 1975, the government of Kenya has focused on building more coeducational schools, although this effort has not yet eliminated gender disparities in access to secondary schooling Since a relatively small proportion of Kenyan girls gain entrance to government-maintained secondary schools, the

expanding population of girls is finding its way into newer, less established "Harambee" schools, which receive no government assistance

The tendency for girls to attend lower-quality schools is one explanation for their poorer performance on national examination (Hyde, 1993)

When girls succeed in gaining entry to secondary and post-secondary schools, there is strong evidence that stereotypes regarding male and female roles lead to different curricula for girls and boys Several studies show that the educational structures in Kenya channel girls into art humanities and boys into sciences Data substantiate that the enrollment of women in technical and scientific fields is quite low In Kenya, women are over-represented in education and the arts (GOK and UNICEF, 1992)

2 3 Education and Religion.

Appropriately 70% of Kenyans are christians (US department of State Bureau of Public Affairs, 1988)

Education was an important element in the growth of Christian Missions The provision of Schools offering literacy were instruments creating contact between all missions According to S H Oldham, a British missionary educationists "**Education and Evangelism** were seeking each other in its own way, the same end" The strategy of education functioned so well that missions could not operate without it In 1925, the Kenya Missionary Council (forerunner of the present National Council of Churches of Kenya) protested in a memorandum to the Director of Education, warning "No education can be safely given to animistic Africans which does not rest upon a definitely religious basis and not permitted by christian ideal"

In the education department's annual report of 1925, the government argued, "governments should no longer be regarded as assisting missions" The missions should be regarded as lightening the task of government in the work of education

Missions insisted that they are capable of offering education and to prove this the missions teamed up and opened two schools for higher education namely Alliance boys and Alliance girls in 1926, in order to provide education under christian ideals So much was education seen as a means to achieve missionary ends that opening a new school was synonymous with opening a new missionary field

2 4 Theoretical framework

The theoretical framework which will inform research and analysis is the feminist critique of religion and culture This has in recent times sought to expose ways in which religion and culture combine, either to empower or disempower women In the feminist analysis education of women is considered a vital element and a necessary ground for women's emancipation Here, education is not merely understood quantitatively as "going to school," rather, emphasis is laid on the extent to which "formal education" constitutes a liberative process for women How does education, for example, create/enhance women's awareness of their social location?

The concerns of feminists at this point coincide with those expressed by the famous Latin American educator in his book "The Pedagogy of the Oppressed" In this book, he argues that education is a process that ought to create awareness, and self confidence in the educates, so that they can become architects of their own liberation, and their own humanization This process he calls **Conscientization** (feminists refer to this same process as consciousness raising)

Research Premises

This research proceeds on the premises that

(a) religious networking constitutes a major aspect of social networking in Kenya,

(b) women participate significantly in these networks,

(c) there is a correlation between the women's social location and their participation in these networks,

(d) there is a need critically to analyze this participation in order to highlight its liberative potential for women, or lack of it,

(e) there is need to document and analyze women's moral agency as expressed in and through their religious affiliation if we are to avoid the persistent negative image of African women as mere victims of their social circumstances,

(f) this moral agency can/ought to be tapped to enhance the welfare of African women, and of African society in general

CHAPTER THREE

RESEARCH METHODOLOGY

3 1 Sample Design

The study was carried out in various districts of Kenya

This descriptive study was exploratory in nature It utilized a cross-sectional survey to examine Policies, beliefs, values and practices of various religious institutions towards the girl child education and the education of women as a whole In addition the survey examined the association between religious values and education trends Although it is impossible to infer that values determine behavior to the fact that the relationship may be mediated by other factors, this study assumed that religious values and practices in part, guide educational practices

The appropriate methodology to estimate the role of religious networks in promoting female education is mainly dictated by the type and quality of data one has The quality of data depends largely on the method of data collection

In this study an attempt was made to obtain the following information using a combination of research tools

a) From Religious Networks (Institutions)

(i) Education policies

(ii) Number of Education Institutions and their categories

(iii) Number of Institutions for boys and girls and mixed

(iv) Enrollment rate for boys and girls

(v) Efforts being put to increase enrollment rate for girls

(vi) Teaching materials developed by the Institutions

(vii) Pre-conditions for enrollment to education Institutions

(viii) Pastoral programmes being used in education Institutions

(ix) Areas in education institutions supported by religious organizations and those supported by the Ministry of Education

b) Education Institutions (10% sample Teachers and students of each education level)

(i) Incentives to enhance enrollment and performance

(ii) Factors that enhance achievements and motivations

(iii) Enrollment rate

(iv) Pre-conditions enrollment

(v) Pastoral programmes in use

(vi) Teaching materials developed by religious Institutions

c) Parents and Women (purposive sample)

(i) Parental attitudes to women education

(ii) Women's attitudes to their own education

(iii) Religious factors influencing this attitudes

d) A focus group discussion (10-20 religious elders) was held to elicit information on implication of nationalization of education for women and the role of religious networks in offering tertiary education to women

The collected data was used to assess the role of religious networks in promoting female education in various categories i e Primary level, Secondary level, Tertiary level (University and Colleges)

3 2 Sampling:

Sampling was carried out in two stages The first stage of sampling was where the various dioceses were treated as a cluster of units All the Schools and Colleges within (cluster) were listed down and then by using a simple random technique the clusters to be studied were selected and finally the interviews,were conducted

3 3 Data Collection

A method that was considered to be appropriate as a tool of data collection in this study was mainly the interview schedule (questionnaire) The study's questionnaire contained both structured and unstructured questions The unstructured or open ended questions gave the respondents the freedom to decide on the form, detail and length of their answers This helped to gain more insight and knowledge, some of which was not anticipated from the respondents The questions in the questionnaire were geared towards answers which could provide more information on the subject under study This method was found to be appropriate because it facilitates probing and can be used in areas of illiteracy This method was heavily supported by two other methods of data collection namely Simple observation and Available data (decoding data) Most of the information was collected by the principal researcher with the assistance of 4 research assistants, the study was conducted within a period of two months

The research Assistants were trained before proceeding to the field and their primary objective as research assistants was explained Their duty was mainly to ask questions and record the answer correctly and to make every effort to obtain complete and accurate answers The success of the study depended upon the religious organization's willingness to co-operate It was our duty therefore to ensure this co-operation by being always polite, patient, tactful and friendly The research Assistants during their training were taught on how to approach the study population and

how to conduct themselves appropriately An interviewing manual was developed by the researcher to assist research Assistants to understand what was expected of them, who to interview, how to approach the respondents, what to do if there was no eligible respondent on site and the survey methodology

