

CHAPTER ONE

1.0 BACKGROUND OF THE PROBLEM

The government of Zambia recognizes the critical role that boys and girls play in fostering national development and one of the government's goals is their access to education. The right of the girl child to education is enshrined in the Convention on the Elimination of all forms of discrimination Against Women (CEDAW, 1979) which Zambia is a signatory to (Women In Law and Development in Africa (WILDAF) 2001:5).

This means that there has been an increase in female enrolment progressively as compared to the previous years when the gap was wider. Maimbolwa-Sinyangwe (1994:44) indicates that the gender gap in primary enrolment does seem to have narrowed down in Zambia in the early 1990s. Girls as a proportion of the total number increased from 47% in 1987 to 49% in 1992. Similarly, improvements in girls' enrolment were made in grade eight where the proportion of girls rose from 43% in 1987 to 48% by 1992.

By the early 1990s Zambia had already started the movement for advocacy of girls' education and enrolment had started to improve. The Beijing Platform of Action of 1995 emphasized the importance of girls' access to education. Zambia introduced the "Programme for the Advancement of Girls Education" (PAGE) supported through UNICEF, CIDA and NORAD from 1998. Through the PAGE programme (which is now over), a systematic attempt was made to raise the level of awareness of the need for the equality of boys and girls. It has done much to improve the situation of girls in school through schools' physical environment, organization, teacher and student attitudes.

Government also put in place a number of policies and programmes aimed at improving access to education and the quality of services in the education sector. This includes the introduction of the Education Policy which provides for the provision of free primary education (Grades 1 – 7) and the Basic Education Sub-sector Investment Plan (BESSIP) which began in 1999 and continued to be implemented as part of the measures to ensure equity and sustainable development. This resulted in a more progressive impact in providing more positive education outcomes such as a higher number of out of school children being enrolled for school.

The Gender Policy of 2000 as one of Zambia's guiding documents, states that Government recognizes the significance of early childhood education, home and community learning and socialization in the development process of the citizenry regardless of sex.

There is a deliberate campaign advocating on meeting the Millennium Development Goal (MDG) on gender parity in primary and secondary education (Strategies for Girls' Education, 2004:1) which has had some success such as increasing the number of girls being enrolled in school. This means that there has been an increase in female enrolment progressively as compared to the previous years when the gap was wider. In 2002, there were 1,104,711 males and 1,023,327 females enrolled in basic schools in all the nine provinces of Zambia. Two years later 1,520,365 males and 1,462,470 females were enrolled in basic schools (Educational Statistical Bulletin 2004:111). In 2004 the completion rates from grades 1 to 9 were 42.8% for males and 34.4% for females in all nine provinces (Educational Statistical Bulletin 2004:23). The statistics indicate that there has been a progressive increase in female enrolment though female retention still remains a challenge as the gender parity index drops from 1 in grade 1 to 0.83 in grades 10 to 12 between 2006 and 2010 (FAWEZA – Education Development Cooperation, 2010).

1.1 STATEMENT OF THE PROBLEM

Recent studies have shown that parents in Zambia still discriminate against sending girls to school. A research done by CHANGES (The Communities Supporting Health, HIV and AIDS, Nutrition, Gender and Equity Education in Schools) in Kalomo reveals that gender bias was pervasive at both the household and community levels. In 2002, some parents told the researchers that girls are not intelligent and, despite the fact that a girl may be performing better than her brother, parents still did not think girls deserved to go to school (Kalomo District Profile, 2003:19).

Zambia's Progress Report on the Implementation of the Beijing Platform for Action (2004:34) states that, "In spite of improvements in enrolment of girls, there is still a wide belief that girls do not necessarily have to go to school as they will be taken care of by their husbands. These

beliefs and other attitudes reduce the chances of girl children attaining the highest levels of education.”

In her study on the Impact of Advocacy and Sensitization on Girls Education in Lusaka 2002 – 2005: A Case Study of four schools in Lusaka District, Jennifer Messa’s (2007) research findings were that parental attitudes and socio economic status lead to gender biases in the homes in Lusaka district.

The problem area lies in parental attitude towards sending the girl child to school. What is the case in high and low cost areas in Lusaka city? Do urban parents now accept that the girl and boy children should have equal access to education? Even if they accept that the girl should have equal education and opportunities as the boy, are they equal in the home or is there an assumption of male supremacy? Are girls socialized to serve men in the home? Do children in the home do gender specific tasks? Do girls do more chores at home than boys? Have some attitudes changed in the most recent years?

This study investigates in detail parental perceptions, attitudes and practices in the homes in Lusaka urban towards girls’ education to answer these questions and compares and analyses the responses in two socio economic areas. This study is not the same as the research by CHANGES which was conducted in the rural area. This research is different from Jennifer Messa’s study which was done in 2005 investigating the impact of advocacy on girls’ education sensitization on the pupils, teachers and parents in four schools in Lusaka district. This research analyzed the detailed specific and parental attitudes in the existing development regarding sending girls to school by focusing on the practical aspect of the outcome of the perceived sensitization programmes.

1.2 OBJECTIVES OF THE STUDY

The study was seeking to assess and compare the perceptions and practices in homes concerning education held by parents/guardians in Roma Township (low density, high cost area) and in Misisi Compound (high density, low cost area) as regards to girl children. The specific objectives of the study were:

1. To establish the practices of parents/guardians regarding sending their children to school.

2. To establish whether parents/guardians have been persuaded to accept the importance of girl child education as important as boys'.
3. To investigate whether girls are being socialized differently from boys in terms of different roles in the home.
4. To examine the views and practices by disaggregating the results in both areas.
5. To establish how the parents/guardians in the two areas get their perceptions underlying their concept of girl child education, whether it is through the media or other sensitization programmes etc.

1.3 RESEARCH QUESTIONS

The research questions for the study were:

1. What are the perceptions and practices of parents/guardians towards formal education?
2. What are the beliefs of parents/guardians concerning sending their girl children to school?
3. What are the specific roles assigned by parents for girls and for boys to carry out in the home?
4. What are the views and practices by males and females in both areas?
5. What are the sources of information on the concept of girl child education do parents/guardians gain knowledge from?

1.4 SIGNIFICANCE OF THE STUDY

Although there is a study by Jennifer Messa which discusses parental attitudes towards girls' education in Lusaka, its major focus is on the impact of the sensitization programmes of girls' education in schools in two socio economic areas. It targeted the pupils, the teachers and some parents. Whereas the major concern of this research was to find out whether parents have been persuaded to accept the importance of girl child education and to find out their perceptions, attitudes and practices towards sending their girls to school.

It looks in detail at the beliefs, perceptions and actual practices of the parents in the homes towards sending their girls to school in two socio economic areas of Lusaka and considers issues not discussed in the previous studies.

The study draws attention to the similarities and differences in the perceptions and attitudes in two classes of residences ie in Roma and Misisi in the contemporary and looks at the parental practices in sending the girl child to school.

The findings of this study will provide valuable information that will give an insight into the parental practices in sending girls to school and will hence be useful for possible interventions to improve parental attitudes towards educating girls. In the long term this will help bridge the gap between female and male drop out levels at national level.

1.5 OPERATIONAL DEFINITION OF TERMS

Attitudes – Opinions, beliefs and action, can be dynamic through time.

Gender disparity – The unequal treatment given to girls and women as compared to men and boys (Beyond Inequalities – Women in Zambia: 2005).

Gender roles – functional responsibilities which may be assigned by society and are influenced by cultural, political, religious or economic situation (GIDD, 2000).

Can be identified in situations where there is inequality, inequity or differential treatment of women or men, which have negative implications in the short and long term (Beyond Inequalities – Women in Zambia: 2005).

Perceptions – Beliefs that can be entrenched and may be a result of cultural norms and values.

Practices – Behaviours in this case, in the home and at school that are gender or non-gender specific.

Socialization – a process through which a person learns what he/she needs to know to function as a member of a specific society (GIDD, 2000).

1.6 STRUCTURE OF THE DISSERTATION

This report is written in 5 Chapters followed by the bibliography and the appendices.

Chapter 1 discusses the introduction and background of the problem. This chapter highlights the whole purpose of carrying out this research. Chapter 2 is a comprehensive literature review of information available relevant to the research.

Chapter 3 presents the research methodology used in the study and Chapter 4 looks at the findings of the research. Chapter 5 gives my conclusion and Chapter 6 outlines my recommendations of the study.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

The importance of educating the girl child has been acknowledged the world over. Countries have signed many agreements and protocols on achieving gender parity in education. Researchers and policy makers have also documented the successes and challenges in attaining education for all.

The following is a literature review of some of the work of writers and researchers regarding parental levels of education and occupation relating to sending girls to school. Literature on socialization and attitudes, the re-entry policy for pregnant girls, practices in sending girls to school is reviewed. Literature on distance and safety in schools, community schools and the success of advocacy on educating girls in Zambia and internationally is reviewed.

A report on Millennium Development Goals (MDGs) by the United Nations (UN) (2009) has indicated that Goal No. 3 addresses the promotion of gender equality and empowerment of women. It has shown that the world continues to progress towards gender parity in education as measured by the ratio of girls' to boys' gross enrolment. It has confirmed that in the developing regions such as Sub Saharan Africa, 95 girls were enrolled in primary school for every 100 boys in 2007, as compared to 91 in 1999. However the target of eliminating gender disparities in primary and secondary education by 2005 was missed. The World Bank (2009) has shown some statistics of children of school age in Zambia not enrolled in primary or secondary school. Male children numbered 59,900 in 2005, 58,642 in 2006, 60,116 in 2007 and 31,806 in 2008. The female children numbered 83,444 in 2005, 100,237 in 2006, 72,103 in 2007 and 49,882 in 2008. The numbers for females not in school was higher than males in the four years from 2005 to 2008.

2.2 IMPORTANCE OF EDUCATING THE GIRL CHILD

A study produced by UNICEF entitled “ Progress For Children, A report card on gender parity and primary education (2005)”, has shown that unless there is significant progress in girls' education, none of the Millennium Development Goals is likely to be met. A sure way to raise

economic productivity, lower infant and maternal mortality, improve nutritional status and health, reduce poverty and wipe out HIV and AIDS and other diseases is by educating the girl child. It has been confirmed that “The Evidence” as to why girls’ education is important is that as governments, development agencies and donors attempt to ascertain what went wrong and what went right in their work to narrow the education gender gap, there were certain realities that were indisputable. These are: gender parity in education will lead to gender equality in society, educating girls does not only benefit both boys and girls, but has cascading benefits. Illiteracy is a catastrophe for any child, but particularly devastating for girls. None of the Millennium Development Goals is likely to be met unless there is significant progress in girls’ education.

The study by Professor Grace Chirico Offorma (2009) indicates that without education, girls are denied the opportunity to develop their full potential and to play a productive and equal role in their families, their societies, their country and their world.

Usha Acharya, Little Sisters Fund (2009), have confirmed that when girls do get an education, the impact on the family, village, and entire nation can be dramatic. It considers the following facts from the World Bank: For every year a girl remains in school, her wages increase by 20% and she has 10% fewer children. A child whose mother attends five years of school has a 40% lower mortality risk. For every two years a girl stays in school, the children she raises stay in school another year.

The World Bank (2010) has argued that, “Education is one of the most powerful instruments for reducing poverty and inequality and lays a foundation for sustained economic growth.” The report indicates that barriers to ensuring quality education for girls such as schools that are long distances from home, school fees and other hidden costs, lack of safe water and sanitation, discrimination and the threat of violence need to be addressed.

A study by UNICEF in South Africa (2010) has also indicated that educated girls become women who participate in the social, economic and political life of their nation. The study confirms that in 2003, the South African Minister of Education launched the Girls’ Education Movement (GEM) in Parliament. UNICEF supported the National Department of Education to roll out GEM in all of the country’s nine provinces. The study argues that it is now widely recognized that investments in girls’ education benefits the whole of society. Educated women

are more likely to be healthy, have smaller families and have healthy and educated sons and daughters. It asserts that the issue of the incompatibility of traditional education systems with the lifestyles of girls, whose daily routines involve hours of housework which takes preference over any form of studies, is seen as a traditional barrier to girls' enrollment in school. The study concludes that the choice of sending a girl or a boy to school still remains problematic especially for the areas where the poverty levels in the country are still high.

2.3 PARENTAL LEVELS OF EDUCATION AND OCCUPATION

Demarest et al (1993) have shown that a family's socioeconomic status is based on the family income, parental education level, parental occupation, and social status in the community (such as contacts within the community, group associations, and the community's perception of the family). These factors are very important as they play a role in the levels of the future aspirations for the education of their children.

A research by Crnic and Lamberty - North Central Regional Educational Laboratory, USA (1994) argues that the impact of socioeconomic status on children's readiness for school had a segregating effect according to the nature of social class and its values. The study indicates that social class entailed a set of what the researchers called 'contextual givens' that dictated neighbourhood, housing, and access to resources that affected enrichment or deprivation as well as the acquisition of specific value systems.

Ramey and Ramey (1994) have confirmed that across all socioeconomic groups in Sub Saharan Africa and Asia, parents face major challenges when it comes to providing optimal care and education for their children. They have shown that for families in poverty, the challenges can be formidable. They indicate that at times when basic necessities are lacking, parents must place top priority on housing, food, clothing, and health care. They have shown that families with low socioeconomic status often lack the financial, social, and educational support that characterize families with high socioeconomic status. Parents in low income areas may have inadequate skills for activities such as reading to their children, helping in their homework and basic health matters such as information about childhood immunizations and nutrition.

Zill et al (1995) have shown that low maternal education and minority-language status are most consistently associated with fewer signs of emerging literacy and a greater number of difficulties

in participation in children's educational needs. They indicate that having inadequate resources and limited access to available resources can negatively affect families' decisions regarding their young children's development and learning. As a result, children from families with low socioeconomic status are at greater risk of failing to enter school than their peers from families with median or high socioeconomic status.

The MDG Report by World Bank (2009) has shown that educated parents have better nourished children. It confirms that parental literacy also plays a role in whether children attend school or not. Education has also been shown to have a positive influence on the success of HIV prevention and increase in the probability of accessing decent employment.

A research study by UNICEF – Kenya (2005) has revealed that in Turkana District of Kenya regional disparities threatened progress towards education for all. Students attended school in the overcrowded classrooms. It indicates that far from the gleaming skyscrapers of downtown Nairobi, children in the remote corners of Kenya spent their school days wondering if they would eat a single meal. The environment was harsh as there was not enough food or water. With a national primary enrolment rate near 80 per cent, Kenya was making significantly better progress in education than many of its East African neighbors. But on the arid plains of Turkana District, drought and poverty combined to make education the exception rather than the rule. Sixty percent of children in the district did not attend school. Out of a population of nearly half a million people, about 3,000 children advanced to the secondary level in 2004. It indicates that less than a third of these were girls.

Antonie de Kemp (2008) conducted a research in the nine provinces in Zambia and in Uganda and has shown that there were higher figures for school attendance for children of well-educated parents with a relatively high income and lower figures for the poorest households. He indicates that in primary education in Zambia female dropout rate has changed from 4.9 per cent in 2000 to 3.0 per cent in 2005 and male dropout reduced in the same period from 4.6 per cent to 2.5 per cent. As a result, completion rates at grade 7 increased from 67 per cent to 82 per cent. The completion rate at grade 9 was much lower, but increased as well. It has confirmed that girls did catch up with boys. The female-male ratio in primary education improved from 1:1.09 in 1999 to 1:1.04 in 2005. Now, there is almost parity in primary education. It concludes that there are,

however, large differences by grade and by province. In almost every province, the female-male ratio is close to 1 at the lower grades (1–4), but it drops at the higher grades.

Parental levels of education and occupation play an important role in determining the targets for the attainment of their children's education. Children belonging to parents with a high level of education and high socio-economic status stand a better chance of achieving higher levels of education than children from poorer households.

2.3.1 SOCIALIZATION OF GIRLS AND BOYS IN THE HOME

Dennis O'Neil (2002) indicates that human infants are born without any culture. The infants must be transformed by their parents, teachers and others into cultural and socially adept animals. He asserts that the general process of acquiring culture is referred to as socialization. During socialization the human learns the languages of the culture they are born into as well as the roles they are to play in life.

Carin Neitzel (2000) has shown that socialization practices in the UK within cultures help children adapt and learn how to behave within a given set of circumstances. Influences on socialization are thought to include: the development of attachment, child rearing practices, modeling, the media, peers, and siblings and that children learn how to behave morally, and understand their role in the society based on sex. She confirms that the home is the first place where children learn these roles. She has confirmed that the parents reinforce the gender roles in for instance to decorate the room belonging to a girl in pink and blue for a boy. This is because they were socialized in that way by their parents. The study has shown that the assignment of household tasks by sex leads children to link certain types of work with sex. Boys are more likely to have maintenance chores around the house, such as painting and mowing the lawn, while girls are likely to have domestic chores such as cooking and doing the laundry.

A study in Zambia by M J Kelly et al "The Origins and Development of Education in Zambia (1999)," in a topic entitled, "Girls' Education in a System Designed for Boys", has shown that, it is within the school and the home and the community that the dominance of men and boys in relation to women and girls has found expression in many ways. This has included real discrimination against girls in educational opportunities and the perpetuation of shouldering the

disproportionate burden of household responsibilities. The preference of putting the men and the boys ahead of girls and women is believed to be acceptable.

Effie Daka (2007) indicates in her study that the pregnant girls or school going pupils looking after their babies faced numerous problems both at home and at school. At home, the girls were expected to perform household chores before going to school and after coming back from school. The study concludes that 60% of time the girls spent in their working hours was on nursing the babies.

