AN EVALUATIVE STUDY ON SOCIETAL PERCEPTION OF GIRL-CHILD EDUCATION. A CASE STUDY OF KAGANGA AREA IN KALOMO.

BY

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DEDICATION

I dedicate this study to all women and girls who are striving hard to get equal benefits from participating in education programmes.

I also dedicate it to my wife Barbara and children; Beauty, Joe, Ntambo, Cholwe, Mum and Dad and to all my friends. Their encouragements and patience with regards to this study has been a great inspiration and a treasure.

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Responsibility for the deficiencies of the report, however, is wholly my own.

ABSTRACT

This study is an evaluative survey on the societal perception of a girl child education as conducted in the Kabanga area of Kalomo.

The purpose of this study was to bring to the general publics' attention the value and the necessity of addressing gender imbalances in the education of children, especially the girl child. The education of the girl child in the past has always received little or no attention since the girls' world has been in the kitchen.

It would discuss factors like cultural practices, domestic chores, socialization, distances and lack of government policies to vigorously promote girl child education and many others. Its objectives were to review the situation of girl child education in the area; discuss emerging issues in the education and review the implementation of gender policy; the findings of the study and recommendations on creating girl friendly schooling.

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CHAPTER ONE

RESEARCH REPORT

AN EVALUATION STUDY ON THE SOCIETAL PERCEPTION OF GIRL CHILD EDUCATION

1.0   INTRODUCTION

Education is universally recognized as playing a key role in sustainable social and economic development. Regardless of ideology underlying approaches to development, education is always cited as a priority area for attention and the investment of resources.

Education of girls and women is considered an important investment, despite the precarious economic contexts within which many developing countries have to provide for education. Not only does education have a significant multiplier effect, given the responsibility of women for socializing the next generation, it also enhances the potential of women for contributing to the social, economic and political aspects of national development (Educating our Future 1996).

The study will discuss educational developments, with particular reference to the past educational trends in our country from the time when missionaries came here, as this have an impact to the girl child education and participation in development in our society.

1.2 BACKGROUND

Looking back, gender differences in educational provision and achievements had their origin in the BSA Company period. The early missionaries who were involved in the evangelical work were men. However, this did not exclude women, they participated in the work. The importance of commitment to the education of women and girls was acknowledged early among Missionaries. Katondwe, a diarist who was working among the Catholics in 1915 wrote that: (Carmody 2004).

> "The education of women, which has been neglected with the result that children when they leave the neighborhood forget even that they were baptized, we have often heard that the women is slave to the man, here it is quite the opposite, the man is slave of the wife' mother. She is consulted in everything, from travel to baptism to attendance at school. The grandmother is more powerful than the heard of the family. Woman has great influence, and as she, so are the children. If she was educated, religion would send deep roots among the Africans, and in case the missionaries were abolished traces of Christianity would not vanish so quickly. But for this sisters are needed" (p.115).

Women were seen to be crucial in the evangelization efforts mainly because they were thought to bring stability and depth of commitment within families. In their encounter

with village life, early missionaries received the impression that women had a subservient place in traditional life. They were often almost the slaves of their men folk. This was generally perceived and understood like that among men that women should remain submissive to the head of the family (Carmody 2004).

Among the Bemba, however, this situation had been a development from a period when women were far from subservient. Some of the social institutions which reinforce this impression were those of polygamy and bride-wealth whose practice was widespread seen to mean that the family of the husband who paid this dowry mistakenly think they had bought this woman. This was clearly noticed in cases of differences between the two. The husband could be heard saying I paid for you; I deserve all the respect or I am free to do as I please.

Usually this was the case; it was for this reason that the missionaries stressed the need for some form of liberation for girls from oppressive institutions like marriage by encouraging them to go to school (Nelson, 1974).

Both missionaries and government favoured the provision of education for girls and the importance of female education. In the Annual report of 1929, the Director of Native Education stated:

"After the training of teachers the encouragement of female education had been perhaps, the main preoccupation of the Department for Native Education since it started in 1925. The territory is fortune in having a fine example of what can be done in this line in the London Missionary Society's Girls' Boarding School at Mbereshi under the direction of Miss Shaw who started it in 1915."

Despite some efforts made by past governments during pre-colonial and after independence disparities in terms of education attainment between boys and girls continue to be there. This has been so because, the missionaries paid little attention towards education of the girl child or women. However, during the colonial rule the government slowly began to think that the education of the girl child was as important as that of the boy.