The researcher pre-tested the questionnaire before use Detailed library searches were also conducted in all available information sources including libraries and secretariats of religious organizations

CHAPTER FOUR

FINDINGS

The main purpose of this chapter is to present the data gathered from the field using descriptive statistics The data covers various districts in Kenya as earlier mentioned Various Religious Institutions were interviewed, namely

1 The Catholic Secretariat (KCS)
2 Seventh Day Adventist (SDA)
3 National Council of Churches of Kenya (NCCK)
4 The Aga Khan Foundation (AKF)
5 All African Conference of Churches (AACC)

Since this study was attempting to document and critically assess the role of religion and religious networks in the education of women, it is considered appropriate to take note of certain background characteristics and education policies of these religious institutions, so as to provide insight into the type of networks the study was dealing with

4 1 THE CATHOLIC CHURCH

The Catholic church made its first appearance in Kenya in 1498 The church is in four ecclesiastical provinces with a total of 19 dioceses The metropolitan Sees are Nairobi, Mombasa, Kisumu and Nyeri

The Kenya Catholic Secretariat (KCS) is the national action arm of the Kenya Episcopal conference The Kenya Episcopal Conference (KEC) is the association of the catholic bishops in Kenya It is the highest decision making body of the local church It helps to co-ordinate the

services of the dioceses and a Military Ordinariat and to plan for the future on a national basis The (KEC) is composed of several departments and commissions, each chaired by a bishop It carries out the decisions and co-ordinates the activities of the church, co-operates with the Kenya government, voluntary agencies and other churches and initiates new programmes and services as needs arise The Secretariat has different departments but of interest at this point in time is the education department which was established in 1950

EDUCATION DEPARTMENT (CATHOLIC):

The department liaises with the Ministry of Education in Kenya in formulation, implementation and safeguarding of laws and policies of education It also co-ordinates the implementation of laws and policies affecting Catholic sponsored/managed education institutions The department also co-operates with other church bodies on educational matters

EDUCATION POLICIES (CATHOLIC)

The church has clearly outlined educational policies, which include,

- Evangelizing through education
- Ensuring quality of education - total promotion of human, mentally, physically and spiritually
- Initiating and managing private schools
- Running church sponsored schools in co-operation with the government

The catholic church tries to maintain religious traditions in these learning institutions The church also co-operates with the government in management and ensurance of quality of education in their schools

It was not possible to get information on the number of church maintained and church sponsored schools However, catholic schools both managed and sponsored are as indicated in the table below

Table 4 1 Number Of Catholic Schools In Various Categories In Kenya

TYPE OF SCHOOL	NUMBER OF INSTITUTIONS
PRIMARY	5000
SECONDARY	1000
COLLEGE	13 (3 PRIVATE, 10 PUBLIC)
UNIVERSITY	1 (3 AFFILIATED COLLEGES)
TOTAL	6014

A significant finding is that most of the Catholic managed schools are not co-educational as contrasted to Muslim and Seventh Day Adventist schools which are largely co-educational It was not possible to establish the proportion of boys schools to girls The information at each level of education was not available

ENROLLMENT:

The enrollment ratio in catholic schools very much depended on the regions For instance in priviledged regions where the infrastructure was adequate and accessible, the ratio of boys to girls was more or else the same, whereas in the marginalized areas the ratio of boys was higher 3 1 The church is advocating and encouraging education for all by the year 2000 regardless of gender This is a significant finding which is gender sensitive and where they supports and promote the education of women

PERFORMANCE IN CATHOLIC SCHOOLS:

Findings indicate that the Catholic institutions that which single sex schools generally perform better, than co-educational schools This is attributed to the fact that girls/boys schools are managed and administered by the religious "sisters"(nuns)/"brothers" The brothers and sisters are not only, well trained and qualified, but also dedicated The students on their part adopt Catholic ethics which instil a sense of discipline, hardwork and commitment Findings indicate that when comparing mission schools of various churches Catholic schools seem to perform better This better performance can be attributed to the dedication & commitment of the teachers

DROPOUT RATES

It was not possible to establish this information as the relevant data was not available

SPONSORSHIP

Scholarships are mainly awarded to the religious people i e the religious sisters and brothers, etc Women tended to benefit more from these scholarships(Ref The Catholic directory of Kenya 1992)

OTHER PROGRAMMES

PASTORAL PROGRAMMES:

Programmes of Pastoral instructions are in primary schools only The religious education awareness programmes (REAP) are for both pupils and Teachers The other programme is for teachers, Centre for Inservicing Religious Education Teachers (CISRET) and there is also a programme for secondary schools The REAP and catholic Pastoral awareness programme (CAPAP) mainly touch on guidance and counselling, including Pastoral instructions in secondary schools These other Pastoral programmes are for both boys and girls schools as opposed to Pastoral instruction programs which are only in primary schools as earlier mentioned

4 2 SEVENTH DAY ADVENTIST CHURCH (SDA)

The SDA church in Kenya has been in operation since early 1906 It started in South Nyanza and spread to the entire country The church believes in a holistic approach to life, which includes a strong emphasis on education

EDUCATIONAL ESTABLISHMENT

Educational institutions of all categories as long as they are run by Adventists, are considered to be missionary fields Non-Adventists who attend this institutions are seen as prospective converts This is made possible because the organization continues to insist that all her institutions be manned by SDA church members Nearly all personnel serving in this institutions are Adventists and most of them are trained in their own institutions with only a few exceptions Among the Adventists in Kenya, it is mostly medical doctors and secondary school teachers who are trained in public institutions Non-adventists are welcome to attend adventist schools as long as their number does not exceed 20% of the total enrollment in that particular institution, (Baraton University is an exception with non-Adventist enrollment of upto 70%) Students and pupils are socialized into SDA values in schools

The Place and Role of Women in the SDA Church:

Although most Adventist Schools are co-educational, the practice of early adventist education seemed to differentiate between male and female converts When the missionaries started their work, the education for women was neglected It was only inorder to raise christian wives for the male converts that girls were invited to the missions Female SDA education from the time the church was established prepared girls for domestic work and motherhood The missionaries undertook female education inorder to provide wives for the mission boys They did not intend to raise the status of women through education This trend continued upto about 1932 in the Adventists missions The colonial government's demands made the SDA missions change their earlier objective of giving a kind of christian education which they were convinced would make the recipients both better christians and good citizens

Since the early sixties, boys and girls were treated equally in the Adventists mission institutions There is no discrimination as to what subjects girls study The missionaries in these institutions have a positive attitude towards female education A notably example is Baraton University of

Eastern Africa At Baraton, an Adventist University, at least 50% of the students are females (see Table 4 3)