2.3.2 CHOICE OF SENDING A BOY OR A GIRL TO SCHOOL

A research carried out by Elizabeth M. King and M Anne Hill in Asia and in Africa (1993) has shown that a family's income is a great determinant of the probability that girls will attend school. It indicates that if a family's income is low, the son is often chosen to attend school rather than the daughter, as he is more likely to contribute financially to the family income and support their parents, as they grow old. The research indicates that girls in such an environment are needed to help with household chores and childcare for younger siblings. Since schooling involves substantial cost in terms of fees, books, uniforms and transportation. Where available school places or family resources are limited, parents often give higher priority to educating sons.

A study by Katarina Tomaševski (2005) has confirmed that worldwide cultural and social beliefs, attitudes and practices prevented girls from benefiting from educational opportunities to the same extent as boys. The study has shown that there was often a powerful economic and social rationale for investing in the education of sons rather than daughters, as daughters were perceived to be less valuable once educated, and less likely to abide by the will of the father, brother or husband. It indicates that in most countries, both the public and private sectors continued to be dominated by men, leading parents to ask themselves: "why bother educating our girls if they would never make it anyway?"

Watkins et al (2008) have shown in their research in West Africa that the economic factor driving the disparity between sending a boy or a girl to school is inter-connected with the cultural beliefs. Many poor families with limited funds are forced to decide whom they will send to

school. Parents assume girls will simply marry and do not need schooling; girls are vulnerable to physical attacks on the way to and from school. They look at what they term as ‘Opportunity costs’ referring to labour time lost to the parent when the child goes to school. These opportunity costs are usually much higher for girls than for boys, since girls are expected to do more domestic work than boys.

Barkworth et al (2008) argued that the poverty levels in Zambia have led to unequal opportunities to the larger population. Parents and guardians have to face choices in who to send to school using the means within their reach.

In her research on attitudes to sending boys and girls to school in a low economic social class and a high economic social class in Lusaka, Jennifer Messa (2007) has concluded that some parents still attach more importance to the education of the boy child. She points out that this is evidenced by the reactions of parents in the sample when they were asked a question on whom they should pay for school fees in times of economic crisis.

The study indicates that the majority of the parents chose the boy and gave the reason why as that they considered the boy to be superior to the girl. The implications were that although parents accepted that it was important to educate girls, some still attached more importance to the education of the boy.

2.4 DISTANCE TO SCHOOL AND SAFETY ON THE WAY AND IN SCHOOL

Aikma and Unterhalter (2005) have shown that the need to travel long distances to school is one of the main barriers for girls, especially in countries where a cultural premium is placed on female seclusion. They indicate that this is due to concerns for girls' safety and security, and parents are usually unwilling to let their daughters walk long distances to school. They have further indicated that traditionally, girls are also seen as more vulnerable and less able to protect themselves when travelling to school. Thus distances between home and school and the scarcity of schools in poorer areas are important factors when it comes to deciding whether female children receive any kind of education at all.

A survey on the safety and abuse of girls in schools with weekly boarding facilities in Zambia by Sophie K N'gandu (2003) has shown that school girls are likely to suffer from violence and have a higher risk of dropping out of school due to pregnancy.

The study on Zambia by Katarina Tomaševski (2006) has confirmed that one factor impeding gender equality in education which did not receive appropriate attention was the lack of safety of learners in institutions of learning, leading to sexual and other forms of abuse of children, particularly girls. She concludes that there was an apparent wall of silence on the sexual abuse of female learners yet there were increasing reports in the media about children being abused in and out of school.

John Shakafuswa (2007) conducted a research in Lusaka and Western Province which shows that sexual abuse in some schools are common and rampant. The incidences go unreported and schools lack the support structures to protect girls from harassment from their male peers and from their male teachers. Most of their parents apparently are unaware if their daughters were being harassed.

Hilda Malama (2009) in her research on two schools in Kitwe, indicates that there was a high prevalence of school harassment by groups of boys, individual boys and male school teachers showing gender violence as a major feature of school life for many girls. She found that failure by school managers to remedy the vice sent messages to pupils that it was a normal phenomenon.

FAWEZA (Forum for Women Educationalists in Zambia – 2010) argues that surveys by civil society organizations indicate that girls are not only at risk of being subjected to violence in schools but also on the journey to and from school. They assert that more advocacy work would need to be done as great distances to schools render girls more vulnerable to harassment on the way. Girls are also reported to have sexual relationships with mini-bus and taxi drivers as a way of coping with transport costs.

2.5 COMMUNITY SCHOOLS

Lungwangwa et al (1999) have shown that community schools in urban areas can be seen as interventions by agencies to assist the poor, children of HIV and AIDS affected families, orphans and girls. Volunteer teachers, usually chosen by the agency itself have run the schools and supplemented government efforts in providing education for all. The study indicates that about 50% of the community schools are found in shanty compounds of cities and another 50% were found in rural areas. The study has revealed that the community schools have been developed in some unplanned townships where the government did not have schools or had no immediate plans to construct schools. They offer the provision of basic education to the many under privileged and neglected and poverty stricken parents. Unplanned settlements include Misisi in Lusaka.

A study by UNICEF (2008) has shown that in Zambia, it became increasingly apparent that the targets set out in 1991 were not met. There was an increase in the number of school age children who were not in school and the majority of the children were girls. Research by United Nations Girls' Education Initiative (UNGEI) – Unicef Zambia (2010) has shown that community schools make education accessible to an estimated 20 per cent of enrolled students at the lower and middle basic education levels and that the efforts have resulted in Zambia being on track to meet the Millennium Development Goal of universal primary completion by 2015.

2.6 RE-ENTRY FOR GIRLS WHO HAVE FALLEN PREGNANT

In her study Beatrice Hamusonde (2003) has indicated that girls who fell pregnant whilst attending school were in the age range of 14 to 20. The majority (78%) were in the age range of 15 to 18. Some of the reasons given for teen pregnancies were that there was a lot of sexual activity among the age group and little use of pregnancy, STIs and HIV and AIDS prevention measures. The study revealed that most female parents with teenage mothers from poor socio-economic backgrounds would have preferred their girls to go back to school but could not afford to pay for the girls' education and meet the costs of the child's food and nanny. The study concluded that most girls with parents with little formal education did not return to school while most of those with higher educated parents did return to school.

Brendan Carmody (2004) has confirmed that the initiative to allow girls who have dropped out of school because of pregnancy to re-enter the system in Zambia brought in positive results. There is an increase in the number of girls returning to school after pregnancy than before the introduction of the policy when the girls were completely disallowed to continue with their education.

Hamusonde (2008) conducted a research evaluation in Mazabuka and confirmed that an outcome of intervention by Plan International Children which trained children in rights monitoring and collection of information on issues on education, rights of girls and the right to healthcare, girls' readmission to school indicated an encouraging effect. The study established that parents who had refused to send their daughters to school after they had become pregnant supported their return to school after the intervention.

Effie Daka (2007) argues that a lack of policy guidelines exists in relation to girls going back to school after delivery. The study indicates that 10 years since inception the majority of the schools in Lusaka did not have the guidelines of the re-entry policy and relied mainly on their own discretion to implement the policy when re-admitting and sending girls on leave. There were two extreme cases of girls who had been re-admitted. This was in the case when one girl went back to school when her baby was just a week old while the other went back when the child was 12 years old. The study established that the girl who chose to go back to school a week after delivery did so to the detriment of her health and the baby's. On the other hand, the girl who went back to school after 12 years after delivery would have spent a long time at home. This would result in the student having to catch up on schoolwork. Such an upward battle, would ultimately lead to poor performance.

The study by UNGEI , Unicef Zambia (2010) concludes that the greater focus on the national re-entry policy to allow girls who have given birth to continue their education has resulted in more girls attending school than before the implementation of the policy.

2.7 ADVOCACY ON EDUCATION OF THE GIRL CHILD IN ZAMBIA

Watkins (2000) indicates that advocacy work and lobbying, plays an important role in putting forward the agenda of girls' education. He comments that the Ministry of Education in Zambia

has been paying special attention to the gender dimension in education, and in particular to the problems faced by girls remaining, and performing in school. He indicates that ongoing initiatives have led to numerous studies, extensive advocacy for girls' education, a wide variety of outreach programmes for sensitizing communities and the general public on gender issues and direct intervention at school level.

The study by UNGEI, Unicef Zambia - (2010) has shown that UNGEI has participated in joint advocacy and continues to assist the Ministry of Education in developing an annual work plan and budget that places emphasis on advancing girls' ability to complete a basic, quality education. It indicates that in 2004, a 'Go Girls Campaign' was initiated in Zambia that included the Ministry of Education, UNICEF, and other local and international non-governmental organizations. The key objectives included raising awareness about education as a catalyst towards achieving gender parity, reinforcing a rights-based approach to education, convincing decision makers that providing quality education for girls also benefits boys and building strategic alliances with key individuals and organizations.

Jennifer Messa (2007) focused on the impact of advocacy work and sensitization on girls education in schools. The study indicates that the parents were mainly sensitized on girls education and its importance by the schools through the Parent Teachers' Associations (PTAs). She has shown that gender differences appear when it comes to household chores done by girls and boys in the home. The study indicates that in general girls did more work than boys. The research made a comparison in Lusaka between a low socio economic area and a high socio economic area of Lusaka urban and has shown that pupils in low socio economic classes of Lilanda and Muchinga did more work compared to those of higher socio-economic classes of Jacaranda and Olympia. It has revealed that girls spent 30% more hours than boys on household chores before going to school. The study indicates that the kind of work done by girls are those of stereotyped female work ie sweeping, cooking, washing plates, bathing the younger siblings. The researcher concludes that the longer time that the girls spent at home doing household chores the more interaction time with parents/guardians and the result is that girls begin to feel that it is their responsibility to perform all the household chores. This makes them feel that their role is in the kitchen.

2.8 THEORETICAL PERSPECTIVE

There have been several theorists who have written on female education. This study was drawn from the following theoretical perspectives.

2.8.1 LIBERAL FEMINIST THEORY

Alison Jagar (1983) has shown that the primary goal of liberal feminist theory is gender equality in the public sphere, equal access to education, equal pay and ending job sex segregation. Liberal feminists believe that these aspects would be achieved through legal changes. Jagar indicates that liberal feminism answers mostly what men want. That is, to get an education, make a decent living and provide for one's family. She asserts that liberal feminists look at how equality in private life impedes or enhances public equality.

One of the first proponents of liberal feminism was Mary Wollstenecraft (1759 – 1797). Her book entitled “A Vindication of the Rights of Women” stressed women's education and rights. She argued that women's natural talents be honoured rather than ignored. Her concern was that girls should be educated to play an equal role in the family and to be good citizens. John Stuart Mill argued in 1867 in “The Subjection of Women” that girls should have the same education as boys.

In 1963, Betty Friedan (1921 – 2006) published “The Feminine Mystique,” which led to the explosion of the second wave of modern feminism. Friedan labeled the resurgent domestic ideology of the postwar era and exposed those who perpetuated it. These included women's magazines, advertising experts Freudan psychologist, social scientists and educators. Her critique of what she called the “romanticization” of domesticity led to the movement of the sex role revolution. Friedan argued that society stifled womens' growth which led to the waste of massive human potential. This resulted in the immense dissatisfaction among women as well as among their families. She also argued that by accepting their inferior status at home, women would fail in their public roles. She advocated for womens' education, equality in the workplace and in the home. She defined womens' problems as broad and structural rather than personal. This liberal feminist argument that for women to achieve equality with men they must have access to education inspires this study.

2.8.2 RADICAL FEMINIST THEORY

Radical feminist theory focuses on patriarchy as a system of power. Patriarchy is a system that is organized in complex relationships based on an assumption of male supremacy. Patriarchy is not only the oldest and most universal form of domination but the primary form. The approach is used to oppress women. Patriarchy subordinates women to be the custodians of domestic labour. Radical feminism aims to challenge and to overthrow patriarchy. This would be done by opposing standard gender roles and the male oppression of women. It calls for the radical reordering of society.

In “Sexual Politics” published in 1969 Kate Millet asserts that patriarchy has oppressed women since the beginning of civilization. She argues that there is an ensuing political relationship between patriarchy and the female sex. She also argues through socialization men are taught to dominate women whilst women are taught to be passive and submissive to men. Millet argues that patriarchy is prevalent and embedded in almost every aspect of culture. Men wield power in every institution, political, educational, financial and other institutions. She also concludes that through social conditioning and socialization, patriarchy leads to making women sexual objects, domestic and sexual slaves for men. Patriarchy relies on the nuclear family as the agent for socialization.

Sandra Acker (1994) argues that radical feminists in education have concentrated mainly on the male monopolization of knowledge, culture and sexual politics in schools. She indicates that critics argue that radical feminism tends to align its approach towards biological reductionism.

Radical feminism’s concept of patriarchy and its continuing power through socialization are relevant to this study.

2.8.3 EMPOWERMENT THEORY

H Lausch (2011) has shown that empowerment theory was first introduced in the civil rights movement in 1975. Thereafter multiple articles discussing empowering the black community emerged leading to the theory being incorporated in other fields. These included social work, community development and involved a focus on marginalized groups, including women. In

1983 the Women's Studies International Forum discussed empowerment of women in "Power and Empowerment."

Lausch asserts that the framework of empowerment focuses on the individual. The World Bank measured empowerment in their World Development Report 2001 by means of using the existence of choice and the achievement of choice. Empowerment is the process of enhancing an individual's capacity to make choices. Women are empowered through education.

2.9 Conclusion

Fifteen years ago, Kane (1995) confirmed that the educational systems in most countries were created for boys – not intentionally, but the effect is the same. The student was viewed as a person who had time to study because his work at home was not essential in the household; who was not physically, culturally, or spiritually endangered in the school setting; who was not expected to marry early or become pregnant; who functioned in an atmosphere of intellectual respect for his abilities; who had appropriate textbooks that reflected his concerns in life; who was taught by people like himself who acted as a role model. The student was a boy.

UNGEI, Unicef Zambia (2010) indicates that it is difficult to pinpoint a few causes for the persistent gender gaps in education. Cultural constraints, entrenched attitudes and gender stereotypes are interwoven with natural disasters, poverty and a high AIDS prevalence. A systemic shortage of qualified teachers impacts both girls' and boys' education. The study has established that underfunding from public resources, leading to inadequate facilities, violence, exploitation, abuse and discrimination, low inspiration for schooling and an absence of role models have had a negative impact in achieving gender parity in education.

The review of the literature has shown that various works have been done on girl's education internationally and in Zambia. It can be concluded that the importance of the girl's education is recognized the world over. The gender differences and preferences in the perceptions and practices towards sending the boy and the girl to school still remain significant in the literature reviewed. Investigations regarding factors in parental attitudes, the socialization of the children in the home, the practices in sending the children to school related to the socio economic status of the parents have not been exhausted in detail. Working from the literature reviewed, the research has attempted to focus on the distinct social classes to assess the differences and the

similarities in the perceptions, attitudes and practices of parents towards sending the girl to school. The outcomes would serve as a means of identifying factors that would need particular attention in the promotion of girls' education.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

This chapter presents the research methodology used in the study. It discusses the sources of data and the instruments used for data collection. It also outlines some of the problems encountered during data collection.

3.1 STUDY DESIGN

This section outlines the study design that was used in the research.

3.1.1 SURVEY RESEARCH DESIGN

In order to come up with the most representative results, the survey research design was selected for the study. The different attitudes, perceptions and practices of sending female children to formal education was investigated. It was a case study comparing two socio economic areas ie. a high cost and a low cost area of Lusaka.

The study was descriptive and met the objectives by describing the local peoples' perceptions and practices as regards the girl child education. The study collected both quantitative data for statistical analysis and qualitative data for analysis of perceptions. It focused on perceptions and practices of sending female children to school in Roma and in Misisi.

3.1.2 STUDY SITE

The study sites comprised a high and a low density residential area. The selected sites were Roma which is a low density, high cost suburb (approx. population 35,000 people- Census 2000) and Misisi which is a high density, low cost unplanned settlement (population 100,000, Census 2000).

The selection of Roma was done using the information collected from the Ministry of Lands, Section 31 –the Lands (Ground rent and fees Regulations by the Minister Statutory Instrument 18 of 1997 CAP 184 First Schedule (Regulation 2) which lists Roma as a low density, high cost area of Lusaka. Roma is a quiet residential area comprising of large and massive houses with high security wall fences. The residents in this area are mainly high income earners such as landlords, top executives and big business owners.

The selection of Misisi was done using the World Bank Report on the Sanitation Status of Lusaka (2002) which rates Misisi as a high density, low income and low cost unplanned settlement.

Misisi is an unplanned settlement comprising of inconsistently built houses that follow no particular pattern. The compound is characterised by erratic social amenities such as poor water supply, poor garbage and drainage systems. The residents are mainly small business owners, domestic servants, low income earners and the unemployed. The sites were selected in order to distinguish the attitudes between the two socio-economic groups.

3.1.3 STUDY POPULATION

The study population were parents and guardians who had school going children regardless of the sex of the children in Roma and Misisi.

3.1.4 SAMPLING PROCEDURE

A sampling framework of 500 homes for each area was obtained from the Resident Development Committee Chairpersons (RDCs). The target population was a parent or a guardian of school going children in each of the homes. Purposeful sampling was done by selecting the first 100 homes in Roma and in Misisi where there were parents or guardians of school going children from the 500 homes in each sampling framework. 200 respondents took part in the survey combined from both areas.