Indeed government had strong reasons that the education of girls and women was crucial to the contribution of better health in the home and community as well as provides mates for educated boys. The need to have educated wives for educated men constituted a main aim in creating mission boarding schools for girls (Carmody 2004).

In line with the National Education Policy, called Gender in Education, this articulate the situation of girls and women in the education sector and discuss factors that affect the

girls for instance, the cultural social factors like socialization, the girl in a family seen as a submissive person, without a voice, gives a model of a mother who is caring. This negative aspect contributes to her poor performance at school (UNESCO 1964).

In situations were there are limited resources for education of children, there is a tendency for the parents given a choice, they would prefer the boy to go to school than the girl. These social cultural factors to a certain extent have contributed to the existing disparities in education participation in our society (Ibid).

Sometimes some parents are not so serious with the education of their child. For the fear of the child that she may get pregnant, they have gone to an extent where they withdraw them from school. More especially if she has to cover long distances going to school. Unless there is commitment by parents to bring parity, otherwise, disparities will continue to be talk of the day (Bruns Waree, 1989)

1.3 PRELIMENARY LITERATURE

In writing the history of education, one has to acknowledge that education has a number of meanings. We speak of traditional, colonial post-education. It can be taken to mean preparation for life in society, but since societies differ, it assumes a variety of shapes. In today's world, education has come to be linked with economic progress, transmission of culture from generation to another, as well as the development of intelligence (Carmody, 2004).

For generations, people have passed on to their children their traditions which embodied religion and morality and functioned as a means of social continuity. Much of the transmission of the ways of life was informal, as when people gathered together to share their stories around a fire place at night.

Thus, the young learned through their experience in the community. Traditional education focused on the systematic socialization of the young into norms and lore of society. It was essentially life centered and practical. It recognized the power of the family and the local environment to shape behavior. This rich and holistic learning became an integrated and embodied part of children's habits. They were able to develop understanding and knowing from experience and useful of their learning. This way children became competent members of the community (Ibid).

With the advent of the school and education linked to it, there was an erosion of traditional education and values. The school transformed society, with an aim of promoting new way of life. Girl-child education is part of that and providing education to girls is one of the best investment a developing country like Zambia can do (Kelly, 1999).

1.4 STATEMENT OF THE PROBLEM

Education always occurs in social and cultural context which varies from one to another. Education in pre-colonial time was conducted in holistic practical manner. This was shown in the curriculum which contained the sum total of all family experiences as well

as that of the tribe. Education during colonial times was Gender imbalance. Since this was a time for the meeting of two cultures, there were a lot of clashes, but one which was highly perpetuated by a white man was the preference for the boy child education in his own understanding. Girls were initially excluded from missionary schools, only to be included later.

This study helped to reveal, why there exist inequalities in terms of educational accessibility, participation, and benefits between the boy and the girl in our society. The study therefore, sought to investigate the factors that contribute to educational disparities not in favor of the girl child.

1.5 PURPOSE OF THE STUDY

The purpose of the study was to determine or examine the factors which cause disparities in the girl child education and leave it to society to judge if addressing these problems brings us any near to new perceptions on girl child achieving her potential in this changing world.

1.6 OBJECTIVES OF THE STUDY

The objectives of the study were:

- ➢ To determine factors that contributes to educational disparities.
- ➢ To highlight achievements, enduring problems and the way forward.
- ➢ To discuss emerging issues in the education of girls.

➢ Investigate whether parents are contributing to the girl child education at family and community level.

1.7 RELEVANCE OF THE STUDY

The study is important because it enabled the concerned stakeholders realize the importance of having an educated girl child and her right to participate fully in the educational provision. Expanded educational opportunities of the girl child are reliable, and dependable, as it can bring women in leadership and decision making. Educating a girl is equal to educating a nation.

1.8 ASSUMPTION OF THE STUDY

It was assumed that having more educated girls promoted development at all levels i.e. at individual, community, national and globally. A more enlightened woman and girl child will participate actively in decision making at all levels of development.

1.9 LIMITATIONS OF THE STUDY

Due to limited human and financial resources as well as time factor, this study was undertaken in Kabanga Zone of Kalomo.

1.10   DEFINITION OF TERMS

This section clarifies how some terms are used in this study.

➢ **Sex**: Is biologically determined

Describes whether someone is male or female according to biological differences. It is determined before we are born.

➢ **Gender**: Describes whether someone is masculine or feminine to behavior differences, for example, how they dress, their work and their status in society.

➢ **Gender roles**: Ideas about how men and women should behave-are created by society, culture and traditions. As they grow up boys and girls learn how to behave from their parents.