The students are allowed to take any of the courses offered except that the women are not encouraged to major in Theology It is argued that if the female students major in Theology, they would fail to get jobs after graduation because SDA church in Kenya does not employ them as Pastors The issue of female ordination is currently an issue of hot debate in the SDA circles Right from the beginning, ministerial training was reserved for men Women were not given a chance at all There have been cases where women were interested in Theology but were discouraged from pursuing the profession In Baraton University, for instance, two female students wanted to major in Theology between 1988 and 1989 but were discouraged by the Administration on the grounds that they would not get jobs since the local SDA church only employed men for Pastoral work An obvious case of gender discrimination The proponents urge that, there is no biblical evidence of women in the Pastoral Ministry

The early Adventist education provided to women prepared them for domestic work and motherhood, for various reasons namely,

- Male dominance of the missionary structure Early missionaries, all products of patriarchal societies, the roles of women and men were clearly defined along gender lines
- Teachings of Ellen G White portray woman in terms of their husbands, children and homes
- Local communities to which Adventism was brought also had prescribed roles for women The women's sphere of influence was the home Consequently, the early missionaries trained women to remain where they had always been and to do what they had always done, that is, to make them better homemakers

ENROLLMENT

Enrollment in church maintained schools is influenced by the administration and the church members More than 80% of the students are of a Adventist background The enrollment ratio is almost 1 1, however in some cases, especially in the teachers colleges, females are more than males It is significant to note that parents prefer to take their girls to religious educational institutions This observation is the reverse of the sex-ratio in public education institutions where girls/women are the minority The reasons put forward include the feeling that their daughters are safer in church schools The SDA Education Director argued that were it not for low performance in most of their schools, the percentage of girls would be even higher than it is presently

A notable example is Baraton University where the ratio is almost 1 1

TABLE 4 3 ·Enrollment Ratios For Baraton University For 1994

ACADEMIC QUARTER	MALES	FEMALES	TOTAL
1ST QUARTER	440	390	830
2ND QUARTER	436	383	819
3TH QUARTER	258	289	347
4TH QUARTER	N/A	N/A	N/A

Note N/A Information not available at time of study

PERFORMANCE

The church sponsored schools were reported to be doing better than the church maintained schools Church sponsored schools have grants from the government unlike the church maintained schools, and their teaching staff is permanent and adequate in terms of numbers, whereas the church maintained schools have limited resources, both human and financial This state of affairs has resulted in their lower performance compared to sponsored schools

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Kamagambo and Nyanchwa were reported to have better results than government colleges Performance was over 90% for both institutions

In comparison to government colleges, the two colleges, namely Kamagambo and Nyanchwa have maintained performance of over 90% over the years This is attributed to a higher quality of teaching and discipline from the staff and trainees Some lessons learned could be shared with government colleges especially as women constitute over 50% percent of all the Adventist Training Colleges

It has been noted that in Baraton University, the achievements of women in various disciplines are quite high, if anything, in some disciplines, higher than the men The college administration feel that women can do better if given the opportunity and the encouragement The college administration reported that they were motivating students to register in various technical subjects The administration spends one week to orientate the students in various programmes They encourage all students to register in the technical subjects Currently there are fewer women than men majoring in Mathematics and Electronics

DROPOUT RATES·

Girls tend to dropout of school more than boys However the ratio is not very big, i e 3 2 Girls dropout of the schools mainly due to pregnancy related reasons The pregnancies were reported to be more predominant with the college girls For example in Nyanchwa Teachers Training College, in 1993, there was a total of 111 females and by 1994, they had dropped to 91 Whereas in Kamagambo there were 148 and dropped to 129 (see Table 4 4)

Table.4 4 Dropout Rates In Two SDA Colleges

YEAR	INSTITUTION	FEMALE	MALES	TOTAL
1993	NYANCHWA	20/111	10	30
1993	KAMAGAMBO	19/148	7	26
TOTAL		39/259	17	56

SPONSORSHIP.

Most scholarships are awarded to men, and the priority is given to church workers, and it so happens that many church workers are men Many scholarships are spent on the Education of Pastors who are men

Baraton University, receives grants from the Government of Kenya and other organizations but more of their scholarships have been awarded to men The criteria for these scholarships is based on the fact that one has to be poor and needy Orphans are also offered these scholarships irrespective of their gender All the students offered these scholarships are expected to work during their holidays in the campus without any direct monetary renumeration

4 3 THE AGA KHAN FOUNDATION

In 1967, the Aga Khan Foundation,(AKF) was established by His Highness The Aga Khan as a private, non-denominational, philanthropic organization From the outset, AKF was given a broad charter of concern for social development, primarily in low-income countries of Asia and Africa

In its early years, AKF was concerned mainly with matters relating to the social development of properties it owns namely, hospitals, health centres, schools and social/cultural centres, and to new construction projects, the most important being the Aga Khan University and Medical Centre in Karachi During the 1970's, AKF began to fund programmes to support and promote the services provided from their facilities AKF also established an International Scholarship programme to encourage education of new generation trainees relevant to the realities of the developing world In 1981, it became possible to broaden the scope of the foundation to fund development activities in health, education and rural development which AKF calls its 'thematic projects'

In 1983, AKF realized the need to concentrate in certain fields and geographical areas In its International Strategy it was recommended that funding should concentrate on selected problems in primary health care (PHC), improving the quality of formal education, early childhood education, rural development and the management of renewable natural resources

The AKF sees the school as "the place par excellence for transmitting functional skills and the national culture" During the next five years the Foundation plans to sharpen its focus on school improvement Several AKF units are interested in exploring opportunities in Vocational education within schools and literacy for adults and out of school youths A preliminary step already under way in northern Pakistan, but open to replication elsewhere, is to commission studies of school leavers and analyze their vocational preferences

In Kenya, the Aga Khan Education services which is registered as a non-governmental organization is mainly responsible for the Aga Khan schools in Kenya They receive funding from the Foundation to implement for Educational Projects

In Kenya there are 13 schools which are co-educational with a total number of students 6,500 (see Table 4 5)

Table 4 5 Number Of Aga Khan Schools In Kenya

LEVEL OF SCHOOLING	NUMBER OF SCHOOLS
NURSERY LEVEL	4
PRIMARY LEVEL	5
SECONDARY LEVEL	4
COLLEGE LEVEL	NIL
TOTAL	13

ENROLLMENT

Despite the fact that Aga Khan schools belong to the Ismail group of muslims being an Ismail is not a pre-condition for enrollment Currently the percentage of Ismails in all their schools in Kenya is only 13%