The recruitment of the participants for the focus group discussions was done using purposive selection of women and men in Roma and Misisi selected from the original sample group of those who took part in the survey. The participants were selected using written invitations to the first twenty participants in the original sample from both areas. The researcher was seeking to gain an in-depth account of the perceptions and practices of the parents and guardians of the school going boys and girls. The deliberations were captured on audio cassette and notes taken at each sitting.

3.2 DATA COLLECTION

Data collection was done by the researcher and two research assistants. The team comprised of two females and one male. Questionnaires were distributed and four focus group discussions were conducted by the researcher with the help of the two research assistants.

Data collection involved primary data as well as secondary data. Primary data was used to fulfill the aims of the research and to answer precise questions raised in the research. Secondary data was sourced from the records of previously done research, from books, newspapers, brochures, the internet, pamphlets and documents with topics concerning the study topic.

3.2.1 QUESTIONNAIRE

Structured questionnaires were distributed to all 200 families. Close ended and open ended questions were used in the questionnaire providing both quantitative and qualitative data. Questions were specific to the situation, unambiguous and simple to comprehend. In order to find out the validity and relevance of the questions, the questionnaires were pretested in Emmasdale residential area to 10 parents two months before the actual fieldwork commenced.

3.2.2 FOCUS GROUP DISCUSSIONS

The focus group discussions were conducted using a focus group guide which had been pretested with 10 parents in Emmasdale residential area and revised in order to arrive at an appropriate and final instrument.

Focus group discussions were conducted in order to gather qualitative data and gain more insight on the views of the respondents. By using a focus group guide, each residential area had two focus group discussions (comprising of both men and women). Each meeting had 10 participants in Roma and in Misisi. In total four focus group discussions were conducted with a total number of 40 participants.

Seven males and three females participated in one group discussion and seven males and three females in the other group discussion. The total number of participants in the focus group discussions conducted in Roma was twenty. Two males and eight females participated in one group discussion and three males and seven females in the other group discussion. The total number of participants in the focus group discussions conducted in Misisi was twenty. In each

residential area ie Roma and Misisi, the discussions were held in English and Nyanja, although the residents in Misisi expressed themselves more in Nyanja.

Each focus group discussion lasted one hour with intervals of 15 minutes for the participants to have some drinks and snacks.

3.2.3 DATA MANAGEMENT

Quantitative data were analyzed using SPSS Version 11.0. MS Excel was used for presentation of tables, graphs and pie-charts. The analysis of qualitative data collected through focus group discussions and data collected through open ended questions were itemized by identifying the common themes in each response. Individual comments during the discussions were categorized by sex and by the two socio economic classes. Quotes to express a particular view were written down.

3.2.4 PROBLEMS ENCOUNTERED DURING DATA COLLECTION

The most serious problems were encountered in Misisi. This was caused by the fact that the research was carried out during the onset of the rain season. The area was difficult to navigate even on foot as the roads were flooded and muddy due to the poor drainage system. This slowed down the researcher's timeline as only a few questionnaires were distributed per day as compared to the anticipated numbers.

Misisi is a high density, low cost area with most of the residents being unemployed. The residents blatantly told the researchers and the assistants that they suspected them to be Satanists. The high levels of poverty were manifested when some of the people solicited for food before being interviewed or given a questionnaire. The people in Misisi lack security in terms of a police post, so the researcher and the assistants were viewed with a lot of suspicion. This resulted in some people being aggressive and unfriendly.

Roma on the other hand posed difficulties as the residents were in most cases absent from their homes or were preoccupied with personal businesses so that the researchers made numerous attempts in order to gain an audience with them. The collection of questionnaires from both areas also proved to be a challenge as these were attended to at a slower pace than anticipated. Due to the persistence of the researcher and the assistants, all the 100 questionnaires from Roma

and the 100 questionnaires from Misisi were collected respectively. In both areas the focus group discussions took longer than anticipated as the participants arrived more than 30 minutes late from the agreed time.

3.2.5 ETHICAL CONSIDERATIONS

The study took ethical considerations into account by informing the respondents that their participation was purely voluntary and they were free to opt out of the study should they so wish. The respondents were informed before they participated that the data collected would be kept confidential and that the information provided would be anonymous.

CHAPTER FOUR

4.0 FINDINGS OF THE RESEARCH

4.1 Introduction

The United Nations Convention on the Rights of the Child (1989) states that, “Both parents, and guardians are responsible for the upbringing and development of their children. Parents and guardians must give their children a safe home, food, clothing, schooling and protection.” The child’s survival and socialization process begins in the home. This chapter outlines the background and characteristics of the respondents, the findings in terms of the respondents’ sources of information on girl child education, their beliefs and attitudes about the importance of girls’ education, their practices regarding sending children to school and aspects of how they socialize the girls and boys in the homes.

4.2 RESPONDENTS BACKGROUND INFORMATION

This section disaggregates and compares the respondents’ background information in Roma and Misisi. One of the parents/guardians was spoken to in every case.

4.2.1 RESPONDENTS’ SEX AND AGE

The following table outlines the results in Roma and in Misisi.

Table 1: Respondents sex and age in Roma and Misisi

Roma		Misisi		
Respondent	Frequency		Frequency	
Male	52%		25%	
Female	48%		75%	
Total	100%		100%	
Age	Male	Female	Male	Female
20-30	9	3	11	32
31-40	22	15	12	21
41-50	11	28	1	11
above 50	10	2	1	11
Total	52	48	25	75

Source: Survey Questionnaire

A total of 52 males and 48 females took part in the survey in Roma representing 52% males and 48% females taking part. A total of 25 males and 75 females took part in the survey in Misisi representing 25% males and 75% females taking part.

The respondents were asked their ages by sex in both areas. It was found that the highest number of the respondents taking part in the survey in Roma were aged 41 - 50 years disaggregated as 11 males and 28 females. The lowest were those aged 20 – 30 years who were 09 males and 03 females and above 50 who were 10 males and 02 females.

The results were that the highest number of respondents who took part in Misisi were aged 20 - 30 years and were 11 males and 32 females. The lowest were those aged 41 - 50 years who were 01 male and 11 females and above 50 who were 01 male and 11 females.

Table 1 shows evidence that there were more males taking part in the survey than females in Roma. The opposite occurred in Misisi where the difference was wide with more females taking part in the survey than males. The gender disaggregated information also shows that the number of females who were younger than the males were higher in Misisi than in Roma and this could be attributed to the fact that women in Misisi start their families earlier than in Roma. Alternatively, it could be that these are relatively young couples, who had just began their lives.

Table 1 illustrates that the population of the respondents in Roma were older than the respondents in Misisi. The difference could be attributed to the fact that in Roma the respondents were older and could have made savings to afford the rent or own their own houses. According to Knight Frank Estate Agents (2010), the purchase price of houses in Roma is K350million and above and the rentals are at K2million per month and above depending on the size whilst the cost of houses in Misisi is K15million and above and rentals are at K400,000 for an electrified house and K150,000 without electricity depending on size.

4.2.2 RESPONDENTS' LEVEL OF EDUCATION AND EMPLOYMENT STATUS

The researcher wanted to find out the level of education and the employment status of the respondents in the survey in Roma and in Misisi by sex.

The following were the results for Roma.

Table 2: Respondents' levels of education and employment status, Roma and Misisi

	Roma				Misisi			
	Respondent		Respondent		Respondent		Respondent	
Level of education	Males		Females		Males		Females	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Primary	1	2	3	6	12	5	4	5
Secondary	4	8	23	48	10	3	2	3
Tertiary	47	90	17	36	2	0	0	0
Nil education	0	0	5	10	1	92	69	92
Total	52	100	48	100	25	100	75	100
Employment status								
Formal	29	56	15	31	12	48	4	5
Self	13	25	26	54	10	40	2	3
Retired	7	13	2	5	2	8	0	0
Unemployed	3	6	5	10	1	4	69	92
Total	52	100	48	100	25	100	75	100

Source: Survey Questionnaire

Table 2 illustrates that 01 male represented by 2% and 03 females represented by 6% in Roma had attained primary education only. Four males represented by 8% and 23 females represented by 48% had attained secondary education, while 47 males represented by 90% and 17 females represented by 36% had attained tertiary education. There were 05 females represented by 10% who had not attained any education. There were more males who had attained tertiary education than females (90% compared to 36%). There was a high number of females who had not attained any education at all in Roma township compared to males (10% compared to 0%). The results could be attributed to the pervasive issue of males getting a better education than females which in many instances has been found to be an acceptable norm.

The table illustrates that 29 males in Roma represented by 56% and 15 females represented by 31% were employed. Thirteen males represented by 25% and 26 females represented by 54% were self employed. Seven males represented by 13% and 02 females represented by 5% were retired. Three males represented by 6% and 5 females represented by 10% were unemployed. There were more males in Roma than females in formal employment (56% compared to 31%). There were more females than males in self employment (25% compared to 54%).

The fact that more males were in formal employment than females is a direct result of the gap in the levels of education. Formal employment requires certain qualifications, and is usually offered according to certain levels of education and is regulated, whilst self employment depends more on abilities, talents and is unregulated.

The results for Misisi compound were as follows:

Table 2 illustrates that 12 males represented by 48% and 04 females represented by 5% in Misisi had attained primary education. Ten males represented by 40% and 02 females represented by 3% had attained secondary education, while 02 males represented by 8% and zero females represented by 0% had attained tertiary education. There were 69 females represented by 92% who had not attained any education. One male represented by 4% had not attained any education. There was a higher number of females who had not attained any education at all in Misisi than males (92% compared to 4%). The table has shown that there was a higher number of females who had not attained any education than males in Misisi.

The result for the higher number of females not attaining an education in Misisi than males could be attributed to the same reason as that in Roma where males got better education than females.

The result for the respondents in Roma and in Misisi is similar to what the Zambia Demographic Health Survey has shown that, “Overall, the level of education in Zambia is higher among men than women”, (Central Statistics Office, 2007). The reasons generally highlight a gender imbalance in females attaining an education promulgated by entrenched cultural practices and beliefs and interest in male superiority.

The table illustrates that 03 males in Misisi represented by 12% and 02 females represented by 3% were employed. Nine males represented by 36% and 28 females represented by 37% were self employed. None of the males and females were retired. Thirteen males represented by 52% and 45 females represented by 60% were unemployed. The table shows that there were more females not in employment than males in Misisi (12% compared to 3%). It also illustrates that there were more respondents in self employment than in formal employment (36% males, 37% females in self employment compared to 12% males, 3% females in formal employment). The

low number of females in formal employment can be attributed to the high number of females not attaining a formal education.

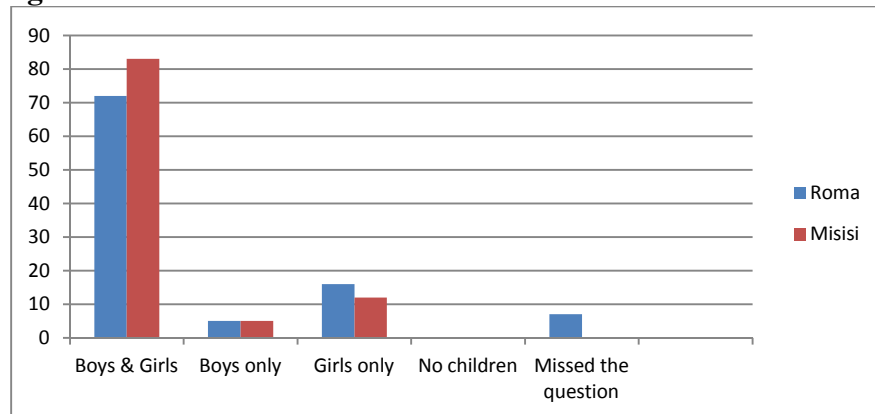
In comparing the two areas, there was a big contrast in the levels of education and employment status. Tables 2 illustrates that the majority of the respondents in Roma attained tertiary education and the majority were employed. The table illustrate that the majority of the respondents in Misisi attained primary education and the majority of the respondents were unemployed.

The results reveal that in Roma and in Misisi the majority of the respondents not educated were females as compared to the males. This in turn resulted in fewer females in formal employment than males in both areas. The results further highlight that there was a difference in the employment levels as there was a higher number of respondents in formal employment for the high income area than the low income area. This shows a difference in the impact of education on employment in the two socio economic areas.

4.2.3 SEX OF CHILDREN

The researcher asked the respondents to state the sex of their children.

Figure 1: Sex of children- Roma and in Misisi



Source: Survey Questionnaire

Figure 1 shows that 16% of respondents had only girls in Roma whilst 5% had boys only. Seventy two percent had boys and girls in their homes. Twelve percent of the respondents had only girls in Misisi whilst 5% had boys only. Eighty three percent had boys and girls. Seven percent missed or did not answer the question in Roma. All the respondents in Misisi answered the question.

The ZDHS (2007) states that in 2000, the life expectancy at birth in the Zambian population for males was 48% and 52% for females. The report goes on to say that childhood mortality data show differentials between female and male children. Male children are more likely to die than female children. For example, approximately 151 male children per 1,000 births are likely to die before their fifth birthday, compared with 124 per 1,000 female children. Infant mortality for males and females is 66 and 55 deaths per 1,000 births, respectively. This could have led to the findings that the occurrence of girl children was higher than that of boy children in Roma and in Misisi.

4.3 SOURCES OF INFORMATION ON GIRL CHILD EDUCATION

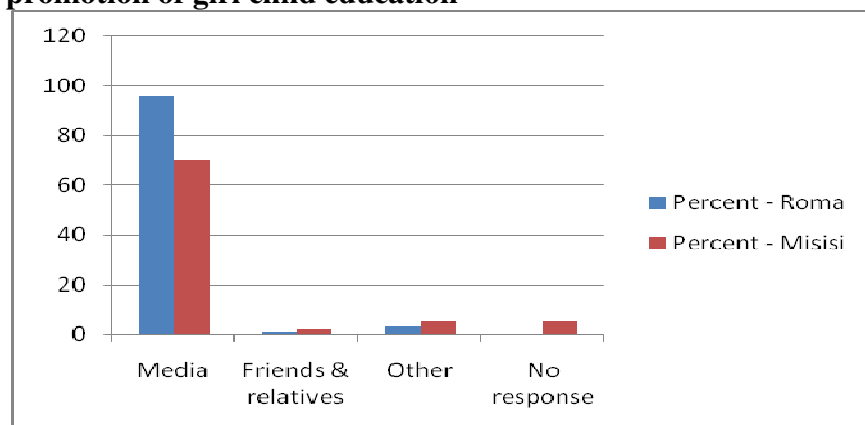
4.3.1 Introduction

Access to information is essential to increasing people's knowledge and awareness of what is taking place around them, which may eventually affect their perceptions and behavior (ZHDS CSO 2007). Technological advances have made it possible for information to be disseminated in various forms. The media (ie through radio, television, newspapers and internet etc) plays a major role in informing the public on various issues. Other channels of information sharing are through fairs, friends or relatives, the school, church and other gatherings. This section highlights the results of the comparison between Roma and Misisi on the sources of information and opinions on girl child education.

4.3.2 GOVERNMENT'S PROMOTION OF EDUCATION OF THE GIRL CHILD

The researcher was interested in finding out if the government's promotion of education of the girl child had reached the parents/guardians. They were given three options of modes of communication. The respondents in Roma and Misisi were asked if they had heard about the government's promotion of girl child education and through which mode of information. Hundred percent of the respondents in Roma said they had heard about it, 96% of the respondents in Misisi said they had heard about it. Figure 2 illustrates their responses on the mode of information.

Figure 2: Comparison between Roma and Misisi on mode of information on government's promotion of girl child education



Source: Survey Questionnaire

Figure 4 illustrates that 96% of the respondents in Roma said they heard the information from the media, 1% said they heard it from friends or relatives, 3% said they heard it from other means such as pamphlets. Ninety percent of the respondents in Misisi said they heard the information from the media, 4% said they heard it from friends or relatives, 2% said they heard it by other means such as pamphlets. Four percent of the respondents in Misisi did not answer or missed the question.

The respondents in Roma and in Misisi said they heard about girl child education and its importance mainly through the media. The female respondents in Misisi thought the use of other means such as drama, visitations by advocacy groups to strategic places such as schools, clinics and churches could be used as means of reinforcing the information on the importance of girl child education as some parents had heard the message but did not accept by putting more preference in educating the boy before the girl (Source: Focus group discussion).

The respondents in Roma said that girl child education information played a vital role in the mindset of parents as far as sending the girl to school. The majority of the respondents in Roma and the majority in Misisi thought that though the public had received enough sensitization on the importance of girls' education, the government should still continue encouraging it more especially the re-entry policy after a girl had dropped out of school due to pregnancy which had unanimous support.

Some male and female respondents in Roma and in Misisi thought of other interventions such as putting up a policy of forcing parents to send their girl children to school before the boy as mandatory in homes. There were more females than males in both areas advocating for such an intervention. This could be attributed to the fact that the females perceived the males as the decision makers in homes and would probably pick on sending the boy to school in preference to the girl. A policy or law on sending girls to school would leave the men with no choice but to abide by it. Beatrice Hamusonde (2003) found that mothers with girls who had fallen pregnant sent them back to school in the high and middle socio economic area. The females in the low socio economic area were keen to send them back to school if they could afford to. This shows that women did not accept that girls should have inferior education and acknowledged the importance of girls' education.

4.3.3 Conclusion

It was found that in Roma and Misisi the media was the major mode of information on the importance of educating the girl.

4.4 BELIEFS AND ATTITUDES ABOUT THE IMPORTANCE OF GIRLS' EDUCATION

4.4.1 Introduction

This section looks at the findings and compares Roma to Misisi as regards the respondents' beliefs and attitudes towards the importance of girls' education in Roma and in Misisi.