➢ **Gender issues**: How should a man treat a woman? What rights should women have? What sort of relationship would you like to have? Who is the most important person in marriage?

➢ **Gender discrimination**: Many societies value men and boys more highly than women and girls for example:

- Girls often receive less food than boys and less likely to receive health care.

- Girls are less likely to go to school or complete school and their brothers' education is given priority.

- Girls are married, and become mothers at very young age in some countries.

- Men and boys may be discriminated against in other ways, for example they may be:

- Expected to be 'strong' and not to show emotion.

- Expected to defend their family and to fight in areas of civil conflict.

CHAPTER TWO

2.0   LITERATURE REVIEW

Modern education to Northern Rhodesia was brought by the missionaries of Christian churches. The tribal societies among which the first mission stations were opened were illiterate in Western education. Education is a condition of human survival. It is the means where by one generation transmits the wisdom, knowledge, and experience which prepares the next generation.

The children first learnt instructions in the history and traditions of the clan and tribe, talked about the heroic deeds of their ancestors, the myths, rites and ceremonies; the songs and wise sayings and their meanings, apprenticeship in practical skills. The young boy would accompany his father on hunting expedition into the bush where he would learn the names of herbs. Girls spent much of their time with their mothers, aunties and grandmothers and from an early age began to learn those skills which would be required of them as wives and mothers of the future (Snelson, 1974).

The girls from their daily schedule of sweeping, washing pots, and calabashes soon graduated to pounding maize or grinding millet. Learning was by observation, imitation and repetition. Social obligation and inculcation of good manners, usually was taught by the parents, was an important element, a young man's or woman's education. Generally, education in the pre-colonial times was highly insensitive to gender (Snelson, 1974).

It was so evident from the start, in the way it was organized that education during the colonial times was gender imbalance. At the meeting of two cultures there were a lot of clashes, but one which was highly perpetuated was preference of boys to be educated in the white man's wisdom. Girls in the first place were excluded in the missionary schools, only to be included on the game plan later (Carmody 2004). This meant that fewer girls remained in school of the upper classes, and the rest that remained were pre-dominantly male.

We notice from the on set that education for the girl-child received little or no attention from the missionaries who were in charge of education before the BSA Company took responsibility. Until 1926 they realized that there was need to address the situation, meanwhile some disparities were already set since much attention went to boys (Carmody 2004).

The board put in charge of the native education thought that to bring easy access and quality education, best returns would be obtained from boarding schools at mission stations where children would be obtained from boarding schools under the direct supervision and control of missionaries both in the classroom and in the dormitories. They thought that boarders who had passed standard 1, Grade 5 equivalent these days and those who attended schools of at least 150 school days were eligible for grants at the rate of 10days per year in case of boys £2 per year in case of girls (Snelson 1974).

The introduction of these grants was designed to encourage the provision of more girl's boarding schools, and proved successful. In 1926, the colonial government opened more girls' schools at Kayambi, Chilubula and Mabumbu; Chipembi was opened in 1927, and Mwenzo Girls' Schools, which had been closed for lack of staff, reopened in 1928 with the arrival of Miss Irene Pearte (Snelson 1974). The department for native education was subsidizing nearly 500 girls' education, found in sufficient local interest to justify starting a girls' boarding school. Mothers noted Latham, until, their interest and confidence was obtained, otherwise they did not want to lose their services like the house chores by the daughter. Parents feared for their daughters, because they knew that they would be learning new ideas which were strange, quite different to their beliefs and values.

It did not take long before they realized and learnt the advantage of sending a girl child to school. Some of the more advanced girls' schools were beginning to train female teachers who were so much needed. These were seen as role models to encourage girl-child to enroll. After they had completed school, to maintain their teaching careers, were encouraged to marry the male teachers. Another problem that could have contributed to a lot of illiteracy among adult women revealed in 1963 Census was due to the fact that, as girls, they were not allowed by their parents to take advantage of the educational opportunities which were open to them. For all these years the struggle waged had been to improve the girl-child opportunities, but parents failed to seize such golden opportunities knocking at their doors. This problem was seen to be deep sited,

such that even today, they are still hesitant to capture wonderful moments (Snelson 1974).

Parents remained generally unconvinced of the value or relevance of education for their daughters. The girls themselves often saw little or no point in going to school, and preferred to stay at home helping their mothers and preparing themselves for marriage (Carmody 2004).

These attitudes in colonial times were reflected in the enrolment returns of the aided schools. Girls made up 530 of the 16700 pupils in these schools in 1931. At the end of the decade, the number of girls in schools had increased to nearly 11000, but this was out of a total enrolment of over 42000. The number of boys had risen by 20000 while the girls had increased by less than 6000. Nevertheless, this could be considered as progress.