Aga Khan Education services are currently involved in a school improvement project for 52 primary schools in Kisumu Municipality This project is being funded by CIDA and ODA There is a similar project for Mombasa Municipality involving 112 primary schools This particular project is funded by ODA

Currently the Provincial Education office in Mombasa is negotiating with the Aga Khan Education service the possibility of starting a project to improve the enrollment and performance of Science and Mathematics related subjects in all the secondary schools in Coast Province

GENDER SENSITIVITY / DROPOUTS

The Aga Khan Education services consciously addresses itself to the issue of gender sensitivity Infact, ODA's funding is awarded on condition that 50% of the beneficiaries are women A very encouraging trend indeed in enhancing the role of religious organizations in female education

The enrollment ratio in the schools is almost 1 1 However the dropout rates are higher for girls In the countries of South Asia and East Africa served by the Foundation, schools face two connected challenges First enrollment ratios at the primary level are almost static, even falling in some cases, while at secondary and tertiary levels females are severely under-represented, Secondly, the quality of teaching and learning as measured by student attainment, teachers qualifications, availability of textbooks and equipment is falling Reduction in government's per capita spending on education and a seeming dearth of new policy initiatives have combined to surround national education systems with an atmosphere of gloom

RESOURCE CENTRE FOR EARLY CHILDHOOD EDUCATION (MADRASSAH)

"Madrassah" mainly teaches the Quran The Aga Khan Foundation has a project aimed at introducing secular education into "madrassah" The Ministry of Education is starting an integrated programme on this issue The madrassah resource centre (community early childhood education)- This project was aimed at starting community based schools and there are 14 such schools in Mombasa The aim of this project was to develop community pre-schools offering integrated Islamic curriculum The objective of this project was

- Development of the pre-schools, with a minimum of 50% members of PTA being women The second project of the foundation is the school improvement project (Kenya, Uganda & Tanzania)

The main objectives of this project are to

- Provide good quality of Education to poor needy communities
- Develop a model for training teachers while in service (models that can be sustained by the schools)

The other project is that of improving the teaching of Mathematics and Science related subjects in secondary schools in Kenya.

SCHOLARSHIPS/BURSARIES.

Scholarships are awarded in the areas of special interest by AFK from under-graduate onwards Whereas the Aga Khan Education services until last year, the scholarship programme was not in place So far they have only awarded two scholarships this year to their best students in the Aga Khan schools

4 4 NATIONAL COUNCIL OF CHURCHES

The National Council of churches of Kenya was formed in 1918 as Alliance of Missions, they are known as the Protestant Missionary Council The purpose of creating this alliance was twofold, namely the promotion of a Protestant tradition and the creation of a platform out of which service to the church could be administered To effect the first objective, Alliance Girls High school and Alliance boys High school were started by the Protestant missionary council to raise a local elite to support this heritage NCCK has a vision department with specific assignments

WOMEN'S DESK

The overall goal of the women's programme is to empower women for full and equal participation in church and society The main objectives of this programme are

- extend women's awareness of their potential through participatory training
- Promote, support and train women's groups in a holistic approach to development
- Communicate the present situation of women including their accomplishments, struggles, hopes and concerns, to the churches and general public
- Create communication links and networking between and among women and women's groups for the sharing of ideas and experiences
- Advocate on behalf of women's rights to the church, the government and the general public

The above objectives relate to the mission of the council to "promote the extension of the Kingdom of God among all the people in Kenya and abroad" in that women will be in their rightful place as equal partners with men

The desk has conducted various workshops and seminars focusing on social concerns and leadership development This is to enable women to share skills, experiences and concerns, facilitating and strengthening regional women's groups, and documenting activities to create

resources for the use of others Since 1990 the desk has been facilitating economic literacy workshop for church women throughout Kenya

ROLE OF NCCK IN EDUCATION

NCCK being a fellowship of churches in Kenya, it does not control or own educational institutions It is a co-ordinating body for member churches It has about 27 full members, 8 associate members and 7 fraternal members The schools are directly under their respective churches

NCCK also assisted in the construction of schools (8 4 4 school building self-help programme) in the semi-arid northern Kenya areas The council has assisted the 8 4 4 system of education by giving funds for the construction of classroom blocks in several primary schools in Moyale and Isiolo districts NCCK has launched several experimental training centres known as polytechnics Today there are more than 250 such projects which the government subsidizes These projects are meant to cater for primary school leavers Plans are underway for consolidating and increasing high school leavers vocational training institutions

SPONSORSHIP/BURSARY·

NCCK has assisted bright students to complete secondary school and thereafter take vocational courses 50% of their scholarships are for female students

It is difficult to identify the number of schools that fall under NCCK since they belong to member churches as earlier mentioned However a few institutions were selected as case studies e g Daystar University Below is a Table of 1993 NCCK Scholarships at different schooling categories

Table.4 6 NCCK SCHOLARSHIPS, 1993

TYPE OF EDUCATION	NUMBER OF STUDENTS
PRIMARY	
SECONDARY	145
UNIVERSITY	1
ACCOUNTANCY	7
SECRETARIAL	1
PERSONNEL	1
MANAGEMENT	1
COMPUTER	3
BUILDING CONSTRUCTION	3
AGRICULTURE & TECHNOLOGY	1
CLEARING & FORWARDING	1
LANGUAGES	1

DAYSTAR UNIVERSITY/ENROLLMENT/PHILOSOPHY

Enrollment ratio is 2 1 (more females) Girls perform better in Daystar college Daystar's approaches in total educational task from a christian point of view, it attempts to carry out a comprehensive educational programme to prepare students to reach their maximum fulfillment in serving God, church, fellow man and country in the changing educational and social situation of today The philosophy expresses itself best in the context of christian liberal arts education Faith and reason complement one another within the christian framework of education Daystar University, like Baraton University are religious institutions of higher learning that clearly promote and encourage the education of women, both in quality and quantity

4 5 ALL AFRICA CONFERENCE OF CHURCHES (AACC)

The All Africa Conference of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and only Saviour according to the Scriptures and therefore seek to fulfill a common calling to the glory of the one God, Father, Son and Holy Spirit The All Africa Conference of Churches comprises 147 member Churches and National Christian Councils in 39 countries

The programme cluster comprises desks for the Youth, Women, Theology and Interfaith, Christian Education and Family Life and Lay training centres These desks endeavor to make the churches and National Christian Councils more aware of the important role youth and women can play in the life of the church and the community in Africa The programmes are aimed at empowering women and youth through issue based leadership development to facilitate their full participation Issues covered are health, food security, child survival and development, economic justice, communication for change, unity and identity of the church and leadership training

WOMEN'S DESK (AACC)