4.4.2 WHY GIRLS' EDUCATION IS IMPORTANT

The respondents were asked to pick the best option as to why girls' education was important if they did think so. Table 3 illustrates their responses.

Table 3: Reasons why girls' education is important – Roma and Misisi

Roma	Future use for a positive/successful life		Promotes gender equality		Contributes to national development		Reduction of drop-outs and loafers		No response	
Respondent	Number	Percent	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Male	31	59%	10	19%	5	10%	4	8%	2	4%
Female	41	86%	5	10%	2	4%	0	0%	0	0%
Misisi										
Male	10	40%	2	8%	3	12%	8	32%	2	8%
Female	57	76%	4	5%	12	16%	2	3%	0	0%

Source: Survey Questionnaire

The researcher chose the following thematic areas in explaining the responses in Roma and in Misisi.

4.4.2.1 Future use for a positive/successful life

Table 9 shows that there were more females than males in Roma who thought girls education is important for future use for a positive/successful life as there were 31 males represented by 59% and 41 females represented by 86% . Some females in Roma said,

“Girls education is important as girls tend to appreciate the efforts of the parents in educating them and hence have stronger ties with their families after they complete school and start to work.”

Another female respondent in the same area said, *“The girl will always remember to budget for her parents’ expenses when she gets her salary especially in helping out with groceries for her mother’s kitchen.”*

Some male respondents in Roma said, *“Girls education is important as it will help the girl to have a better life for herself and her extended family in the future.”*

There were more females than males in Misisi who thought girls education is important for future use for a positive/successful life as there were 10 males represented by 40% and 57 females represented by 76%. Some female respondents agreed with each other and said in Nyanja:

“Mwana mukazi saibala makolo bake kanga akwatiliwe kunthango naku nakugwila nchinto mu boma. Ndiye chifukwa afunika ku phunzila,” meaning, “a girl child does not forget where she comes from even when she is married off in the future or be working in the government. That is the reason she should be educated”.

They said their daughters would be able to look after them in old age.

Some female respondents in Misisi compared their sons to their daughters and said in Nyanja, *“Mwana mwamuna ayibala makolo bake naku ikanzelu ku makolo yamukazi wake aka kwatila, uyu ni mwambo, suwungayi yone ngwee ku mwana mwamuna ngati asebenza. Mwana mukazi akumbuka makolo bake,”* meaning, “culturally when our sons marry and start working they concentrate on looking after the family of the wife, as parents we are not expected to get any money from our sons. The girl will always remember her own parents.”

There were some male respondents who saw girls’ education as important for future use for a positive/successful life for the girl herself though they also mentioned her extended family as well in Roma. Most of the parents in both areas linked the future use for a positive life for themselves and not for the girl. The respondents who picked on the option such as promotion of gender equality could have considered the benefit for the girl.

4.4.2.2 Promotion of gender equality

There were more males than females in Roma who thought girls education is important as it promotes gender equality as there were 10 males represented by 19% compared to 05 females represented by 10% who were in agreement. Some male respondents said in Roma,

“Educating a girl means she will be able to compete with the boys and have equal opportunities for job search with the boys.”

Another male respondent said,

“Gender equality can only be achieved if the girl and the boy are both educated. And so girls’ education is important just as boys’ education.”

A female respondent said,

“Girls’ education is important as the girl will be able to assist in the home equally with her husband and they will help each other.”

There were more males than females in Misisi who thought girls education is important as it promotes gender equality as there were 02 males represented by 8% and 04 females represented by 5%.

A male respondent said in Nyanja,

“Mwana mukazi aka phunzila balingana na mwamuna mukugwila nchito” meaning, “When a girl is educated they become equal with the boy in carrying out their duties as workers”.

A female respondent said in Nyanja, *“Mwana mukazi aka phunzila savuta mwamuna wake munyumba ndaba akwanisa vonse monga mwamuna”*, meaning “When a girl is educated she does not bother her husband as she is able to manage on her own and is equal with her husband”.

4.4.2.3 Contributes to national development

There were more males than females in Roma who thought girls education is important as it promotes national development as there were 5 males represented by 10% and 2 females represented by 4%.

A male respondent in Roma said,

“When you educate a girl, you educate a nation and so girls education is important.”

Other male respondents said,

“When girls are educated there is a trickle down effect as they in turn will endeavour to educate their fellow females and the nation will benefit in having educated women.”

A female respondent said,

“The nation benefits when the girls are educated as they are sources of national development as they are hard working and they are at the core of the social development of the nation.”

There were more females than males in Misisi who thought girls education is important as it promotes national development as there were 03 males represented by 12% and 12 females represented by 16%.

Some female respondents said in Nyanja, *“Mwana mukazi aka phunzila athandiza ziko kuyenda kuntangu mosiyana siyana,”* meaning “When you educate a girl, she is able to help develop the nation in many different ways.”

Another female respondent said in Nyanja,

“Boma lima limbikila kuti bana bakazi baphunzile ndaba liziba kuti bakazi bathandiza mwambili loko mu khunkala mosadwala dwala, mukupunzila, mukugulisa namuku kula kwa chalo chonse,” meaning, “The government is aware that when girls are educated the nation will go forward in national development in terms of health, education and economic growth.”

There were more males in Roma than females who thought girls education is important as it promotes national development. This can be attributed to the fact that the males in the higher socio economic area viewed girls' education as an integral part in the development of the entire nation. The beneficial aspects to the nation that educated girls would bring appealed more to the males than females.

4.4.2.4 Reduction in the number of school drop outs and loafers

There were more males than females in Roma who thought girls' education is important as it reduces school drop outs and loafers as there were 04 males represented by 8% and 02 females represented by 4%.

Some male respondents said,

"Girls' education is important as it reduces on school drop outs. You will find that it is mostly girls who are first to drop out of school and stop school than boys due to various reasons but if they are encouraged to stay in school the drop out rates and loafers in the country will reduce."

A female respondent agreed with the sentiment and said,

"National drop out rates will reduce if girls' education is encouraged and the number of loafers will reduce."

Two males represented by 4% missed or did not answer this question.

There were more males than females in Misisi who thought that girls education is important as it reduces school drop outs and loafers as there were 08 males represented by 32% and 02 females represented by 3%.

Some male respondents in Misisi said in Nyanja,

"Bana bakazi bayenela kuyenda kuphunzila ndaba bamapaka bamene bankhala chabe nakufuno kwatiliwa" meaning, "It is important for girls to get educated to reduce on drop outs as the girls become so many and they begin to look for marriage mates".

A female respondent said in Nyanja,

"Ngati bana bakazi sibaphunzila bapaka naku tenga ma mimimba kulibe vi kwati", meaning, "If girls do not get educated, the number of school drop outs increases and they end up getting pregnant without getting married and so it is important for girls to get educated."

Two males represented by 8% missed or did not answer the question.

4.4.3 Conclusion

The belief that there are positive consequences in educating a girl and that when a girl attained an education the parents would also benefit in the future as she would keep them in mind and support the family where she came from was common with the male and female respondents in both areas. The majority of the parents related the positive life for themselves and not for the girl. The results therefore, show a consolidation of the rich and poor on self interest as a major incentive for sending a girl to school.

Though there were more respondents in Misisi who thought girls education is important for national development, there were some respondents in Roma who also agreed with the view. There were more respondents in Misisi than in Roma who thought girls' education was important as it reduced on school drop-outs. Both male and female respondents in Misisi thought school dropouts would reduce as girls were the majority of school drop outs and loafers. There were a few male and no female respondents in Roma who thought girls education would reduce school dropouts.

The above results show that the highest number of the respondents in Roma and in Misisi thought girls' education is important for future use for a positive life for themselves and not for the girl alone. The concept of gender equality was more pronounced in the higher socio economic area than in the lower socio economic area as there were respondents in Roma who thought girls' education is important as it promotes gender equality. The respondents in both areas linked gender equality to the work place and also to marriage.

Some of the respondents in both areas still thought that girls' education is important as it contributes to national development. This was common in the poorer area where 12% males compared to 10% males in the richer area and 16% females in the poorer area compared to 4% females in the richer area thought so. In both areas the reasons advanced for this was in the interest of the larger community.

The respondents in the poorer areas did think of girls' education as important for the reduction of drop-outs and loafers as loafers and drop-outs were not uncommon in their areas. This illustrates

the difference in opinions according to class. The rich who were more educated did not think of reduction of drop-outs while the poorer less educated linked it to the reduction of loafers.

4.4.4 CHOICE OF SENDING A BOY OR A GIRL TO SCHOOL

As a follow up question to the importance attached to girls' education the researcher asked the respondents which child between a girl and a boy the respondents would send to school, if hypothetically they had serious financial constraints.

The following were their responses by sex.

Table 4: Choice of sending a boy or a girl to school – Roma and Misisi

Choose girl					Choose boy				
Respondent	Roma		Misisi		Respondent	Roma		Misisi	
	Number	Percent	Number	Percent		Number	Percent	Number	Percent
Male	4	8%	5	20%	Male	48	92%	20	80%
Female	10	21%	22	29%	Female	38	79%	53	71%

Source: Survey Questionnaire

Table 4 illustrates there were more females than male respondents in Roma who felt they would choose a girl as there were 04 males represented by 8% and 10 females represented by 21%.

There were more females than male respondents in Misisi who felt they would choose a girl as there were 05 males represented by 20% and 22 females represented by 29%.

The above results show that there were more females in Roma and in Misisi who chose the girl. Both female and male respondents in Roma and in Misisi gave similar sentiments of choosing the girl as those given in the importance of sending the girl to school being that of self interest as a major incentive.

Table 4 shows that there were more males than female respondents in Roma who felt they would choose a boy as there were 48 males represented by 92% and 38 females represented by 79%.

The table shows that there were more males than female respondents in Misisi who felt they would choose a boy as there were 20 males represented by 80% and 53 females represented by 71%. The results show evidence that there were more male and female respondents in Roma and in Misisi who chose the boy.

The arguments brought out during the focus group discussions by some female participants in Roma who said that choosing between a boy and a girl as who to send to school first was difficult included the following sentiments;

“Children regardless of gender are equal and therefore, have a right to education. Educating a girl is the same as educating a boy and when the children are educated they will be able to excel and get well paying jobs.”

A male participant said that,

“The girl’s future needs to be considered first. No one would want his child to be uneducated just because she is female. It is the parents’ obligation to educate the child regardless of the gender and therefore the girl child’s education is equally important. On the other hand educating the girl could be considered a waste of time if the child gets involved in bad company and does not see the value of education. In such a case, it would make more sense to educate a boy than a girl.”

Both male and female participants in Misisi also argued in Nyanja that,

“Bana bakazi sibafunika kusiya kuyenda ku sukulu ndaba si mungazibe amane angakusungeni kuntangu. Bana bakazi sibafunika kunkala bosa phunzila, ndiye chifukwachake bankala ma hule. Ngati baphunzila ba sunga banja”, meaning, “Girls should not be left out of going to school because you can never know who will be the breadwinner in the future. When the girls are educated they will look after the family. If the girls are left out of going to school they will end up going into prostitution.”

Some male respondents in Roma who chose the boy said,

“Boys are smarter than girls.”

Two males in Roma said,

“The boy is the breadwinner and head of the family so he needs to be educated.”

Some female respondents in Misisi who chose the boy said in Nyanja,

“Banabamuna ndiye makolo, ngati samphuzila ninsi banja yisila”, meaning, “The boy is the future of a clan. If they are not educated, it means it is the end of the clan.”

Two male respondents said in Nyanja, *“Mwana mwamuna aka phunzila anga phunzise bafana bake,”* meaning, “when the boy gets educated he in turn can educate his siblings.”

4.4.5 Conclusion

Despite the class difference, the respondents in Roma and in Misisi chose sending the boy to school. Some of the reasons given seemed to contradict the reasons for choosing the girl as the one who would look after the parents' self interest as an incentive. The majority of the male and female respondents in the two areas still chose the boy. Educating a boy before the girl was higher in both areas.

The results in Jennifer Messa's research (2007), on attitudes to sending boys and girls to school in a low economic social class and a high economic social class in Lusaka had concluded that some parents still attach more importance to the education of the boy child as evidenced by the reactions of parents in the sample in the high and the low economic class when they were asked a question on whom they would pay for school fees in times of economic crisis. The study indicated that the majority of the parents chose the boy giving the reason that they considered the boy to be superior to the girl. The implications were that although parents accepted that it was important to educate girls, some still attached more importance to the education of the boy.

The results for this study have shown that the values have not changed much though the number of respondents in the low socio-economic area of Misisi (20% male and 29% females) was greater than in Roma (8% males and 21% females) who favoured the girl. The reason could be the rationale of self interest as an incentive for the parents that the poor chose the girl instead of the boy. They could have linked the fact that women engaged in enterprising activities and were hard working despite being without formal education and so could use it more. The women in Misisi wanted more education for their daughters than they received themselves. This is similar to what Beatrice Hamusonde (2003) found where most women in the poor areas desired that their girls go back to school after pregnancy but were hindered due to their economic inability to afford to pay for the nanny and for the baby's food. The fact that there were more female respondents in both areas than males who chose the girl highlights a consolidation of results and can be attributed to the unified ideas the women had regardless of socio class. The same can be said about the males who were the majority in both areas choosing the boy regardless of class.

The result which stood out as a consolidation were the fact that boys were still preferred over girls in both areas when choosing who to send to school. This indicates that many parents, regardless of their socio-economic background still favoured sending the boy to school than the

girl. The results show that the patriarchal assumptions are still strong among women and men although they are being questioned by some women. Kate Millet argued that patriarchy is prevalent and embedded in almost every aspect of culture. The results in both areas indicate the influence that patriarchy still exerts on Zambian society.

4.4.6 GIRLS ATTENDANCE IN PRIMARY AND SECONDARY SCHOOL

The respondents in Roma and in Misisi were asked if they thought primary education was enough for girls. All 100 respondents in Roma thought it was not enough representing 100%. Ninety five percent of the respondents in Misisi thought it was not enough for a girl to get to primary education only whilst 2% of females and 3% males thought it was enough.

As follow up questions, the researcher asked the respondents what their anticipated levels of education for their girls was. They were asked if they thought grade twelve level of education was enough or further education/tertiary level was necessary for their girls. They were also asked to give reasons for their answers.

The tables below illustrate the results by sex.

Table 5: Anticipated levels of education for the girls - Roma

Roma	Grade twelve level of education was enough		Further/Tertiary education was necessary	
Respondent	Number	Percent	Number	Percent
Male	2	4	50	96
Female	3	6	45	94

Source: Survey Questionnaire

Table 5 shows that 02 male respondents represented by 4% and 03 females represented by 6% in Roma thought that grade twelve level of education was enough for the girl whilst 50 males represented by 96% and 45 females represented by 94% thought that further/tertiary education was necessary for the girl. There were more females than males who thought grade twelve level of education was enough for girls.

A female respondent said,

“If the girl attains and finishes school up to grade twelve it is enough for her to begin to look for employment.”

A male respondent said,

“It is enough for a girl to finish school up to grade twelve as she will become marketable for would be suitors to marry her.”

There were more males than females who thought further/tertiary education was necessary. Some male respondents disagreed with grade twelve as enough for a girl and argued that,

“The market for employment is very tough these days. A girl will need to attain further education after grade twelve and go to college in order to find a decent job in the future.”

Some female respondents argued that,

“The girl needs to go for tertiary education in order to compete favourably in the employment market.”

The majority of the respondents thought further/tertiary education was necessary for the girl.

Table 6: Anticipated levels of education for the girls – Misisi

Misisi	Grade twelve level of education was enough		Further/Tertiary education was necessary		No response	
Respondent	Number	Percent	Number	Percent	Number	Percent
Male	20	80%	4	16%	1	4%
Female	68	91%	7	9%		

Source: Survey Questionnaire

Table 6 shows that 20 male respondents represented by 80% and 68 females represented by 91% in Misisi thought that grade twelve level of education was enough for the girl whilst 04 males represented by 16% and 07 females represented by 9% thought that further/tertiary education was necessary for the girl. One male respondent represented by 4% did not answer or missed the question. There were more females than males who thought grade twelve level of education was enough for girls.

Some female respondents in Misisi said in Nyanja,

“Mwana akayenda ku skulu nakufikisa grade 12, ninsi kwasila ayamba ku funafuna nshito. Mulungu adalisa,” meaning that “when a child completes grade 12, she is ready to start looking for work. God has blessed you.”

Some male respondents said in Nyanja,

“Mwana akayenda mu town ku funa nchito aza ipeza ngati anisiliza school kuposa nawamene sana silize skulu kufwika mu grade twelve”, meaning, “when the child goes looking for work in town they will find work if they have completed school than those who have not completed up to grade twelve.” He added that this applied to girls and boys.

Some male and female respondents in Misisi said,

“Akasila grade twelve, ndalama zomupeleka kuma course ninsi zasila. Kulibe ma course yamahala, chawama ayenda kufuna nchito akasiliza skulu mu grade twelve,” meaning, “the children could end at grade twelve because we cannot afford to send our children for further education to do courses. There are no free courses, it is better the child goes looking for work after completing grade twelve.”

There were more males than females who thought further/tertiary education was necessary. Some male respondents said in Nyanja,

“Nchito zipezeka mwachidule ngati mwana ayenda ku course,” meaning, “jobs are easier to find if the child has been to college.”

A female respondent said in Nyanja,

“Chikondwelesa ngati mwana mukazi ayenda ku course ndaba apeza nchito mwachidule nabomukwatila bapezeka mwachidule,” meaning, “it’s a joy when a girl attends tertiary education as she will be able to find work quicker and also she will find a suitor to marry her quickly.”