Parents and grandparents genuinely feared that education would spoil their daughters for marriage purposes. First, there was the danger that they might be interfered by their teacher. Secondly, and more important, they might no longer be willing to accept women's traditional place in society, and proved a disruptive influence. Mable Show of Mbereshi outlined some of the mistakes into which an educated girl might fall when she reported to education authorities and said that (Snelson, 1974):

"One of the finest of our old girls got into trouble long ago because she unthinking corrected her husband while he was reading. He was furious at being corrected by a woman. I have had a complaint from the young men that the girls do not learn respect in school: some of them married did not kneel when giving water and food to their husband. In school we insist on the polite form of offering and receiving in two hands. I do not feel inclined to insist on kneeling, although I am prepared to advise girls leaving to be married to preserve this old custom if the husband wishes it." (214)

Getting Western education does not mean that one has been changed also in terms of values and beliefs. If we are blinded by the Western education and begin to think that even values and customs this obviously leads to clashes of cultures. This makes our parents feel skeptical about the benefits of Western education. As Africans, especially in the rural areas, there is resistance, because this impinges on their social values, because this is what distinguishes them from other people.

As soon as these old girl's schools produced trained teachers, nurses, extension workers, parents came to see that education could lead to useful and self-fulfillment in the work careers of their daughters. This resulted in the number of girls applying for places in mission boarding schools multiplied (Carmody 2004).

However, the mission schools could cater for only a tiny minority of the girls. This saw an increment in girls' enrolment the year that followed. An important innovation in

1936 was the admission of girls as weekly boarders at some central village boarding school. However, this effort failed owing to the danger of moral lapses on the part of the pupils. As often, the chief or headman made himself responsible for the welfare of the girls, and respected lady of the village would be appointed as matron (Snelson, 1974).

Since the number of qualified women teachers was quite small, the answer was to train teachers' wives, and other women with elementary education as helpers. These women helpers, who were to remain a feature of educational system until after independence, were given short courses and undertook part-time teaching of practical subjects in the schools, without them girl's education could never have developed, for it was they who introduced into the village school curriculum the subjects which had an immediate and lasting appeal for the girls – house wifely, laundry work, hygiene and baby welfare, cookery and needle work (Snelson, 1974).

As little as two decades ago the subject of girls' education and the particular problems that girls faced in achieving their potential was not on the agenda. It was not given much consideration. It was not perceived as a problem, where people were aware of differences between boys and girls experiences at school, they accepted these differences with little or no concern.

The re-emergence of feminism in the late 1960s and the subsequent struggle to obtain improved opportunities for women has changed this from being not just a neglected issue but a non-existent issue, it is now a subject of concern for many people with responsibility for providing education and for parents.

The most important myth that needs exposing has been that girls have been considered as under-achievers at school. An analysis of a wide range of measures of achievements reveals this to be quite untrue. Girls in fact perform remarkably well. Given that less than a hundred years ago campaigners for reform had to fight to gain acceptance of the idea that girls had an equal right with boys to secondary education, the success of girls has in some ways been remarkable (Whyte et al, 1995).

Gender inequality in schooling is now a respectable issue; it is debated in the media and taken seriously by national policy makers, some local education authorities, and a growing number of schools. Much of the debate about gender inequality has centered on the demarcation of secondary school subjects choices by sex, especially the short fall of girls in science and technology. This gap between sexes in secondary subjects in the later years, and in the jobs they are qualified to enter, is not closing fast, despite policies designed to bring about change. For instance, there has been this myth that female teachers trained to teach mathematics and technical subjects would never marry.

This study seeks to highlight important determinants of the gender spectrum of school subject. The beliefs of adults about girls' future lives are especially, significant, since they often contain stereotyped views about the sexes. This is despite changes which have already occurred over the last forty years in the lives of men and women in our society (UNICEF, 1998).

The study done by Margaret Spear strongly, suggests that teachers of physical science and craft, design and technology are actively discouraging girls from studying their subjects. This discouragement seems to be based on beliefs that girls are inherently less

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competent in there areas, and assumptions that female care is of less importance than male employment because women's primary adult role will be that of wife and mother (Whyte et al, 1985).

Looking at these disparities that exist and have been existing for some time between the girl and boy, it is time we made serious concerns to address them to manageable levels. While we agree that government has made reasonable efforts, to make certain the girl-child's commitment to participate in the education process is safely secured through support by affirmative action policies in institutions like re-entry policy for girls. The social cultural factors ought to be intervened otherwise we will continue to create a gender blind society. This is time for proposal for action. The feminist supporters have blamed all these disparities on men. We would therefore urge men to begin looking at this issue, sex discriminatory tendency from a more neutral approach (UNICEF, 1998).