The current AACC Women's Desk came into existence immediately after the 5th General Assembly held in Lome, Togo in 1987 At that Assembly, women and men spoke very strongly of the need in the AACC for a concerted effort to mobilize women for effective participation in church and society Fortunately for African church women, this sentiment coincided with the WCC's declaration on the Ecumenical Decade-churches in Solidarity with women (1988-1998) This convergence of concern has helped to draw attention to women's abilities and potential as agents of change in church and society

In January, 1989 the first Women's Desk Working Group meeting took place in Nairobi, Kenya, bringing together 23 women from 16 denominations and NGO's This meeting was followed in October of the same year by a continental women's congress which brought together nearly 300 women under the theme, "Arise and Shine"

These two events articulated the following mandate for the AACC women's desk,

(a) to mobilize women in church and society for effective participation in their communities through the provision of enabling leadership development activities

(b) to emphasize women's experiences as the important basis for analysis and action on cultural, socio-economic and participatory issues affecting women

(c) to empower individual women for effective social action in church and society

(d) to help church women enter into new programme areas, especially those areas concerned with life issues and the daily struggle for survival among our people,

(e) to provide a forum for women in the church for

- theological reflection on various issues of concern,e g ,child survival, economic justice, health, food,etc
- critical awareness analysis,
- assessment of the impact of these issues/concerns on women's lives and therefore on their communities,
- exploration of enabling/empowering activities that can be done by the church,
- enabling women to effectively address issues that affect them, their families and communities

Over the last four years, the women's desk activities have concentrated on mobilization efforts through workshops, seminars, study groups, leadership development skills and production of resource materials relevant to the work of church women These activities have attempted to influence change in church women's programmes/work, shifting the emphasis from traditional missionary church women's work-prayer/song, service/charity to programmes which address life issues such as food security at the household level, health, child survival and economic justice for all

Popular education and participatory training methods have been used, promoting cooperation, questioning, problem analysis and solution, dialogue, active learning from collective experience, critical thinking and reflection

4 6 Religious Institutions And Female Education Comparison·

It is important to note that there is very little information documented on religion and female education perse In all the religious institutions visited and interviewed, there were no clearly outlined policies on female education The institutions's educational policies advocate for education for all **humankind**

It is equally important to note that the enrollment ratio of boys and girls in all the institutions visited was almost the same (1 1) However, in certain religious institutions the enrollment ratio for girls was higher than for boys This was an unexpected positive finding about the role of religious institutions in the education of women

Religious institutions are partners in the provision of education in the Kenyan society Baraton, (SDA University), Catholic University and Daystar University have all been awarded charters by the government of Kenya which is in itself is a clear indication that the role of religious institutions in education as a whole is increasing (see fig 2 and 3)

It was evident from the study findings that religious institutions inadvertedly promote the hidden curriculum which lowers the self esteem of girls hence their achievement motivation level This seems to entrench in the girls the belief of intellectual inferiority that she is incapable of taking up Science related subjects thus channelling her to choosing gender specific subjects like Home Science, hence obtaining gender specific jobs in later life Recent studies have documented that sex stereotype is a universal problem not only in religious schools but also in government schools

A major finding was that the curriculum and textbooks used in religious institutions are essentially the same as those in public schools This is because, almost exclusively, all textbooks are produced by the Kenya Institute of Education This was necessitated by the fact that at primary and secondary levels the government sets exams for all students irrespective of whether the schools are government, private or religious

An attempt to collect information on the quality of educational facilities and resources offered to women relative to men have been largely ineffective in some of the religious institutions like National Council of Churches, All African Conference of Churches and the Catholic Secretariat It is therefore not possible to document any difference at this point in time, The Aga Khan Foundation and the Seventh Day Adventist schools, most of which are co-educational from primary to tertiary levels, are the exceptions Quality indicators have been described elsewhere in the sections on individual institutions Parents interviewed during this study expressed the reasons as to why they preferred to take their children, especially girls, to religious institutions The parents claimed that the school environment in church schools, functioned as a protective device against tendencies which would ordinarily be apparent in government or private schools, These tendencies they argued militate against a conducive and enabling learning environment Furthermore students/pupils are socialized into respective religious values in church schools Parents argued that girls are more vulnerable to different distractions in public institutions hence the prevalence for church schools

4.7 Relationship Between Church Schools And The Ministry Of Education

Church schools are partners in the provision of Education to the Kenyan society They co-operate with the Ministry of Education, Teachers' Service Commission (TSC) and Kenya Institute of Education (KIE) on educational matters

The text books used in mission schools are the ones recommended by K I E Various church board members are invited to participate in the K I E meetings and contribute to the school curriculum All church schools use the government curriculum and are supervised by the government officers from the Ministry of Education All church schools send statistics to the Ministry of Education Churches are involved in developing Christian Religious Education (C R E) books both for primary and secondary schools

The Ministry of Education (Teachers Service Commission), posts teachers to the church sponsored schools

CONCLUSION AND RECOMMENDATIONS

There is need for the establishment and maintenance of Management information systems (MIS) in all the religious educational institutions This would be necessary in order to address the current, status of total absence of information and incomplete or inaccurate information that currently exists in all religious institutions In the light of the above, it is strongly recommended that the possibility of providing funding for institutional capacity building, be considered, by way of technical assistance to religious education institutions This will strengthen their ability to gather, compile, analyze, document and disseminate their educational information, particularly on the education of women, by way of sharing with other religious institutions,private institutions and public institutions This information could include their areas of concern and constraints, possible opportunities, challenges and threats, to education in general and specifically to the education of women in Kenya in the context of the empowerment of women

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APPENDICES

QUESTIONNAIRE FOR RELIGIOUS INSTITUTIONS

Name of Organization

Religious Affiliation

1 What does your religion teach about education, formal and informal?

2 How does the church view the role of women in society?

3 Do you have any learning institutions?

(1) Yes
(2) No

If yes,how many?_____

4 Do you have separate learning institutions for females and Males?
(1) Yes
(2) No

If yes,what are the ratios?