The comment by the male respondents could have meant that they knew more about work and qualifications and could have been more ambitious for their daughters. The female respondent linked the ability for the girl to find work as an attraction for a suitor to marry her quickly.

Table 7: Anticipated levels of education for the boys – Roma

Roma	Grade twelve level of education was Enough		Further/Tertiary education was Necessary	
Respondent	Number	Percent	Number	Percent
Male	0	0	52	100
Female	1	2	47	98

Source: Survey Questionnaire

Table 7 shows that none of the male respondents and 01 female represented by 2% in Roma thought that grade twelve level of education was enough for the boy whilst all the males represented by 100% and 47 females represented by 98% thought that further/tertiary education

was necessary for the boy. All the males in Roma thought that further/tertiary education was necessary for the boy.

Some of the male respondents said that,

“The boy as the bread winner of the home would need to be properly educated and go for further education after grade twelve so that he would be in a good position of getting a good, well paying job.”

Some of the female respondents said that,

“In order for the boy to be able to look after his family well he would need to go for further studies so that he can be marketable for a good job”.

One female respondent who thought grade twelve was enough for the boy argued that,

“As long as the boy attains grade twelve, it is enough for him to go out and look for different types of jobs. Some jobs do not need further training but basic grade twelve certificate.”

There was a difference in results for the anticipated levels of education between the girl and the boy. All the male respondents and 98% females in Roma supported further education for the boy whilst some respondents supported grade twelve level for the girl (4% males and 6% females). The common reason given for supporting the boy to go for further education was that he would be the breadwinner and therefore would need further education in order to get a good job. The common reason given for the girl was that she would still manage to work and another reason was that she would attract suitors for marriage.

Table 8: Anticipated levels of education for the boys – Misisi

Misisi	Grade twelve level of education was enough		Further/Tertiary education was Necessary		No response	
Respondent	Number	Percent	Number	Percent	Number	Percent
Male	18	72%	6	24%	1	4%
Female	60	80%	15	20%		

Source: Survey Questionnaire

Table 8, shows that 18 male respondents represented by 72% and 60 females represented by 80% in Misisi thought that grade twelve level of education was enough for the boy whilst 6 males represented by 24% and 15 females represented by 20% thought that further/tertiary education was necessary for the boy. One male respondent represented by 4% did not answer or missed the

question. There were more females than males who thought grade twelve level of education was enough for boys.

Some female respondents in Misisi said in Nyanja,

“Chamene tipelekela bana ku skulu ni kusiliza nakuyenda kufuna nchito mu town. Mwana mwamuna akasiliza sukulu ayenda kupeza nchit,” meaning, “the reason we take our children to school is for them to complete grade twelve. When a boy attains grade twelve he is ready to go and look for work in town.”

Some male respondents said in Nyanja,

“Mwana mwamuna akasilizha grade twelve, amakwanisa kupeza nchito zabwino mutown kuposa nawamene sana silize sukulu kufwika mu grade twelve bamene bapasa chibombombombo,” meaning, “when the male child completes grade twelve, they will be able to find good jobs than those who have not completed who end up doing odd jobs here and there.”

Some male and female respondents in Misisi thought that the boy should proceed to tertiary education after grade twelve and said,

“Nichabwino mwana mwamuna kuyenda ku course ndaba chingamutandize kupeza nchito ya bwino ya course,” meaning, “Its good for the boy to go for further education as this would assist him to find a good job where course certificates are required.”

Some male respondents said in Nyanja,

“Nchito zipezeka mwachidule ngati mwana ayenda ankhala navipepa vama course,” meaning, “jobs are easier to find if the child has certificates for a further course of study.”

Some female respondents said in Nyanja,

“Mwana mwamuna ayenela ku phuzila na course apez nchito ya bwino nakusunga mukazi na banja. Ngati mungakwanise na ndalama ngati zilipo, mupelekeni ku course” meaning, “when a boy goes for further education he is able to find a good job and be able to look after his wife and family. If you can manage and if money is available, take him to college.”

There were, however, more respondents who thought that grade twelve was enough for the boy than further education.

There was a difference in results for the anticipated levels of education between the girl and the boy. Some of the respondents in Misisi supported grade twelve level of education (72% males and 80% females) whilst some respondents supported further education (24% males and 20%

females) for the boy. The common reason given was that he would be able to find employment as long as he had completed grade twelve level of education. The respondents who supported further education linked the reason to finding work easily and also to looking after his family. The common reason given for the girl to attain grade twelve or go for further education was linked to finding employment whilst some respondents thought grade twelve was enough as they could not afford to send the girl for further education. One respondent in Misisi linked going for further education for the girl and finding a job would be able to attract suitors.

4.4.7 Conclusion

There were more males than females in both areas who favoured further education for the girl and the boy. A comparison between Roma and Misisi revealed that there were more respondents in Roma than in Misisi who thought further/tertiary education necessary for the girl and for the boy. There was a difference in the responses between the two areas with the respondents in Roma (96% males, 94% females) compared to (16% males, 9% females) in Misisi favouring higher/tertiary education as necessary for the girls. The majority of the respondents in Misisi favoured completion up to grade twelve level (80% males, 91% females) and fewer respondents in Roma (4% males and 6% females) favoured grade twelve level. The respondents in Misisi, however, did acknowledge the fact that there were more chances for a girl in finding work if she attained tertiary education but that they could not afford to send them to college.

The difference in the opinions in the two areas can be related to the parental levels of education and also to the ability of the parents to pay for tertiary/further education. The higher number of respondents in the low socio economic area favoured grade twelve as the parents themselves had not gone far in their education whilst most of the respondents in the higher socio economic area favoured further education as the majority of the parents themselves had attained tertiary level of education as shown in Table 5 and Table 7. The levels of education relate to the employment levels where most of the respondents in the richer area were in formal employment than the respondents in the poorer area (Table 6 and Table 8). This in turn impacted on the ability and on the inability for the parents to afford to send their children for further education. The rich would be able to pay for their children for further education whilst the poor would not manage to pay for them.

All the respondents in Roma except for one female favoured tertiary education for the boy rather than stopping at grade twelve level. The respondents gave different reasons for their answers with some saying that the boy needed further education as the bread winner in the home and some saying the boy would find it easier to get a good job. In contrast to this result the poorer area favoured grade twelve level over tertiary education for the boy. The respondents in Misisi had a perceived belief that a boy would find work as long as he had completed his grade twelve level of education. Similar to the case of the girl this could be attributed to the fact that the parental levels of education and employment for the respondents in Misisi were not high compared to the parents in Roma. The respondents in Misisi were resolute with the boy attaining grade twelve as an acceptable achievement.

Though further education after grade twelve was acknowledged in both areas as a means to attaining better jobs for the girl and for the boy, the results illustrate differences with specific reasons by sex.

For example there were more males than females in both areas who had higher aspirations for the girl and thought further/tertiary education was necessary for their daughters (96% males in Roma and 16% males in Misisi), 94% females in Roma and 9% females in Misisi). This can be attributed to the statement which was brought up by male and female respondents in Roma and in Misisi that when girls are educated they would be able to compete for good jobs in the future.

There were a few respondents in Misisi who did recognize the need for further education for the girl (16% males and 9% females) and for the boy (24% male and 20% female) in order to compete favourably for jobs, look after their families for the boys and find suitors for the girls. Some respondents defended their argument for preferring grade twelve level due to their inability to afford to send the children for further education as some female respondents argued that if money was available it was better that the boy was sent to college as it was to his advantage as a bread winner of the family.

The results show a disparity in the hopes for the girl and for boy in the two areas. There were more parents in the high socio economic area who aspired for the girl and for the boy to attain further education whilst there were more parents in the low socio economic area who aspired for

grade twelve level for the girl and for the boy for a variety of reasons. Demarest et al, (1993) established that a family's socioeconomic status based on parental education level, contribute to the levels of future ambitions in the education of their children.

The males in both areas favoured further education for their daughters. This can be attributed to the fact that the males were aware of the benefits that the girls would achieve as they gained higher education.

4.4.8 INFLUENCE OF SCHOOL ON GIRLS' BEHAVIOUR

The researcher wanted to know what the respondents thought of the notion that girls learnt bad behavior in school and would be in danger of getting pregnant and this might deter them from sending the girls to school. The researcher asked for reasons for their answers.

The findings were that the majority of the respondents in Roma and in Misisi thought that the girls would not learn bad behavior in school. When asked the reasons why they thought so, the respondents in both Roma and in Misisi thought that the pupils were taught good manners in school.

One female in Roma said that,

“It goes without saying that sending a girl to school does not mean that the girl goes there to learn bad behavior but to secure her future, to be an effective member of society.”

A male in Roma answered that,

“The school is the best place second to the home for inculcating good behavior in the child. If it were not for schools a lot of people in society would lead very bad lives.”

A female in Misisi answered in Nyanja that,

“Bana bakazi sibayenda kuskulu kupunzila voyipa. Kuwama kwaskulu mwana aseguka mutu naku phuzila ulemu kubakulu”, meaning, “Girls do not go to school to learn bad behavior. The goodness of school is that the child’s mind is opened up and they learn to respect their elders.”

The minority of the respondents who thought girls would learn bad behavior in school in both areas thought that this would be a result of socializing with the wrong peers but they would still send the child to school as they thought that this was not a valid reason not to send the child to school.

The respondents in Roma and in Misisi were asked if they thought sending the girl to school meant that they would be in danger of getting pregnant. The following figure illustrates their responses by sex.

Table 9: Comparison between Roma and Misisi on whether girls are in danger of getting pregnant if they attend school

Roma					Misisi				
Respondent	Male		Female		Male			Female	
	Number	Percent	Number	Percent		Number	Percent	Number	Percent
Yes	3	6%	0	0%	Yes	4	16%	1	1%
No	46	88%	48	100%	No	21	84%	74	99%
No response	3	6							

Source: Survey Questionnaire

Roma

Table 9 illustrates that there were no females represented by 0% in Roma and 03 males represented by 6% who thought that girls were in danger of getting pregnant if they attended school. Forty six males represented by 88% and 48 females represented by 100% thought that girls were not in danger of getting pregnant if they attended school. Three males represented by 6% did not answer or missed the question. All the female respondents in Roma said they thought that girls were not in danger of getting pregnant if they attended school and gave reasons that this was because the children knew from home why they were sent to school and that was to attain an education.

The female respondents in Roma added that,

“Children go to school to learn good behavior and no school teaches children to be promiscuous. A child gets pregnant whilst attending school not because of school but because of lack of parental guidance.”

A male respondent in Roma who thought girls were in danger of getting pregnant if they attended school argued that,

“Peer pressure would cause the girls to be misled and involve themselves in promiscuous behavior which would lead to pregnancies.”

Misisi

Table 9 shows that there were more females than male respondents in Misisi who thought girls were not in danger of getting pregnant in school as there were 21 males represented by 84% and 74 females represented by 99%.

Some female respondents said that,

“Sichifunika kuyopa ati bana bakazi bangankhale nama mimba ndaba bana basiyana siyana,” meaning that “It was wrong to fear that girls were in danger of getting pregnant because the children varied from child to child.”

Another female said in Nyanja that,

“Mwana mukazi ngati ayenda ku sukulu, apunzila mozisungila. Sanga tenge mimba mwadala ndaba aziba chifukwachake ayendela ku sukulu. Ni ku phunzila,” meaning, “When a girl attends school she learns how to look after herself, she would not purposely get pregnant because she will know the reason why she goes to school. It is to gain education.”

Other females said in Nyanja that,

“Bana bakazi banga sebenze nchito yabwino ngati ba phunzila. Chibavuta maningi zino nthawe ku phunzila ndaba kamavuto. Bafunika kuthandiziwa ndaba banga sebenze zonse nchito za bana bamuna. Makolo sibakaziyopa ma mimba ndaba mwana mwamuna naye angakhale wopondoka. Bakazi bananzelu nabo nakunvela malamulo. Mulungu anapanga mwamuna na mukazi. Makolo bayenela kusa sankha,” meaning, “Girls can contribute significantly in many ways if they are provided with an education. Girls are facing difficulties and a lot of challenges in gaining a good education and so every effort should be made to assist them get educated. Girls are capable of doing what boys can do. Parents should not stop taking their girl children to school because of fear of pregnancy. Boys too can get into bad behaviour and misbehave but a girl is easier to understand and control. Boys can be better than girls but girls too have talents. After all God created both male and female. Parents can make the girl child’s future brighter.”

A male added that,

“Bana bakazi banga khale namimba makamaka ngati bankala chabe kunyumba kuposa na sukulu,” meaning that, “The girls are more vulnerable to getting pregnant when they are left to loaf at home than when they attend school.”

Four male respondents represented by 16% and 01 female represented by 1% thought that girls were in danger of getting pregnant if they attended school . Some males said it was because of peer pressure and the lack of proper parental guidance exacerbated by the high levels of poverty in some homes that led to girls falling pregnant whilst attending school meaning that they engaged in sex for money.

4.4.9 Conclusion

There were more females than males in Roma and in Misisi who felt that girls would not learn bad behavior or get pregnant if they attend school. This can be attributed to the fact that advocacy on education for the girl has been well internalized by the affected gender, that is the female. The thought that a girl would learn bad behavior or get pregnant was not to be used as pretext not to educate the girl was brought across by a female respondent in Misisi.

Regarding the class differences there were more males in Misisi (16%) than in Roma (6%) who felt that girls would learn bad behavior or get pregnant if the girls attend school. This can be attributed to the educational levels of the male respondents in both areas. The respondents in Misisi did not attain the same level of education as the respondents in Roma and hence the difference in their perceptions of some negative influence in educating the girl.

The majority of the participants in Roma and in Misisi felt that the perception that some parents/guardians felt that sending their girls to school was a waste of time because the girls would just go and learn bad behaviour or get pregnant and get married was false. The majority of the respondents in Roma and in Misisi thought that girls were not in danger of getting pregnant if they attended school. The respondents in Roma and in Misisi who thought that girls were in danger of getting pregnant if they attended school were a minority but they still sent the girls to school.

4.4.10 DISTANCE, SAFETY ON THE WAY TO SCHOOL AND SAFETY IN SCHOOL

In order to find out if the distance to school discouraged parents from sending their girls to school the researcher asked if the schools were far or not and if the children were safe on the way to the schools. The following were the responses.

Table 10: Distance to school

Distance to school	
Not far away	47%
Very far away	31%
No response	22%

Source: Survey Question

Table 11: Safety on the way to school - Roma

	Safety on the way to school
Yes	40%
No	38%
No response	22%

Table 10 shows that 47% of the children's schools in Roma were not very far away and 31% said that the schools were far away. Twenty two percent did not answer the question. Table 11 illustrates that 40% of the children were considered by their parents to be safe on the way to school and 38% were considered not safe on their way to school.

Some male respondents said that,

"The girls and boys are not safe on the way to school because they may sometimes meet some characters especially from the nearby high density N'gombe compound who may want to attack them."

Some females said,

"The small children are not safe on the way to school especially if they are not escorted by adults. This is because there are a lot of boys wondering in the streets who are loafers and thieves from the nearby high density compound of N'gombe. So we have to make sure that the children are escorted by adults on the way and that they are picked from school by adults."

Some parents, however, added that they drove their children to school and picked them from schools that were far away so the issue of safety on their way to school was not a problem. Some added that their children used public transport or school buses which they said were safe.

Table 12: Distance to school

Distance to school	
Not far away	51%
Very far away	25%
No response	27%

Source: Survey Question

Table 13: Safety on the way to school - Misisi

	Safety on the way to school
Yes	48%
No	28%
No response	24%

Table 12 shows that 51% of the children's schools in Misisi were not far away and 25% said the schools were far away. Twenty seven percent did not answer the question. Table 13 illustrates

that 48% of the children were considered safe on the way to schools and 28% were not safe on their way to school. Twenty four percent of the respondents did not answer the question.

Some male respondents said in Nyanja,

“Bana bakazi naba muna bayenda chabe bwino poyenda ku skulu ndaba bantu nibambili bamene bayenda yenda kuchita zosiyana siyana muzuba”, meaning “The girls and boys are safe on the way to school as there are a lot of people going about their different businesses during the day”.

Some females however had a different view when they said in Nyanja,

“Timayopa ndaba kumankhala ntawe bana batabataba ndaba kumankhala vilwani vimabapisha navinangu vimankhala vokumwa moba na kupisha bana batu ngati bayenda loko kuchoka ku sukulu”, meaning, “We are sometimes in fear of the safety of our children on the way to and back from school because sometimes they are attacked by strangers who chase them around and at times they are attacked by drunkards in the compound.”

4.4.11 Conclusion

Aikma and Unterhalter (2005) found that the need to travel long distances to school is one of the main barriers for girls. They have indicated that parents are usually unwilling to let their daughters walk long distances to school and this is an important factor for parents in deciding to send their girls to school.

This study focused on urban schools and found that the majority of the schools were not very far away (47% in Roma and 51% in Misisi). There were more schools in Roma than in Misisi (31% in Roma and 25% in Misisi) that were far away and the parents in Roma voluntarily added that their children were picked by car or used buses to and from school. Despite some of their fears, the parents in Roma and Misisi were not discouraged in sending their girls as well as boys to school.

4.4.12 GIRLS’ SAFETY IN SCHOOL

The respondents in Roma and in Misisi were asked if the girls were safe or not in the school and to give reasons for their answers.

Table 14: Girls' safety in school – Roma

Roma						
	Yes		No		No response	
Respondent	Number	Percent	Number	Percent	Number	Percent
Male	48	92%	3	6%	1	2%
Female	42	86%	4	8%	2	1%

Source: Survey Questionnaire

Table 14 shows that 48 males in Roma represented by 92% and 42 females represented by 86% said their children were safe in school. Three male respondents represented by 6% and 04 females represented by 8% said their children were not safe. One male respondent represented by 2% and 02 females represented by 1% of the respondents did not or missed the question. The majority of the respondents thought their children were safe in school though a few females thought they were not safe.