The role of men in anti-sexist education need to be clarified by women, teachers, but men must involve themselves in the work (Whyte et al, 1985). We need to make much clearer what the different issues are for women and men that they are not opposite sides of a coin, but unequal aspects of a power structure. Perhaps more dialogue is necessary between the sexes on the education aspects of sex equality.

It is easy to talk about the need for men's commitment and involvement, but hard for many men to achieve because they have not experienced sexism in the way that women have and are less likely to have a feminist perspective. There is a danger of lip services responses from men who may think they understand the issue but have not really thought them through. Is there a role here separate courses for, men only, run by men?

Do women have anything to gain or lose by joining with men on all forms of training or should they work separately at times? Tackling sexism in depth may be difficult and uncomfortable for many men: should this be a worry, or is it a sign that something positive is happening and therefore to be welcomed (Kelly, 1999).

There is no reason to think that most men teachers or parents will change unless women, take the initiative, by taking this war to its frontiers and be fought there. Women must also be aware of what could mean. There is the danger that equal opportunities could simply be used by some men to their own advantage – for example by insisting that they share control of what happens in education, that measures taken are not too radical, that no one is too disturbed (Chandler, 1980).

The feminists have raised and discussed the problem of men at national and international conferences. In terms of education there are particular reasons why the contribution of men teachers must be considered seriously:

- Many girls are taught by teachers both in mixed and girls school.
- Men play a crucial role in education of boys.
- The relationship between women and men teachers in schools is central to the issue and sex equality.

The sense of conflict between women teacher and the local education authority was rooted in a male power structure most resented by women, partly, perhaps these factors contributed to the animosity that arose (Whyte et el, 1985). Women complain

that they do suffer more than men in the current situation they are, overall, in lower status positions.

According to statistics, some of these problems raised are slowly being addressed. The truth of the matter is that men should live to their commitment. There is no point for someone to feel that his position is being challenged. Men could have taken this too personal an issue as individuals in leading position. From the time we had Madam Barbara Chilangwa as Permanent Secretary in the Ministry of Education, she meant to bring real change in positions of trust and responsibility and yet it is now that we realize the change is beginning to yield results. All men can do is to accept it as a true reality to address these imbalances (symposium report of 1997).

Doing away with discrimination will not be so easy and schools alone cannot bring about the needed change- they must be supported by all members of the community, the local education authorities and school administration. The education documents are not sufficient and there must be a change of traditional attitudes by responsible officers and the community. To ensure that there is change, District Education Board Authorities must issue policy statements about equal opportunities. They should run training programs for local education authority staff, teachers, governors and parents, and establish working groups to study ways of eliminating stereotyping and discrimination (Whyte et al, 1985; Kane, 1995).

Providing education to girls is one of the best investments a developing country can make. In a girl friendly school, collaborative efforts by government, development agencies and non-governmental organizations are now aimed at ensuring that girls and

women are able to access their rights to quality basic education within the framework of the convention on rights of the girl-child and the women. Zambia is a signatory to both these United Nations conventions as well as to the 1990 declaration on education for all (UNICEF, 1995).

The vast majority of out-of-school Zambian children are girls due to cultural practices, gender inequalities, poverty and a declining economy which militate against the education of all children and especially that of girls. Zambia is taking steps to address this crisis. In 1996 Ministry of Education adopted the national education policy, Educating Our Future, which provides for a framework for promoting gender equality. Through PAGE, the program for the advancement of girls' education, the ministry is making efforts to improve education for all children, especially girls (UNICEF, 1995).

Change of attitude is required to view the Zambian girl child who is seen to be passive, submissive person who remains quietly in the background, the first to serve the last to speak. She is submissive, a mother's assistant, a baby sitter, and expected not to have grown mind and not to value schooling. Girls and women bear the burden of present and growing poverty made worse by their unequal access to resources and opportunities for education, training and economic participation. Zambia has embarked on a concerted effort to address the gender imbalance characteristic of Zambian society. Zambian women are more likely than men to be poor and poorly educated. They have little or no access to credit or financing. Fifty percent of females are illiterate, compared to thirty seven percent of males.