	PRIMARY	SECONDARY	UNIVERSITY
MALE			
FEMALE			

5 Do you have clearly outlined Educational Policies?
(1) Yes
(2) No

If yes,are there any that particularly emphasis on the girl child education?(Women's Education)

6 Which areas in education are being supported by Religious organizations and those supported by education?

7 How many students enrol in your schools each year?

LEVEL OF LEARNING	YEAR	MALE	FEMALE	TOTAL
PRIMARY				
SECONDARY				
UNIVERSITY				
VOCATIONAL				

8 How many girls/boys dropout of school each year?

LEVEL OF SCHOOLING	YEAR	GIRLS	BOYS	TOTAL
PRIMARY LEVEL				
SECONDARY LEVEL				
UNIVERSITY LEVEL				

9 What are the factors that contribute to dropout rates?

10 How many Scholarships and Bursaries have you awarded?

LEVEL OF SCHOOLING	YEAR	GIRLS S/B	BOYS S/B	TOTAL S/B
PRIMARY LEVEL				
SECONDARY LEVEL				
UNIVERSITY LEVEL				
VOCATIONAL LEVEL				

11 Is the religious affiliation of the potential student a pre-condition for admission?

(1) Yes

(2) No

12 Are there other pre-conditions for enrolment?

13 Are there any incentives to enhance enrollment and performance in your schools?

14 Are there any pastoral programmes in use?

15 Are there any teaching materials developed by the institution?

(1) Yes

(2) No

If yes which ones?

16 What is the enrollment ratio of boys and girls in science related subjects?

17 How about the performance?

18 How do you cooperate with the Ministry of Education?

QUESTIONNAIRE FOR SCHOOLS

Name of School

Religious Affiliation

1 How many students enrol in your school each year?

LEVEL OF LEARNING	YEAR	MALE	FEMALE	TOTAL
PRIMARY				
SECONDARY				
UNIVERSITY				
VOCATIONAL				

2 How many girls/boys dropout of school each year?

LEVEL OF SCHOOLING	YEAR	GIRLS	BOYS	TOTAL
PRIMARY LEVEL				
SECONDARY LEVEL				
UNIVERSITY LEVEL				
VOCATIONAL LEVEL				

3 What are the factors that contribute to dropout rates?

4 How many Scholarships and Bursaries have you awarded?

LEVEL OF SCHOOLING	YEAR	GIRLS S/B	BOYS S/B	TOTAL S/B
PRIMARY LEVEL				
SECONDARY LEVEL				
UNIVERSITY LEVEL				
VOCATIONAL LEVEL				

5 Is the religious affiliation of the potential student a pre-condition for admission?

(1) Yes

(2) No

6 Are there other pre-conditions for enrolment?

7 Are there incentives to enhance enrolment and performance?

8 Are there any pastoral programmes in use?

9 What is the enrolment ratio of boys and girls in science related subjects?

10 How about the performance?

11 Are there any teaching materials in use other than the K I E materials?

12 How do you relate with the Ministry of Education?

13 What is the role of the church in upholding the educational standards of the school?

THANK YOU

FOCUS GROUP DISCUSSION FOR RELIGIOUS GROUPS

1 What would you describe as the average number of educated women in your respective churches or local communities?
2 What would you attribute to this trend?
3 What, in your opinion, causes the difference in enrollment ratios of boys and girls in schools?
4 Do you think people in your church/ communities should be encouraged to take their girls to school?
5 Which groups in your community need to be encouraged to take girls to school?
6 Who should encourage them?
7 Do you think parents value the boy's education more than the girl's?
8 What role do you think the church should assume in promoting education?
9 What do you think of women's education?
10 What suggestions do you give for increasing the enrollment ratio of girls and retaining them in schools?

THANK YOU

QUESTIONNAIRE FOR PARENTS AND WOMEN

Name

Date

Interviewee

1 Do you have children?

Yes_____

No_____

If yes how many?

Boys_____

Girls_____

2 Do your children go to school?

Yes_____

No_____

If no, why?

Are they in a church school?

Yes_____

No_____

3 What is your opinion on the girl child education?

4 How does the community value the education of women?

5 What does your local church teach you about education?

6 Do you take your children to school because of your religious belief?

Yes_____

No_____

7 In your opinion why do girls dropout of schools?

8 What role should your church play in promoting female education?

9 Which type of schools do you prefer?

church schools

Government schools

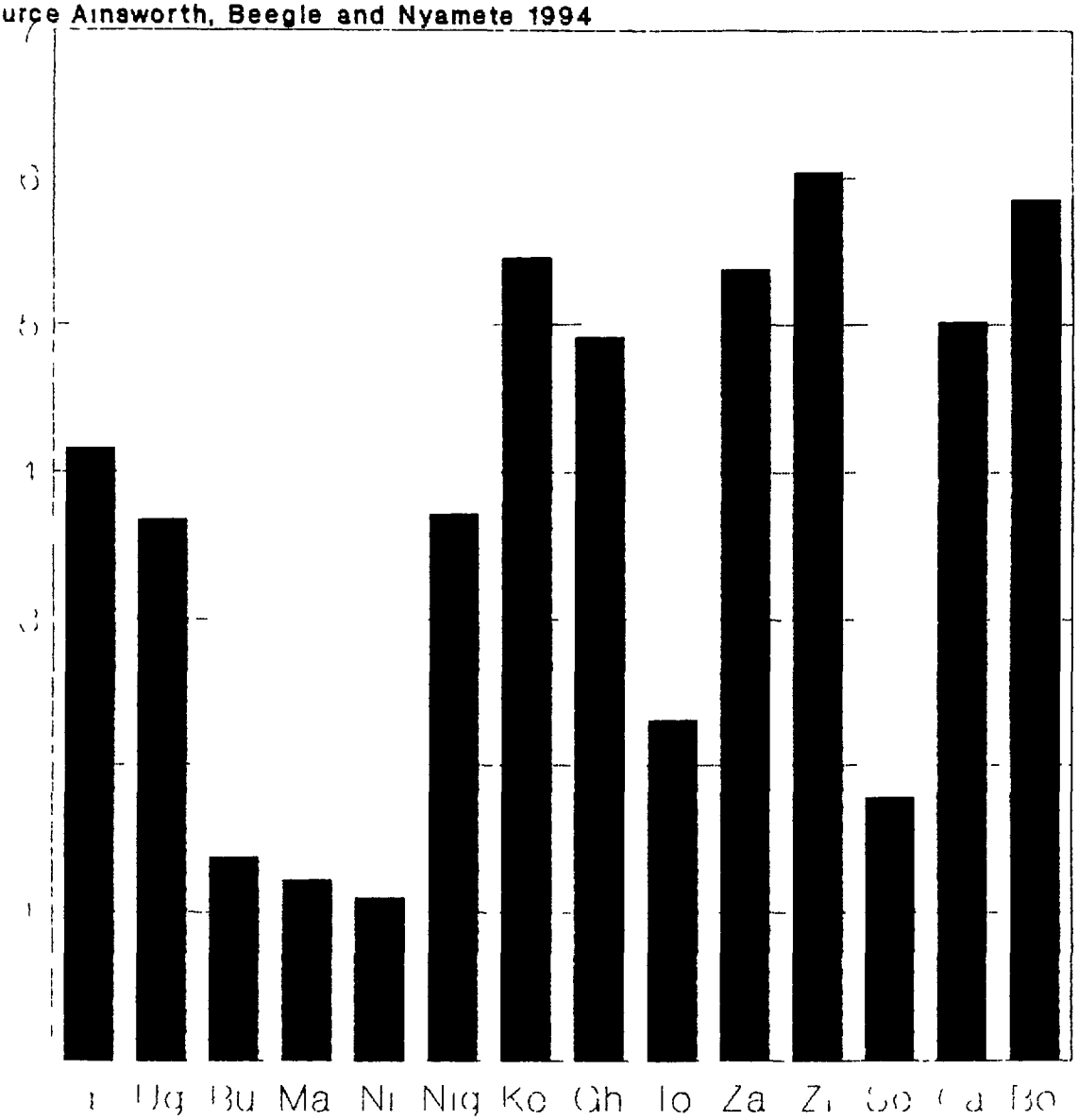
Private schools

And why the preference?