Some male respondents said that,

“The girls are very safe in the school as they are well looked after by their teachers.”

Some female respondents said,

“The girls are safe in the school more so in the single sex schools as they interact only with the same sex of peers”.

Some female respondents who said their children were not safe said,

“The girls are not safe in the school in co-education schools because of harassment from the male pupils, sometimes even the male teachers.”

Table 15: Girls' safety in school – Misisi

Misisi						
	Yes		No		No response	
Respondent	Number	Percent	Number	Percent	Number	Percent
Male	20	80%	1	4%	4	16%
Female	68	91%	6	8%	1	1%

Source: Survey Questionnaire

Table 15 illustrates that 20 males in Misisi represented by 80% and 68 females represented by 91% said their children were safe in school. One male respondent represented by 4% and 06 females represented by 8% said their children were not safe. Four males represented by 16% and 01 female represented by 1% of the respondents did not or missed the question. There were more males than females who said their children were safe in school. There were more females

than males who said their children were not safe. The majority of the respondents thought their children were safe in school.

Some male respondents said in Nyanja,

“Bapunzila chabe bwino ndaba baziba chamene bayendela kuskulu, kupunzila,” meaning, “They are safe and learn just fine as they are aware of the reasons why they attend school.”

Some female respondents said in Nyanja,

“Vinasila kudala vovuta banabaskulu ndaba boma linaleta lamulo kumanga ma teacher bovuta bana baskulu bakazi,” meaning, “Harassment of girls has stopped as the government has put in measures to punish male teachers who harass or abuse girls in school.”

One female respondent in Misisi said the children were not safe in school as in her case her child had to be moved to another school because of the constant harassment of a male teacher saying that in Nyanja,

“Uyo teacher mwamuna enzo muvuta mwana kuti afuna kumukwatila aleke kuyenda ku sukulu, ankale mukaziwake wa pa nyumba,” meaning that, “A male teacher kept proposing to her girl child to become his wife and stop going to school.”

John Shakafuswa (2007) conducted a research in Lusaka and Western Province in Zambia and concluded that sexual abuse in some schools go unreported and that the schools lack the support structures to protect girls from harassment from their male teachers. Most of their parents apparently are unaware if their daughters were being harassed.

4.4.13 Conclusion

These results show evidence that despite some females in Roma and in Misisi saying their children were not safe in school (8% in Roma and 8% in Misisi) the majority of parents still felt that the school was safe. The women were more aware of the dangers in school as some female respondents said that their children were not safe due to sexual harassment. The parents in both areas still sent their children to school anyway.

4.4.14 INITIATION OF THE GIRLS

In order to find out the respondents’ views on what they thought about having their children initiated. The respondents in Roma and in Misisi were asked if their girls would be or were initiated, and to give reasons for their answers. The following table illustrates their responses by sex.

Table 16: Initiation of the girls - Roma

Roma						
	Yes		No		No response	
Respondent	Number	Percent	Number	Percent	Number	Percent
Male	0	0%	48	92%	4	8%
Female	6	13%	41	85%	1	2%

Source: Survey Questionnaire

Table 16 shows that there were more females than males in Roma who said their children would be or were initiated as there were no male respondents in Roma which represented 0% and 06 female respondents represented by 13%. Forty eight males represented by 92% and 41 females represented by 85% thought they would not be initiated. Four male represented by 8% and 01 female represented by 2% of the respondents did not or missed the question. The majority of the respondents thought their children would not get initiated. The reasons given by some males who thought they would not get their children initiated was that they thought that the practice was against their Christian values.

Another male in Roma said that,

“It is not good to take up the time of the children in the initiation ceremonies because they have too much to do at school.”

Other males and females said they did not think it was a good idea to have their girls initiated in the modern days as initiation rites were outdated and old fashioned.

Some female respondents who thought it was a good idea said,

“The girls should be given an opportunity to undergo initiation as it has advantages as the girl is taught how to uphold her traditional and cultural obligations as a woman in her future home.”

They were however, the minority of the females who favoured the idea in Roma (13% said yes compared to 85%).

Table 17: Initiation of the girls - Misisi

Misisi				
	Yes		No	
Respondent	Number	Percent	Number	Percent
Male	4	16%	21	84%
Female	56	75%	19	25%

Source: Survey Questionnaire

Table 17 illustrates that there were more females than males who said their children would be or were initiated as there were 4 males in Misisi represented by 16% and 56 females represented by 75%. Twenty one males represented by 84% and 19 females represented by 25% thought they would not be initiated. The majority of the female respondents thought their children would get initiated. The common reason given for their children to get initiated was that it was a good traditional practice to do so.

Some females in Misisi said that,

“Nichabwino kumuyika munyumba mwana mukazi ndaba aphunzila mo sungila nyumba munthawe ya ma holiday ku skulu), meaning that, “It was good to get a girl initiated as she is taught a lot about looking after her home. This can be done during the school holidays so that her time to attend to schoolwork is not taken.”

Another female said in Nyanja that,

“Nichabwino, manje ba phungwe nabo bazafuna kupasiwa kangwe. Ndiye pamene chingavutile”, meaning that, “It was a good initiative except that the counselors would need to be paid. That is difficult.”

A male respondent who was for the idea said in Nyanja that,

“Nichabwino, mwana mukazi kumu faka munyumba ndaba ni mwambo namwana bamuphuzisa kusunga nyumba na mwamuna wake mushe,” meaning , “It is a good idea to have the girl initiated as it is customary and the girl is taught how to look after her home and her future husband very well.”

The male respondents who were for the idea were in the minority (16% said yes compared 84%).

The respondents who said their children would not get initiated said they thought the practice encouraged anti-Christian values.

Some males who were not for the idea agreed with each other and said in Nyanja that,

“Tidabwa mwamene bazimayi bakondela voyika moye munyumba ndaba bakazi bakakwatiliwa palibe vamene tiwona kuti tingakambe kuti banamulanga. Bakazi bankala chabena mavuto chimozi,” meaning, “We as men get surprised why women always insist on initiation of girls because when the girls get married, they are faced with problems just the same as all other girls whether they would have undergone initiation or not.”

4.4.15 Conclusion

There were more respondents in Misisi than in Roma who thought it was a good idea to have their girl children initiated. The two areas had differing views as the parents in Roma thought initiation was time consuming though the respondents in Misisi came up with a suggestion of having it done during school holidays. A parent in Misisi expressed worry on the cost of the ceremony whilst appreciating its benefits.

There was a difference in the two areas in terms of the appreciation of the initiation ceremonies. There was a minority of males who thought it was a good idea in Misisi with none in Roma. The fact that none of the males in Roma thought they would have their girls initiated and the reasons they gave can be attributed to the levels of education and their beliefs which have evolved with time into modern thinking. Their worry over the time consumption stood out.

Initiation ceremonies underline the subservient role that women play in the home as one male respondent in Misisi commented that they are good as the girl would be taught how to look after her future husband very well. There was no mention of the future husband being able to look after the girl very well. The implications of having such views illustrates a bias in the reasons for having the girls initiated which perpetrates the lower esteem of girls compared to boys. There was a higher number of female respondents in Misisi compared to the females in Roma who thought that it was a good idea. The females in Misisi favoured the initiation of girls which emphasize on obedience of the female. This can be attributed to the fact that there were more uneducated females who have internalized patriarchal values in Misisi than in Roma. However, women possibly support initiation ceremonies as they think they promote the unity of women as an article by Jorrit Meulenbeek and Justine Sibomana (2011) revealed. The two journalists participated in an initiation ceremony in a high density area of Lusaka called Chawama. They found that the initiation ceremony or “chinamwali” in Nyanja was not only used as a means of teaching the girl how to run a successful marriage but also had a unifying factor for the women who gathered. Meulenbeek concluded that women of different generations freely share intimate knowledge and the experience really functions as a social and educational platform which promotes bonding among the women.

Both male and female respondents in both areas cited a conflict between Christianity and initiation. The results also show that in both areas, there were more male than female respondents who thought it was not a good idea to have the girls initiated. The value of initiation ceremonies was more pronounced with the females than the males in both areas.

4.5 PRACTICES REGARDING SENDING CHILDREN TO SCHOOL

4.5.1 Introduction

This section compares Roma to Misisi regarding the practices in sending their children to school. It outlines the sexes of the children that are sent to school, the grades and the type of schools they attend.

4.5.2 SCHOOL AGE CHILDREN

Though a minority of parents in Roma and Misisi had said girls were in danger of getting pregnant if they attended school they still sent the girls to school.

Table 18: School attendance by sex, Roma, Misisi

Roma			Misisi	
	Girls	Boys	Girls	Boys
Respondent	Number	Number	Number	Number
Attending School	49	53	39	64

Source: Survey Questionnaire

Table 18 shows that there were 49 girls and 53 boys in Roma attending school. While there were 39 girls and 64 boys in Misisi attending school. The table shows that there were more boys than girls attending school in both areas. All of the respondents who had boys only or girls only had their children attending school.

The respondents were asked how many of their school going age children were not attending school by sex.

Table 19: Non school attendance by gender, Roma, Misisi

Roma			Misisi	
	Girls	Boys	Girls	Boys
Respondent	Number	Number	Number	Number
Not Attending School	4	1	7	1

Source: Survey Questionnaire

There were 04 girls and 01 boy not attending school in Roma whereas 07 girls and 01 boy were not attending school in Misisi. The study shows that there were more girls than boys not attending school in both areas. The respondents were given categories to choose from as reasons for not sending their children to school. The respondents were given a chance to make or add on comments if they so wished to. The following table shows the reasons given by parents for the children not attending school.

Table 20: Reasons why some are unable to attend school - Roma, Misisi

Reasons why school age children do not attend school		
	Roma	Misisi
Can't afford	0	6
Not interested in sending them to school	1	0
The children are not interested in being sent to school	4	2

Source: Survey Questionnaire

Table 20 shows that 01 of the respondents in Roma was not interested in sending the children to school, 04 had their children not interested in being sent to school in Roma. Six of the respondents could not afford to send their children to school and 02 had their children not interested in being sent to school in Misisi.

The reasons that were given by the respondents for not sending their school age children to go to school in Roma were that the children were not interested in going to school.

The odd finding in Roma of the children not interested in going to school could be attributed to one of the comments a male parent made that,

"I find no use in sending my drop out children back to school as they prefer to be home and watch television or loaf around the streets with their friends."

A female parent said,

"The girls have decided not to continue with school as they feel that they would not pass anyway, hence the loss of interest to go back to school."

This is a direct attitudinal factor that a child or children displayed towards being sent to school and lack of parental concern. Some parents in Roma and in Misisi who had their children not interested in going to school expressed their sentiments that despite compelling the children to go to school, their children were just not interested in doing so.

A male parent said in Nyanja,

“Bana bakazi sibafuna kuyenda ku sukulu, bafuna chabe kukwatiliwa nakunkala na bana”, meaning, “some girls do not want to go to school, they are just satisfied in getting married and having children”.

There were parents in Misisi who could not afford to send their children to school despite wishing to do so.

A female parent said in Nyanja that,

“Tifuna kupeleka bana basu bakazi ku sukulu, manje siti kwanisa,” meaning, “we would like to send our girls to school but we cannot afford to.”

The study further investigated if there were girls in homes not attending school and boys went to school instead.

In Roma, it was found that in the 04 homes where some children of school age were not attending school, all the homes had boys being sent to school whilst none of the girls were attending school. One boy in one home was not attending school whilst one of his brothers and one sister were attending school. In Misisi it was found that in the 07 homes where some children of school age were not attending school, 06 homes had boys being sent to school whilst none of the girls were attending school. One boy in one home was not attending school whilst two of his brothers were attending school. There were more boys being sent to school whilst most of the girls stayed at home in both areas.

4.5.3 Conclusion

In conclusion, there were more boys than girls attending school in both areas as there was a consolidation of the results in the children’s school attendance for the rich and poor. There were more girls than boys not attending school for various reasons in both areas. There were boys going to school in the homes where girls were not being sent to school. This underpins the fact that boys were being favoured in attending school than girls in both areas.

There is a contrast between the two areas in the reasons for not sending the children to school. A parent in Roma showed a negligent attitude towards sending his children to school compared to the parents in Misisi who cited the reason of their incapability to afford to send the children to school. The parents in Misisi were poor and could not manage to send their children back to school of whom the majority were girls (07 girls, 01 boy). Elizabeth M. King and M Anne Hill

(1993) found that in Asia and in Africa family income is a great determinant of the probability that girls will attend school. Their research indicates that if a family's income is low, the son is often chosen to attend school rather than the daughter. It concludes that since schooling involves substantial costs for fees, books, uniforms and transportation, when available school places or family resources are limited, parents often gave higher priority to educating sons.

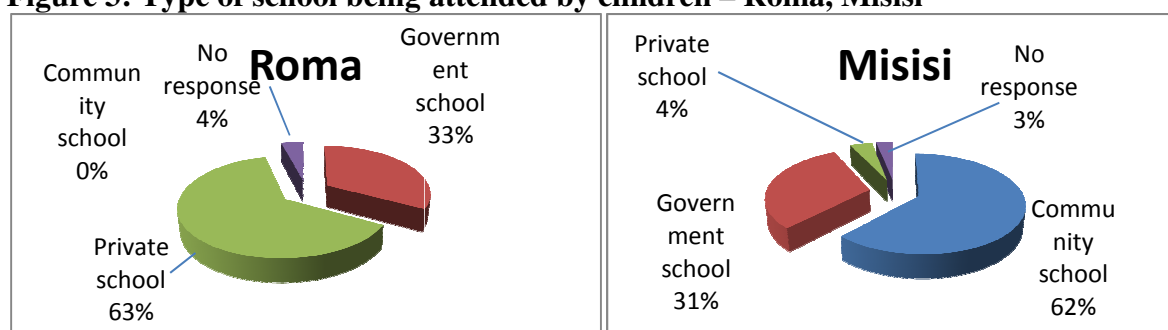
Despite compelling the children to go to school, some parents in both areas had their children not attending school due to lack of interest. This illustrates the negative attitude that some children displayed in their attitude towards attaining education as explained by their parents. The majority of the children with such an attitude were from the richer area. The negative attitude by the children can be attributed to the kind of lifestyle that the children are exposed to where most of the requirements are provided for them by the parents in the richer area than those in the poorer area. Some children in such conditions would find no use in working hard for themselves and be short sighted by depending fully on their parents and not value their own education for the good of their own future.

There were boys being sent to school in the homes where girls were not in both areas. This shows the persistent attitude that parents have regardless of the rich and of the poor where boys are sent to school whilst the girls stay at home. Such a practice contradicts some of the views from the parents in both areas where they claim to support the fact that children regardless of sex should be sent to school.

4.6 TYPE OF SCHOOLS BEING ATTENDED

The respondents were asked to state the type of schools their children attended whether they were government or privately owned schools. The following were the results.

Figure 3: Type of school being attended by children – Roma, Misisi



Source: Survey Questionnaire

KEY

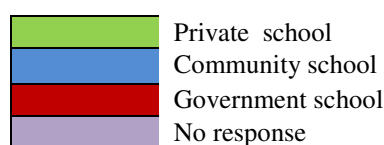


Figure 5 illustrates that 63% of the respondents in Roma were sending their children to privately owned schools whilst 33% were sending them to government schools. None of the respondent sent their children to community schools. Four percent of the respondents missed or did not answer the question. Four percent of the respondents in Misisi were sending their children to privately owned schools whilst 31% were sending them to government schools. Sixty two percent of the respondents were sending their children to community schools. Three percent of the respondents missed or did not answer the question.

The figure shows that there were more children attending privately owned schools than government schools in Roma. This could be attributed to the fact that there were privately owned schools springing up in many areas of Lusaka and that the residents in Roma were able to afford the school fees and also able to drive their children to school all over Lusaka.

In Misisi, there were more children who attended community schools and government schools than privately owned schools. The NGO called Zambia Society Trust (2009) sponsored by the Irish Government has shown that “Misisi compound is notoriously known as the worst and most neglected slum in Lusaka. With 100,000 inhabitants and no public schools, police station, or health clinics, this perception appears to be accurate. Because there are no government schools

in the area, a system of “community schools” has been developed for students.” The children who attend government schools in Misisi do so outside the compound.

Government schools are being run by the Ministry of Education and so they have better facilities and have teachers who are on government payroll than community schools. It can be assumed that lack of government schools in Misisi can be the reason why most of the respondents send their children to community schools within the area. Another reason for sending the children to community schools can be attributed to free of charge services offered by community schools including supply of school requisites. There was a contrast with Roma where none of the children attended community schools. This can be attributed to the parents being able to afford sending their children to fee paying schools. In spite of poverty a few parents in Misisi could however manage to send their children to private schools.

The results have shown that the type of schools attended by the children in Roma and in Misisi is dependent on the socio economic status of the area. There were more children attending privately owned schools in Roma than in Misisi. There were more children attending community schools in Misisi and none in Roma.

4.6.1 FAILED A GRADE, ROMA AND MISISI

The respondents in Roma and in Misisi were asked the number of school going children who had failed a grade in school by sex.

The following was the result.

Table 21: Failed a grade by sex – Roma and in Misisi

Roma		Misisi
	Number	Number
Boys	2	4
Girls	5	8
Total	7	12

Source: Survey Questionnaire

Table 21 illustrates that there were more girls than boys who had failed a grade in both areas. There were 02 boys and 05 girls in Roma who had failed a grade and 04 boys and 08 girls in Misisi.