The Zambian girl-child is socialized to look after others, especially through the care of children and service to adult; the boy-child is socialized to look after himself, largely in the company of his age mates. Much of the girl child's life is spent in the vicinity of the home, much of the boy's is spent roaming about. This leads to a quiet, caring, somewhat submissive disposition in girls, and adventurous, aggressive attention-seeking disposition in boys. The major burden of household chores and responsibilities falls on the girl.

The view is widely held in Zambia that a woman is not an independent human being, but is one who must by nature depend on a man and serve a man. Her role is a subservient one-to meet the physical, psychological, economic and sexual needs of a man, to be obedient to him and to show him unquestioning loyalty, to bear and rear his children and to arrange for his comfort. This view is shared by men and women alike. In relation to the girl-child it leads to attitude that essentially a girl is a wife-in-waiting. Hence her most important task during childhood is to learn what is needed to be a good wife and a good mother.

Every girl and boy has the right to realize her full potential and to contribute to society's development. At present this right is denied to many and to more girls than boys. At the 1990 World Conference on education for all held in Jomtien, Thailand, Zambia together with 155 other nations, signed a commitment to support national development efforts through education (Kane, 1995).

In most societies, the girl child's right to education is not recognized, but it is often considered as a privilege which has to be earned. Factors that affect the girl-child's

access to education include the non-availability of funds after her brother's fees are paid, the distance to and from school, her ability to continue carrying out domestic chores, availability of marriage prospects and her school performance (UNICEF, 1998).

There has been advocacy achievements at national level. The Ministry of education has decided that from 1996, admission to Grade 8 and 10 must have a 50-50 boy/girl ratio. Emphasis on girls' education must continue so as to redress longstanding disadvantages. However, the very success of girl-child programs has brought misunderstandings in that there is a fear that the girl-child focus may disadvantage boys. Considering this, the Ministry of Education elaborated on the needs of boys and girls as reflected in theme of the 1997 National Symposium, girls' education, a strategy for improving the quality, of education of both girls and boys. 'Moreover', in PAGE pilot schools, improvements in girl's performance are accompanied by similar or greater improvements among boys (Educating Our Future, 1996 and Symposium Report, 1997).

If their education helps them to enjoy learning, girls can pass to their children, and to their children's children, the possibility of being happy in learning. Teachers can create this enjoyment if they can find it in their hearts to like, the girls they teach; liking people requires getting to know them.

We do not aim to make girls into intellectual giants, and we do not suggest that there is anything wrong in their hoping to be married and expecting to find relationships with the opposite sex more rewarding than those books. Like wise we do not believe that there is anything inherently, virtuous in enjoying academic studies, but there is value in

intellectual activity for everyone, however slight their ability may seem, what teachers can offer is an experience that will encourage their pupils to think (Chandler 1980).

For girls there is a need to think about themselves in terms of their own future. If we can give all girls an education that will encourage them to believe in their own worth as individuals, not solely as one half of a partnership, and value some aspects of themselves other than their sexual attractions, we will have given them a reasonable start in life. If we can go further and help them to find out how exciting it is to cope with new ideas and think for themselves we will have given them the means to make their own lives and those of their children really worth living. If we can go even further than this and help them to see how much they can contribute to the world in the way of work that is satisfying to them and useful to society, we will have effected a peaceful revolution (Ibid).

2.1   BENEFITS OF HAVING EDUCATED GIRL CHILD.

i.   An educated girl child and woman is more likely to have fewer and healthier children.

ii.   An educated girl child or woman will encourage her children to become educated hence there is going to be a continuity in education from generation to generation.

iii.   An educated girl child is more likely to earn a better living for herself and family.

iv.   The traditional life skills the girl child is exposed to, like in agriculture training is meant to equip her fight poverty when she takes her place.

v.   Educated girl child will have control or power to make decisions in issues of health, sexuality and fighting HIV/AIDS.

vi.   An educated girl child as she prepares to take her place will contribute positively towards cultural, political, social and economic development of a community, society and nation at large.

CHAPTER THREE

3.0   METHODOLOTY

3.1   RESEARCH DESIGN

In this study, a case study design was used to help the researcher gain more insight into the awareness and societal perception of the girl child education. The case study was used in this research for purposes of obtaining in-depth information and subjective feelings from the respondents. The case study was conducted in a naturalistic setting and descriptions of events and activities in relation to societal perception of the girl child education in Kabanga area. In this context, the naturalistic setting means letting things happen, as they do everyday without artificial intervention.

Bless and Achola (1990) explain a research design as having two meanings. A research design may be perceived as a programme to guide the research in collecting, analyzing and interpreting observed facts. The other meaning of a research design can be explained as specification of the most adequate operations to be performed in order to test specific hypothesis under given conditions.