THANK YOU

Mean years of completed schooling among women 15-50, DHS data in fourteen countries

Source Ainsworth, Beegle and Nyamete 1994

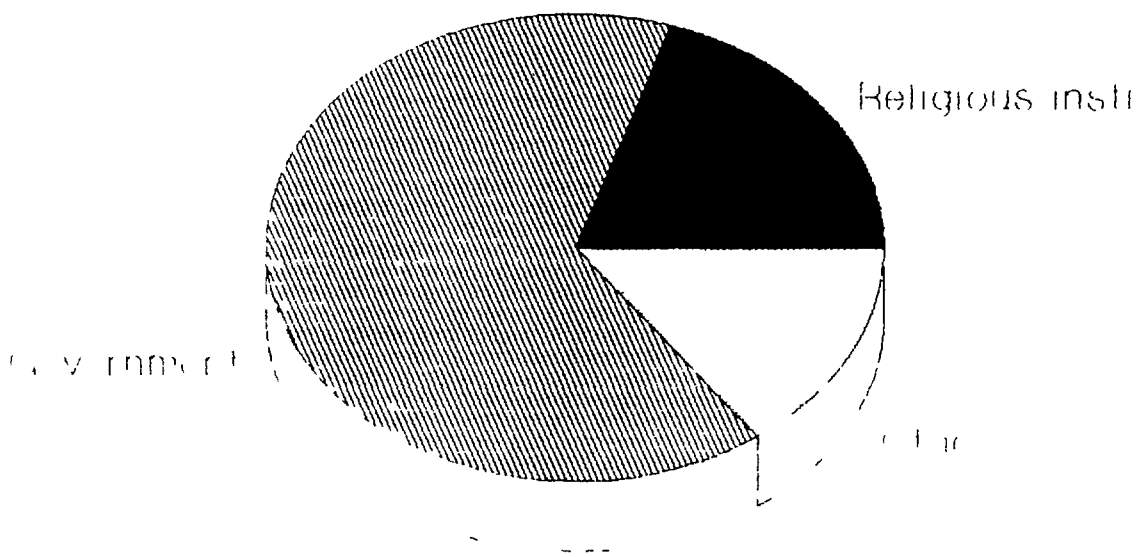


Ta=Tanzania, Ug=Uganda, Bu=Burundi, Ma=Mali, Ni=Niger

Nig=Nigeria,Ke=Kenya,Gh=Ghana,To=Togo,Za=Zambia,Zi=Zimbabwe

Se=Senegal,Ca=Cameroon,Bo=Botswana

Estimated proportion of religious schools at Secondary level



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Estimated proportions of religious schools at primary level