4.6.2 Conclusion

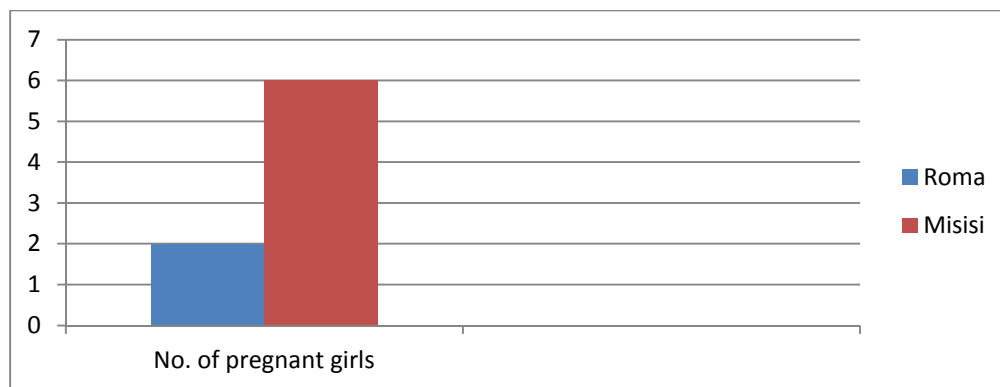
The results for more female failures than males could be attributed to a number of factors, one being that the time the girls spent on doing housework at home was probably more than the time spent by boys which results in girls having less time to concentrate on their schoolwork.

The number of failures in Misisi was higher than the number of failures in Roma. This could be attributed to the fact that the children in Misisi have a poorer home background and also that the children could have been involved in other activities such as income generating due to high poverty levels.

4.6.3 INCIDENCES OF PREGNANCY AND SCHOOL ATTENDANCE

The researcher was interested in finding out if at all the respondents' school going children had fallen pregnant and if they had been sent back to school. The following figure shows the number of school going girls who had fallen pregnant in Roma and in Misisi.

Figure 4: Number of incidences of pregnancy, Roma, Misisi



Source: Survey Questionnaire

Figure 4 shows that there were 02 school going children in Roma and 06 in Misisi who had fallen pregnant. There were more children who had fallen pregnant in Misisi than in Roma. The respondents in Roma said they sent the school going girls who had fallen pregnant back to school. The respondents said they took advantage of the government's policy of accepting girls who had fallen pregnant to return to school to give them a chance to complete their education.

Out of the 06 respondents in Misisi who had children who had fallen pregnant, 04 respondents in Misisi said they sent them back to school whilst 02 said their children stopped school and opted to get married (Refer to Table 26).

The parents who sent their girls back to school said in Nyanja,

“Boma linachita chabe bwino kuvomela bana kubwelela kuskulu loko alinamwana. Chitandiza kuti asilize mpaka grade twelve,” meaning, “It is good that the government allows girls who fall pregnant back to school as it helps the children to complete school up to grade twelve.”

Those who said they opted to give the girls away into marriage said they could not afford to send their girls back to school. This is because the parents in Misisi have a poor educational and employment level and they face difficulties in managing to send the girls who had fallen pregnant back to school. Beatrice Hamusonde (2003) found most girls with parents with little formal education did not return to school while most of those with higher educated parents did return to school.

4.6.4 Conclusion

Despite having low incomes in Misisi, some of the parents sent their girls who had fallen pregnant back to school. They found the benefits of sending the girls back to school better than allowing them to drop out of school. In Roma all the parents sent their girls back to school. They not only took full advantage of the re-entry policy but were able to afford to send them back. This can be attributed to the class difference and that the parents/guardians in Roma were more educated than the parents in Misisi. The parents in Roma had more resources and attached great importance to education. They managed to make arrangements for the babies to be looked after by domestic help as they had a better employment background than the parents in Misisi.

In Misisi, 02 of the girls who had fallen pregnant married and left school. This can also be related to what the NGO Actionaid (2008) found. It established that in some cases in Zambia, the girls who get pregnant get married which suggests the low value attached to girls' education. This reinforced early marriage and early pregnancy keeping girls and their children trapped in a vicious cycle of discrimination and poverty.

The re-entry policy in the country has provided opportunities for girls to complete their grade twelve, but cases of school going girls getting pregnant has not reduced as Violet Nakamba Mengo (2010) confirms. She found that numbers of teenage pregnancies have been on a steady increase countrywide. According to the education department, there were 9,111 reported pregnancies of school-going girls in 2005 as compared to 12,370 in 2008. This can be attributed

to a number of factors including the poverty levels in the country which is linked to the girls in the poor areas trying to earn a living by exchanging sex for money.

4.7 CHECKING OF SCHOOLWORK AND SCHOOL REPORTS BY SEX

The researcher asked the respondents in both areas if they checked the schoolwork and school report forms of their children. The following figure illustrates their responses by gender.

Table 22: Comparison between Roma and Misisi in checking child's school work by sex

Checking of child's schoolwork	Roma				Misisi			
		Male		Female		Male		Female
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Yes	34	65%	44	92%	10	40%	68	91%
No	18	35%	4	8%	15	60%	7	9%
		100%		100%		100%		100%

Source: Survey Questionnaire

Table 22 illustrates that there were more females than male respondents in Roma who checked their children's school work as there were 34 males in Roma represented by 65% and 44 females represented by 92%. There were more males than females who did not check their children's school work as there were 18 males represented by 35% and 04 females represented by 8%.

Some male respondents in Roma said that they were too busy to check the children's school work and depended on the mothers to do so on their behalf. They admitted to being more interested in the report forms at the end of the term.

The table illustrates that there were more females than males in Misisi who checked their children's school work as there were 10 males represented by 40% and 68 females represented by 91%. There were more males than females who did not check their children's school work as there were 15 males represented by 60% and 07 females represented by 9%. The respondents who said that they did not check their children's school work in both areas cited reasons of either being too busy or not interested in doing so.

There was a consolidation in the two classes as there were more female respondents than males in both areas checking their children's schoolwork. The gap can be attributed to the difference in the attitudes of the males to the females towards the interest in the education of their children.

Despite the female respondents taking an interest in checking the children's school work in both areas, the females in Misisi could have faced challenges in understanding the work as their levels of education were very low compared to the females in Roma (Table 5 and Table 7). The results illustrate that females show the preponderance of interest in their children's school work than the males regardless of the socio economic area.

Table 23: Comparison between Roma and Misisi in checking child's report forms by sex

Checking of child's report forms	Roma				Misisi			
		Male		Female		Male		Female
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Yes	40	77%	47	98%	18	72%	72	96%
No	12	23%	1	2%	7	28%	3	4%
		100%		100%		100%		100%

Source: Survey Questionnaire

Table 23 illustrates that 40 males in Roma represented by 77% and 47 females represented by 98% checked their children's report forms. There were more females than males who checked their report forms. Twelve males represented by 23% and 01 female represented by 2% did not check their children's report forms. There were more males than females who did not check their children's report forms.

The table illustrates that 18 males in Misisi represented by 72% and 72 females represented by 96% checked their children's report forms. There were more females than males who checked their report forms. Seven males represented by 28% and 03 females represented by 4% did not check their children's report forms. There were more males than females who did not check their children's report forms.

One male parent in Misisi said that,

“Ngati mayi wake awona kuti mwana sa sebenza bwino ku skulu, abwela ani uza ni bwela na zibavochita naye”, meaning that, “If the mother notices that the child is not doing well, she will alert me and I, in turn will deal with the child.”

The respondents who said they that they did not check their children's school work in both areas cited reasons of being either too busy or not interested in doing so.

4.7.1 Conclusion

The majority of the respondents who admitted to not checking their children's schoolwork or report forms were male in Roma and in Misisi. They said they left the duty to the females.

The frequency of the female respondents checking on the schoolwork and report forms for the children was higher than that of males in both areas. This has shown that the mothers took more of an interest in the children's school performance than the fathers. Table 29 however shows a higher number of males checking the children's report forms than the results in Table 28. This shows the males having more of an interest in the end result of their children's schoolwork than checking their children's schoolwork during the term.

4.8 SOCIALIZATION OF GIRLS AND OF BOYS IN THE HOME

One agent of socialization is the family. Certain cultural beliefs and customs have perpetuated gender imbalances which have disadvantaged women. They include traditional ways of socializing girls and boys (National Gender Policy, GIDD, 2000). The researcher wanted to compare and contrast the socialization of girls and boys regarding housework in the high socio-economic area of Roma and the low socio economic area of Misisi.

4.8.1 HOUSEWORK

In order to gain an insight in the practices and perceptions that the respondents in Roma and in Misisi had regarding housework being done by their children, they were asked if the boys and girls did the same work in the home and to give reasons for their answers.

Table 24 illustrates the responses in Roma and in Misisi.

Table 24: Boys and girls doing the same housework – Roma and in Misisi

Boys and girls doing the same work	Roma-Number	Percent	Misisi-Number	Percent
Yes	20	20%	75	75%
No	80	80%	25	25%

Source: Survey Questionnaire

Table 24 illustrates that 20% of the respondents in Roma and 75% in Misisi said that their girls and boys did the same work at home and 80% of the respondents in Roma and 25% in Misisi said that their boys and girls did not do the same work at home.

There were more respondents in Misisi than in Roma who said that their girls and boys did the same work at home and there were more respondents in Roma who said their girls and boys did not do the same work at home.

The majority of the female respondents who were mainly from Misisi said girls and boys did the same work in the home as it promoted gender balance. Other respondents said such an arrangement promoted future self independence for the boy and for the girl. Still others said it was particularly useful for the boy as he could rely on himself in the absence of the female in doing housework and for the girl the other way round in the case of attending to other chores that would normally need a male to do like outdoor work (Source: Focus Group Discussion).

The few respondents from Roma who said that their girls and boys did the same work in the home argued that they used the home as a training ground for them to learn the skills in as far as looking after the home was concerned, without being gender biased as they were able to combine the motherly and fatherly roles (Source: Focus Group Discussion).

The respondents who were mainly from Roma said girls and boys did not do the same work in the home as there were specific roles assigned to the girl and to the boy. The girls mainly performed motherly duties such as cooking, sweeping, looking after their siblings and did the laundry whilst the boys did the fatherly chores such as washing the car and other mechanical chores, slashing the grass, trimming the hedge and attending to maintenance and repair works in the home (Source: Focus Group Discussion).

A few respondents in Misisi gave similar reasons for opposing their girls and boys doing the same work in the home as the respondents in Roma. They argued that there were specific fatherly roles for boys to learn and specific motherly roles for the girls to learn in order for the children to run successful homes in the future (Source: Focus Group Discussion).

The majority of the respondents in Roma and those in Misisi who said boys and girls did not do the same housework said such practices were not encouraged because there were specific chores for boys to do in the home and specific chores for girls to do in the home.

4.8.2 Conclusion

The results show that the majority of the respondents in Misisi said the boy and the girl did the same work in the home. The majority of the respondents in Roma said the boy and the girl did not do the same work in the home. This shows a difference in the practice in the two socio-economic areas. It can be attributed to the fact that respondents in the high socio economic area of Roma were able to afford domestic help and so the children would perform specific chores whilst those in Misisi who were in a low socio economic area of Misisi were dependant on both sexes to perform the housework. Self reliance was also cited as a survival strategy for the poorer area as they had difficulties in employing domestic help. Some of the female respondents in the poorer area regarded boys and girls performing the same housework as a commitment to equality as it promoted gender balance. This illustrates an appreciation and recognition by the poorer females of the importance of gender equality.

The results show a contrast in the attitudes of the parents in the two areas. The rich seemed to hold on to the stereo typed roles in the home and thus contradicted their views on the importance of girls' education as a means of promoting gender equality (4.4.2). The fact that they were able to afford domestic help reinforced the division of roles in the home to be gender specific. The parents in the poorer area seemed to have accepted that the chores in the home could be done by both sexes.

4.9 HOURS SPENT DOING HOUSEWORK BY SEX

The researcher wanted to compare how many hours the girls and boys spent in doing housework per day and how many hours they spent in doing homework per day in the two socio economic areas.

The following tables illustrate the results.

Table 25: Hours spent doing housework by sex in Roma and in Misisi

Sex	Roma	Misisi
Boys	1 hour	3 hours
Girls	3 hours	5 hours

Source: Survey Questionnaire

Table 25 illustrates that the boys in Roma spent 01 hour per day in doing housework and the girls spent 03 hours per day in doing housework. Compared to Misisi the table shows that the boys spent 03 hours per day in doing housework and the girls spent 05 hours per day in doing housework. There were however, more hours spent on doing housework by girls than boys in both Roma and Misisi.

A male respondent in Roma said,

“Surely you do not expect boys to be wearing aprons and being busy in the kitchen washing plates and cooking whilst there are girl children who are old enough to do the chores in the home. It’s a taboo! As Africans we were not brought up that way. It would work perhaps with the Westerners but it is alien to us in Africa.”

A female respondent argued that in the contemporary world it would be helpful if the men took part in the domestic work that women performed as it was tiring for the women to work alone most of the day.

A female parent in Misisi said in Nyanja,

“Bana sebenze nchito imozi manje bakazi bapezeka maningi panyumba kuposa bamuna ndiye chilengesa bakazi kusebenza tawe ikulu,” meaning, “Both boys and girls do the same work in the home but the girls are frequently found at home than the boys, that is why they spend more time doing housework than boys.”

Table 26: Hours spent doing homework by sex in Roma and in Misisi

Sex	Roma	Misisi
Boys	3 hour	2 hours
Girls	1 hours	1 hour

Source: Survey Questionnaire

Table 26 illustrates that the boys in Roma spent 03 hours per day in doing homework and the girls spent 01 hour per day in doing homework. Compared to Misisi the table shows that the boys spent 02 hours per day in doing homework and the girls spent 01 hour per day in doing homework. There were however, more hours spent on doing homework by boys than girls in both Roma and Misisi.

Some female respondents in Roma said it was important for the girls to be given time to attend to their homework as this resulted in the girls performing well in school. Other female respondents argued that it was not easy for the girls to concentrate on their homework as they were assigned work to do in the home such as helping in the cooking (Source: Focus Group Discussion).

Some male respondent in Misisi said in Nyanja,

“Nichabwino kupasa bana bakazi ntawe yolemba vaku skulu kunyumba kuti bangazi phasa mushe kuskulu”, meaning “Its good give enough time for the girls to do their homework so that they pass well in school”.

4.9.1 Conclusion

The results show that the girls spent more time than boys in doing housework in Roma and in Misisi. The results show that the girls spent less time than boys in doing homework in both areas. The respondents in both areas did not seem to mind at all that the girls spent more time in doing housework than boys. As a result girls in both areas spent less time in doing homework than boys. This result is similar to what Jennipher Messa found that in low and high cost areas of Lilanda and Muchinga, girls spent more hours than boys in doing housework and this impacted negatively to the girls’ schoolwork and to the high failure rates. Patriarchal attitudes, as defined by Millet, are still prevalent. Patriarchy, through social conditioning and socialization makes women sexual objects, domestic and sexual slaves for men. Patriarchy relies on the nuclear family as the agent for socialization.

There was a contradiction in the respondent’s practices in the socialization process regarding housework where the low socio economic area of Misisi had more children performing the same house chores regardless of sex than the children in the high socio economic area of Roma who performed gender specific chores in the home (4.4.7).

Comparing the two areas revealed that there were more hours spent in doing housework by the children in Misisi than in Roma. There were more hours spent in doing homework by the children in Roma than in Misisi. This impacts directly on the school results being achieved from each area. The poorer area was likely to produce lower pass levels than the richer areas.

CHAPTER FIVE

5.0 CONCLUSION

This research found that the respondents in the two socio economic areas of Roma and Misisi had differing and common attitudes towards sending their girl children to school. Its focus on parental background in each area revealed that this had an impact on the attitudes and practices in sending their children to school, the socialization process and the values they have towards their children according to sex. The higher the education levels of the parents, the higher the aspirations for their children.

There was evidence that the poorer economic area of Misisi was populated by a younger generation who were less educated than the population in the higher economic area of Roma. In both areas however, there was a gender bias in the levels of education where the male householders attained a higher education than the female householders.

It was found that the respondent's levels of education had a direct impact on the employment status. There were more males than females in formal employment in both areas. In the higher socio economic area of Roma, there were more respondents in formal employment than the low socio economic area of Misisi. The younger generation in Misisi had no retirees whilst Roma had some respondents who had retired from active employment.

There was evidence that the importance and benefits of sending a girl to school was accepted as the study population in Roma and Misisi had received enough sensitization by government through the media. Some respondents thought the information would go further by supplementing it by other means such as drama, visitations by advocacy groups to schools, clinics and other strategic places.

The research found that in both socio economic areas, there was a strong belief with the male and female respondents that the positive consequences in educating a girl included parents benefitting in future as she would keep in mind the family where she came from. There was evidence that promotion of gender equality as a reason for the importance of girls' education appealed more to the high class area than the lower class. There were more respondents in Misisi than in Roma who favoured national development as a reason for the importance of girls'

education. Reduction of school drop-outs as another reason for the importance of girls' education was favoured in Misisi than in Roma where very few males and none of the females thought so. The rich and the poor areas had a consolidation of results as they both regarded self interest as a major incentive for sending a girl to school.