Both qualitative and quantitative methods of data collection were used to collect data from the respondents. Quantitative method was used to obtain data from

respondents through the use of questionnaires while observation and interviews were used for qualitative data.

3.2 POPULATION

In this study, the population consisted of all male and female participants from the suggested research area of Kabanga. The participants were selected as the study population because the study aimed at investigating the awareness and societal perception of the girl child education in the Kabanga area.

Peil et al (1982) define population as all cases or individuals that fit in a certain specification.

3.3 SAMPLE

Peil et al (1982) explain that a sample is a set of elements which are ideally representative of the population. Sampling is a process of selecting units from a population of interest so that by studying the sample we may fairly generalize our results back to the population from which they were chosen.

A sample of 30 participants was selected. According to Herbert (1990), simple random sampling means that every element has an equal opportunity of being selected in the sample. Goshi (1992), states that it is also considered a better way of accessing a more representative sample for a study of this nature.

The participants were selected purposively at a community meeting to give everyone chance to show awareness and societal perception of the girl child from the different sections of the community in Kabanga area where the study was conducted in a naturalistic way.

3.4   DATA COLLECTION INSTRUMENTS

QUESTIONNAIRE

This primary data was collected by the use of self administered questionnaires. The questionnaires were appropriate because quantitative date which was collected was arranged orderly in a statistical manner. The questionnaires proved more efficient compared to the other methods of data collection in the sense that a number of questionnaires were distributed at once and the results were gathered with in a short period of time. A questionnaire can also be answered at the convenient time of the respondent. It therefore, reduces the interference of the researcher, enabling a more objective comparison of results.

OBSERVATION

The research also used an observation checklist to evaluate the records such as registers, assessment sheets to evaluate, dropout rates, completion rates, attendance of the girl child amongst the respondents.

INTERVIEW

Interviews were also conducted and these enabled the researcher to collect data by means of personal discussions with the respondents.

3.5   DATA ANALYSIS

Data that was collected through interviews and observation was analyzed by means of qualitative methods while quantitative data from questionnaires was analyzed statistically through frequency distribution tables and percentages.

CHAPTER FOUR

4.0   FINDINGS

INTRODUCTION

This chapter presents findings of the study on awareness and societal perception of the girl child progression in education in Kabanga area.

The chapter therefore, presents the findings arrived at as factors that confront and act negatively to the girl child advancing in education.

4.1   SECTION ONE (Pupils)

Table 1: **AGE OF RESPONDENTS**

AGE	FREQUESNCY	PERCENTANGE
12 – 14	10	33.3
15 – 17	12	40
18 – 20	8	26.6
TOTAL	30	100

The information above shows that 33.3% of the respondents were between the ages of 12 – 14, 40% were between the ages of 15 – 17, 26.6% were between the ages 18 – 20 years old.

Table 2:   PHYSICAL HAZARDS TO SCHOOL

PHYSICAL HAZARDS	FREQUENCY	PERCENTAGE
Rivers	18	60
Forests	8	26.6
Mountains	0	0
Plains	4	13.3
Total	30	100

In the above table we can state that 60% of the respondents cross streams or rivers as they come to school, where as 26.6% pass through forests and 13.3% cross plains.

Table 3:   FACTORS THAT FRUSTRATE EDUCATION EFFORTS

HINDERRANCES	FREQUENCY	PERCENTAGE
Family chore	13	43.3
Traditional practices	3	10
Distance to school	5	16.6
Finance and transport	9	30
	30	100

The information above shows that 43.3% of the respondents have a problem with family chores,10% say they have been forced to comply to traditional practices, while 16.6% complained of covering long distances to come to school. And 30% pointed out that they have financial difficulties.

Table 4:   **LEVEL OF EDUCATION**

GRADE	FREQUENCY	PERCENTAGE
None	3	10
Grade 7	13	43.3
Grade 9	10	33.3
Grade 12	4	13.3
Total	30	99.9

The above table shows that 10% of the respondents interviewed admitted that they have not passed through the first examination grade. 43.3% when interrogated answered that they completed grade 7, while 33.3% completed grade 9 and 13.3% completed grade 12.

Table 5:   **DO YOU HAVE ANY CAREER MODEL?**

RESPONSE	FREQUENCY	PERCENTAGE
YES	26	86.6
NO	4	13.3
TOTAL	30	99.9

The information obtained from the table show 86.6% admitted that their career models are inspiring them to complete school, while only 13.3% showed that they didn't know what they hoped to do if given a chance to complete school.