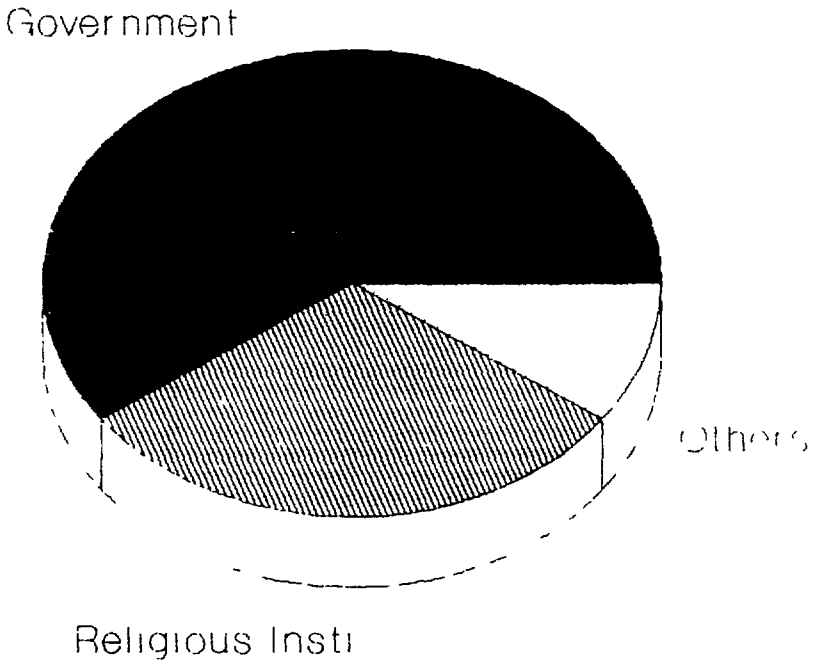

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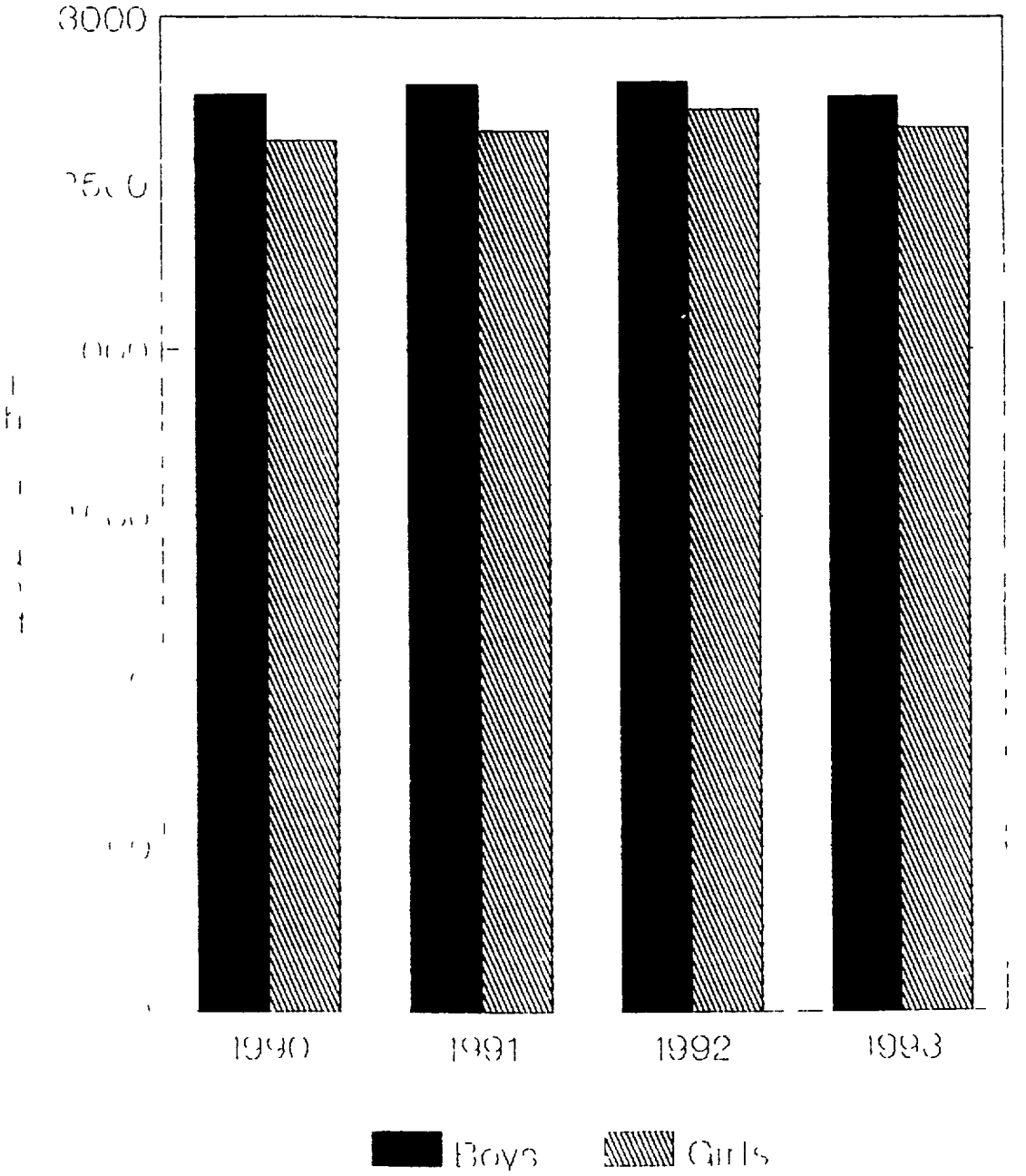
Figure 3

Primary school enrollment by Gender



FIGURE

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Secondary School Enrollment by Gender

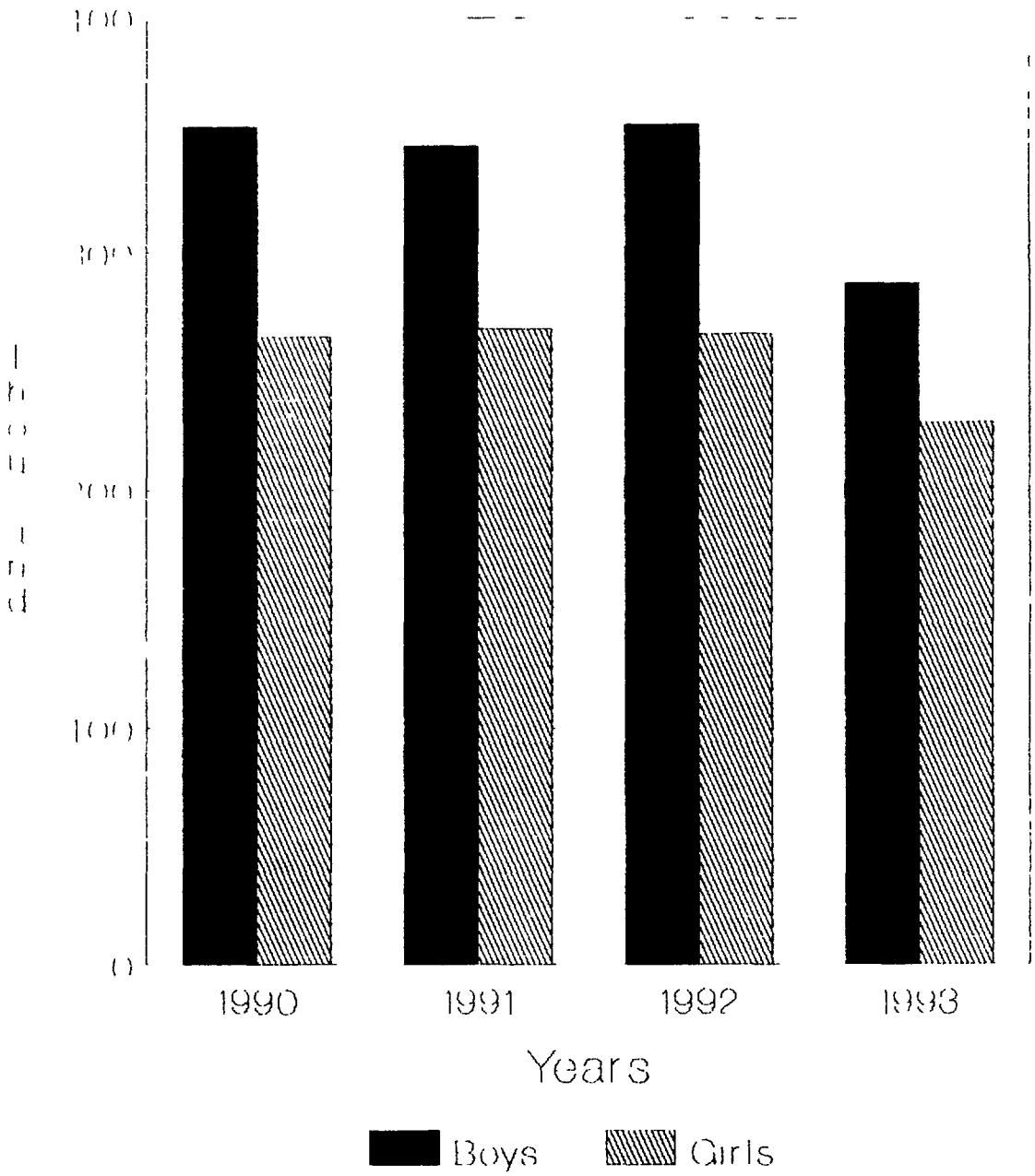

FIGURE 5