When a hypothetical situation in which a choice had to be made on whether to send a girl or to send a boy to school was presented to the respondents, there were various arguments given in both areas for favouring either sex. It was found that the preference of sending a boy than a girl to school was prominent. Some respondents in both areas believed the boy as the "future of their clan," "the head of the family" and "the breadwinner" and therefore needed the education in order to look after the family. However, some parents chose the girl as feelings of the girl retaining close ties to the parents was regarded as a major incentive for sending her to school in both areas. There was an odd result however where more respondents in Misisi than in Roma favoured the girl. This could have resulted from the belief expressed by some parents that the girl had close ties with them and would therefore look after them in their old age. It was also found that the women in the poorer area wanted more education for their daughters than they received themselves. Elizabeth M. King and M Anne Hill (1993) found that in Asia and in Africa, family income is a great determinant of the probability that girls will attend school. They conclude that if a family's income is low, the son is often chosen to attend school rather than the daughter, as he is more likely to contribute financially to the family income and support their parents, as they grow old. The findings in Roma and Misisi reveal that the parents favoured educating the girl in theory. In practice they sent the boy to school before the girl, thus impeding female equality and female empowerment. Patriarchal beliefs based on the assumption of male supremacy continue to exert an influence on society.

There was evidence that the majority of the respondents in Roma and Misisi thought that primary education was not enough for the girls. Grade twelve level or tertiary education was preferred in the areas. The respondents who supported grade twelve as enough for the girl and for the boy were mainly from the lower socio economic area of Misisi who gave reasons such as their inability to afford to pay for further education for the children. Other reasons given were that grade twelve level would be sufficient for the girl and for the boy to get into employment.

Further education appealed more to the higher socio economic area of Roma. This can be attributed to the differences in the educational levels of the parents in either area. Despite the differences the respondents in Misisi did acknowledge the fact that there were more chances for a girl and for a boy in finding work if they attained tertiary education.

The research found a consolidation of views on the influence of school on the girl. In both areas the respondents thought that sending a girl to school was positive and therefore parents did not need to use excuses that girls learnt bad behavior or would get pregnant if they were sent to school. The females were the majority in both areas who dismissed the notions that girls would learn bad behavior or get pregnant if they attend school. The few parents who argued that the school would exert a negative influence on the girls still sent their daughters to school.

There was evidence that most of the respondents in Roma and Misisi thought that their children, girls and boys were safe on their way to school as their schools were not far away. As the research was carried out in the urban area schools are not expected to be very far away. The children that went to school far away from the high class area were either driven by their parents or used public transport to get to school. Despite some parents in both areas having some fear of their children being harassed or attacked on their way to school they still sent their children to school. It was found that most respondents in both areas perceived that the girls were safe in the school. Contrary to this view was the perception and facts that there were a few instances when the girls were not safe due to high density areas surrounding the rich area and that the girls were sexually harassed in the school as expressed by women in both areas. These findings however, do not apply to what Aikma and Unterhalter (2005) found that one of the main barriers for girls is the long distances to school. They assert that concerns for girls' safety and security lead to parents being unwilling to let their daughters walk long distances to school. They have further indicated that traditionally, girls are also seen as more vulnerable and less able to protect themselves when travelling to school. Thus Aikma and Unterhalter concluded that distance between home and school and the scarcity of schools in poorer areas are important factors when it comes to deciding whether female children receive any kind of education at all.

The two areas however, had differing views on the initiation of the girl with the richer socio economic area having more negative views and the poorer socio economic area having positive

views for the practice and contrasting views between the males and the females. There was evidence that the majority of the males in both areas opposed the practice (92% Roma and 84% Misisi). The females in the high class area agreed with the males that the practice was against their Christian values though 13% of the females favoured the practice as positive for the girls' future family life. It was found that the majority of the females in the low class area supported the practice and valued it to an extent of making suggestions on how time could be managed by having the ceremony done during school holidays. This can be attributed to the fact that there were more uneducated females who have internalized patriarchal values in Misisi.

There was evidence that the majority of the children in Misisi were sent to community schools and the majority children in Roma were sent to private schools (0% to community schools for Roma compared to 62% to community schools for Misisi) and (63% to private schools for Roma compared to 4% sent to private schools for Misisi). This can be attributed to the direct result of the ability for the parents to afford the fees demanded in private schools as compared to community schools which demand no fees at all. Regarding the sex of the children being sent to school, there were more boys than girls attending school in both areas as there was a consolidation of the results for the rich and the poor. There were more girls than boys not attending school for various reasons in both areas. Reasons for not sending children of school age to school revealed that in the poorer area of Misisi, some parents could not afford to send the majority of the children to school whilst a common factor to both areas was the reluctance by the children to be sent to school.

The research found that there were more girls than boys who had failed a grade in both areas. There were 02 boys and 05 girls in Roma and 04 boys and 08 girls who had failed a grade in Misisi. The higher number of failures for girls can be attributed to the uneven time spent in doing house chores by girls compared to boys as evidenced in the findings. Due to the poverty levels in the low socio economic area there were more failures than in the high socio economic area. This can be attributed to home background where the children spent less time on schoolwork due to the poor condition as they were probably also involved in income generating activities. This finding is similar to Jennifer Messa's (2007) conclusion that girls in low and high cost areas of Lilanda and Muchinga areas spent less time in doing homework than boys which impacted negatively to the girls' schoolwork and to the high failure rates.

It was established that there were more girls who had fallen pregnant in Misisi than in Roma. It was found that despite the poverty levels in Misisi, some of the parents sent their girls who had fallen pregnant back to school. Out of the 06 girls in Misisi, 04 went back to school whilst 02 got married as their parents could not afford to send them back to school. The 02 girls in Roma were both sent back to school. The parents in both areas who managed to send their daughters back to school took advantage of the government re-entry policy which allows for girls who had dropped out of school due to pregnancy to return to school. This confirms Brendan Carmody's (2004) findings that have shown that the initiative to allow girls who had dropped out because of pregnancy to re-enter the system in Zambia brought in positive results.

There was evidence that the gender bias in paying attention to the children's schoolwork and school performance was common in both areas. There were more females than males paying attention to the children's school performance and to the report forms. The majority of the respondents who admitted not checking their children's schoolwork or report forms cited reasons of being too busy to do so and leaving the task for the females (mothers). This illustrates that despite sending their children to school the males (fathers) had a casual attitude to their children's school performance. There was evidence that in both areas the males had more of an interest in the end of term school report forms than the performance during the school term.

It was established that there was a difference between the low and the high socio economic areas regarding the housework assigned to the girl and to the boy. The majority of the respondents in Misisi assigned the girl and the boy with similar house chores (ie motherly and fatherly chores) whilst the majority of the respondents in Roma assigned different house chores for the girl and for the boy. There were some respondents in Misisi and in Roma who assigned similar chores citing the home as a learning ground for the children's future and some respondents in both areas assigning specific roles to the girl and to the boy citing a similar sentiment of training the children for their future roles in the home. The fact that the respondents in the high socio economic area were able to afford domestic help compared to the respondents in the low socio economic area who could not led to the differences in the results. There was a bias in the poor socializing their children to perform the same house chores regardless of gender and a bias in the rich socializing their children in performing specific tasks according to gender. This can be attributed to the poor using it as a survival strategy as they are unable to afford domestic help.

The research found that the socialization process where girls did more housework than boys was common in both areas. It was found that in spite of the fact that some respondents in both areas felt that the girl needed to be given time for homework the girl still spent more time in doing housework. There was evidence that some of the male and female respondents felt that it was the girl's duty to do the housework and not the boy's.

The research established that some factors were dynamic and had changed over time. The acceptance that girls' education is important was evident. The research, however, found that despite the difference in the two socio economic areas, there were gender biases that were common in both areas. These factors still disadvantage the girl but are culturally acceptable such as the socialization process where girls are being socialized differently from boys. Girls are being taught house chores socially regarded as exclusively for boys as survival strategies and the other way round, and not as a means of gaining equality. Some attitudes and practices are persistent and have not changed, such as preference of sending boys to school before the girl which has resulted in more boys than girls attending school. Despite extensive sensitization campaigns on girl's education, more girls repeat grades and girls do more housework at the expense of their schoolwork. This results in the attainment of gender parity to still lag behind regardless of socio economic status.

It was therefore established that female and male parents in Roma and Misisi had recognized the benefits of educating girls but the accepted values and norms of discrimination giving dominance to men in the home. This research found that the attainment of gender equality involves the transformation of some of the biases in the values and norms in society. Despite the parental efforts in both areas to send girls to school including undertaking the use of the re-entry policy, the practice was that more boys were sent to school than girls. It was found that boys were attending school in homes where girls were not sent to school in both areas. The results of the study illustrates that though parents accepted in theory that girls should have equal access to educational opportunities with boys, in practice the boys were still given priority. The investigation of their attitudes and perceptions revealed that the reasons given for sending boys first varied depending on the educational levels of the parents as well as their socio economic status. It was found that some of their practices originated from their held values and norms

according to their social background whilst others were changing and specific to the socio economic area. The boy was favoured in many ways more than the girl in the attitudes, perceptions and practices. It was established that discrimination against girls in homes by parents was because of the persistent values and norms that are culturally rigid and accepted in society.

CHAPTER SIX

6.0 RECOMMENDATIONS

Though the government has made tremendous strides in sensitizing the nation on the importance of education for the girl child there is need for it to look at and address the following issues:

1. The importance of tertiary education needs to be emphasized as the sensitization for better education is being done in the low socio economic areas.
 - (a) This can be done using the most common means of information that is through the media. The schools can also play a key role through the career guidance teachers in sensitizing the pupils and parents on the importance of tertiary education as a conduit for lifelong useful careers.
 - (b) Making tertiary education more affordable by including it by way of subsidies in the national budget through the Ministry of Education and the Ministry of Science, Technology and Vocational Training.
2. Gender biases in the homes are still rife regardless of the socio economic areas and need to be addressed by the schools, the advocacy groups such as NGOs and the government through programmes that promote gender parity as these translate directly into the future success of girls' education. This can be done by:
 - (a) Teachers and parents should be encouraged to work together in identifying negative attitudes and practices that hinder girls' school performance and coming up with corrective measures in order to reduce levels of girls dropping out of school.
 - (b) The gap in more females than males dropping out of school needs to be narrowed and addressed practically at micro level by embarking on a vigorous consistent monitoring and evaluation exercise through the Ministry of Education.
3. Gender parity can only be achieved if it is realised that the males still hold a dominant position in society and that the female is capable of achieving what the males can. Therefore sensitization by schools and parents through PTAs, churches and other organizations should be embarked upon so that more time should be accorded to females to engage in their school work.

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APPENDICES

I

Questionnaire to parents/guardians in Roma Township/Misisi Compound

Dear participant. Thank you for accepting to fill in the form. The information which you are about to provide will be kept in the strictest of confidentiality and will remain anonymous. Kindly note that you are free to opt out of the study should you so wish.

Please tick and fill in the gaps where appropriate.

1. BACKGROUND INFORMATION

1. Gender: (a) Male ☐ (b) Female ☐
2. Age: (a) 20 – 30 ☐ (b) 31 – 40 ☐ (c) 41 – 50 ☐ (d) above 50 ☐
3. Marital status: (a) Single ☐ (b) Married ☐ (c) Divorced ☐
(d) Widowed ☐
4. Number of children: (a) _____ Boy/s (b) Girl/s _____
5. Level of education: (a) Primary ☐ (b) Secondary ☐ (c) Tertiary ☐ Nil Education ☐
6. Occupation: (a) Formal employment ☐ (b) Self employment ☐ (c) Retired ☐
(d) Unemployed ☐

2. SOURCES OF INFORMATION ON GIRL CHILD EDUCATION

1. Have you heard about Government's promotion of girl child education? (a) Yes ☐
(b) No ☐
2. If Yes, from which sources? (a) Media ☐ (b) Friends & relatives ☐
(c) Pamphlets ☐
3. Any other comment: _____

3. BELIEFS AND ATTITUDES ABOUT THE IMPORTANCE OF GIRLS' EDUCATION

SECTION A

1. From the following options, please pick one answer why you think girls' education is important.
(a) Future use for a positive/successful life ☐ (b) Promotes gender equality ☐
(c) Contributes to national development ☐ (d) Reduction of drop-outs and loafers ☐

2. Give reasons for your answer _____

SECTION B

1. Hypothetically if you had serious financial constraints and could only choose one gender of child to send to school which child between a girl and a boy would you send to school?

(a) Girl ☐ (b) Boy ☐

2. Give reasons for your answer. _____

SECTION C

1. Do you think primary education is enough for girls? (a) Yes ☐ (b) No ☐

2. What is the level of education would you anticipate for the girl? (a) Grade twelve level of education is enough ☐ (b) Further/Tertiary education is necessary ☐

3. Give reasons for your answers _____

SECTION D

1. Do you think that the girl will learn bad behavior in school? (a) Yes ☐ (b) No ☐

2. Give reasons for your answers _____

3. Do you think that there is a danger of a girl getting pregnant because of attending school?

(a) Yes ☐ (b) No ☐

4. Give reasons for your answers _____

SECTION E

1. How far is your child's school? (a) Not far away ☐ (b) Very far away ☐

2. Do you think the girls safe on the way to school? (a) Yes ☐ (b) No ☐

3. Give reasons for your answer _____

4. Do you think the girls are safe in school? (a) Yes ☐ (b) No ☐

5. Give reasons for your answers _____

SECTION F

1. Have your girls been initiated or will they be initiated? (a) Yes ☐ (b) No ☐

2. Give reasons for your answer _____

4. PRACTICES REGARDING SENDING CHILDREN TO SCHOOL

SECTION A

1. How many of your children go to school? (a) One ☐ (b) More than one ☐
2. How many girls and boys? (a) _____ Girls (b) _____ boys
3. Do you have children of school age not attending school in your home? (a) Yes ☐ (b) No ☐
4. If the answer in 3 is (a) how many are they? (a) One ☐ (b) More than one ☐
5. How many girls and boys? (a) _____ Girls (b) _____ boys
6. If the answer in 3 is (a) give reasons why the children are not attending school _____
7. What type of school do your school going children attend? (a) Government school ☐
(b) Private school ☐ (c) Community school ☐
8. Have any of your school going children ever failed a grade? (a) Yes ☐ (b) No ☐
9. If the answer in 10 was “yes” how many were (a) Boys _____ (b) Girls _____
10. Have any of your school going girls ever fallen pregnant? (a) Yes ☐ (b) No ☐
12. If the answer in 12 was “yes” were they sent back to school? (a) Yes ☐ (b) No ☐
13. Give reasons for your answers _____
14. Do you check your child’s schoolwork? (a) Yes ☐ (b) No ☐
15. If the answer to 15 was “no” please give reasons for your answer _____
16. Do you check your child’s report forms? (a) Yes ☐ (b) No ☐
17. If the answer to 17 was “no” please give reasons for your answer _____

SECTION B

1. Do your girls and boys do the same work in the home? (a) Yes ☐ (b) No ☐
2. Give reasons for your answers _____
3. How many hours do the girls spend in doing housework? (a) 1 ☐ (b) 2 ☐ (c) 3 ☐
4. How many hours do the girls spend in doing homework? (a) 1 ☐ (b) 2 ☐ (c) 3 ☐
5. How many hours do the boys spend in doing housework? (a) 1 ☐ (b) 2 ☐ (c) 3 ☐
6. How many hours do the boys spend in doing homework? (a) 1 ☐ (b) 2 ☐ (c) 3 ☐

II

Invitation letter to parents/guardians to participate in focus group discussion

Date:

Dear participant,

You are being invited to participate in a focus group discussion to be held on at a venue to be communicated to you in due course.

Kindly note that the information which you will provide will be kept in the strictest of confidentiality and will remain anonymous.

Please indicate your acceptance to attend by ticking in the appropriate space and thank you for your co-operation.

Yes, I accept the invitation:

No, I do not accept the invitation:

III

Structured Interview for the Focus group discussion with parents/guardians

1. SOURCES OF INFORMATION

Statement 1

Government has embarked on a sensitization programme on the promotion on girls' education to the general public.

- (a) What role do you think the sensitization plays?
- (b) Do you think the general public has received enough sensitization?
- (c) What suggestions would you give to enforce the message on girl child education to the public?

2. BELIEFS AND ATTITUDES ABOUT THE IMPORTANCE OF GIRLS' EDUCATION

Statement 2

In certain homes there are parents/guardians who send their children to school and some who do not. Some reasons are that because they have financial constraints that is why they cannot send everyone to school. But some choose to send their male children first before the girl.

- (a) Do you think this is a good strategy or not?
- (b) Give reasons for your answer.
- (c) Do you have an extra comment?

Statement 3

Some parents feel that grade twelve level of education is enough for girls and it is not necessary for the girl to for further education whilst others feel that the girl should go further and attain tertiary education.

- (a) Do you agree with this statement?
- (b) Give reasons for your answer.

Statement 4

In some homes parents/guardians feel that sending their girls to school is a waste of time because the girls will just go and learn bad behavior and some will end up getting pregnant and getting married anyway. So what is the point of sending them to school?

- (a) Is this perception true or false? What do you think?
- (b) Why do you say so? What is your conclusion?

Statement 5

It is believed that some parents are discouraged from sending their girls to school because they fear that the girls will be harassed in school by the male peers or teachers or even on their way to school.

- (a) Do you think these fears can be substantiated?
- (b) Any other comment?

Statement 6

Some parents feel that initiating a girl upholds the values of culture and tradition whilst some parents think it is just a waste of school time, it will not change or add anything to the girl's education.

- (a) What is your opinion on this statement?
- (b) Any other comment?

Statement 7

Some people believe that a girl's role and a boy's roles in the home should differ. Girls should do more motherly chores like cooking and washing whilst boys should do the fatherly chores like repairing broken equipment.

- (a) Do you agree?
- (b) Give reasons for your answer.

Thank you for your participation.