Table 6:   FURURE CAREERS

CAREERS	FREQUENCY	PERCENTAGE
Teaching	13	43.3
Doctor/Medicine	2	6.6
Driving	4	13.3
Engineering	1	3.3
Nursing	8	26.6
Farming	2	6.6
Total	30	99.7

The above table shows careers the respondents desire to take upon completion of school. 6.6% medicine, 13.3% driving, 3.3% engineering, 26.6% nursing and 6.6% farming. They argued that farming is highly risking occupation, because climatic conditions change from year to clear and most of their parents have been farmers.

Table 7:   SEX OF REPONDENTS

SEX	FREQUENCY	PERCENTAGE
Male	14	46.6
Female	16	53.3
total	38	99.9

The table shows that 46.6% of the respondents were male while 53.3% were females.

Table 8:   **AGE OF RESPONDENTS**

AGE	FREQUENCY	PERCENTAGE
20-29	5	16.6
30-39	9	30.0
40-49	8	26.6
50-59	6	20.0
60-69	2	6.6
Total	30	99.8

The information from the above table shows that 16.6% of the respondents were between the ages of 20 – 29, 30% were between the ages of 30 – 39, 26.6% were between the ages 40 – 49, 20% were between the ages 50 – 59, while 6.6% were between the ages of 60 – 69.

4.2   SECTION TWO (Parents or Guardians)

Table 9:   **MARITAL STATUS**

MARITAL STATUS	FREQUENCY	PERCENTAGE
Single	3	10
Married	21	70
Divorced	4	13.3
Widowed	2	6.6
Total	30	99.9

The table above show the information that about 10% of the respondents were single headed families, 70% were married, 13.3% were divorced and 6.6% were widowed.

Table 10: **EDUCATIONAL LEVEL ATTAINED**

GRADE ATTAINED	FREQUENCY	PERCENTAGE
None	10	40.0
Grade 7	7	23.3
Grade 9	4	13.3
Grade 12	2	6.6
Other standards	5	16.6
Total	30	99.8

The table above shows that 40% respondents did not reach grade 7, 23.3% of respondents sat for grade 7 exams, 13.3% respondents completed grade 9, while 6.6% respondents completed grade 12 and 16.6% of respondents used other standards.

Table 11: **CHOICE ON WHICH CHILD TO SEND TO SCHOOL**

PREFERENCE	FREQUENCY	PERCENTAGE
Boy child	16	46.6
Girl child	14	53.3
Total	30	99.9

The information above shows that 53.3% of the respondents would rather choose to send the girl child to school while 46.6 of the respondents felt that it would be better to send a boy child than a girl.

Table 12: CONSTRAINTS TO SCHOOL

SOME CONSTRAINTS	FREQUENCY	PERCENTAGE
Distance	8	26.6
Lack of finances	10	33.3
Truancy by learners	12	40.0
Total	30	99.9

The above table shows that 26.6% of the respondents have distance difficulties to come to school, 33.3% expressed that they lack financial support while 40% of the respondents expressed truancy among the learners.

CHAPTER 5

DISCUSSIONS OF THE FINDINGS

The study is focused on cultural and social economic constraints affecting the girl child. It also discusses the situation she passes through such as socialization, distance, lack of financial support truancy etc. The benefits for educating girls and women are too many to ignore. There is therefore need to step up advocacy for the support of girls access, retention and achievement.

However, there has been a gradual shift in perception by many parents on the education of the girl child. Although marriage is an obvious case, but majority argue that she must be given that opportunity to complete school. Most mothers interviewed expressed that the girl like a boy ought to be given equal opportunities if they are to develop themselves.

The study indicated that the communities where illiteracy levels are still high, socio-cultural attitudes and traditions still determine the status of girls and women in society. Culturally, the place of a woman is in the home. The expectation that girls will eventually marry and become house wives means that what they learn at home is considered as important as what they learn at school. Hence their insistence that the girls stay close to their mothers as they grow up and to learn household skills and behaviours that prepare them for their future roles as wives and mothers. However, going by the statistics obtaining on the

ground, 53.3% of the women were of the view that the girl child should complete school.

Parents are not ignorant of the potential harm of their attitudes towards girls. One mother noted, for example, that they do not give girls the same freedom they give to boys because girls are more vulnerable and more dependant and lack confidence in themselves and their education. In response to this, a father responded by saying that they control girls for their own good: if she is not controlled, she will lose her virginity and even get pregnant. A boy has nothing to lose. Girls normally are victims and are also afraid.

In areas where parents cannot risk their daughter going to school, parents fear that their daughters would become pregnant out of wedlock. This is thought to be shameful to the family and cause parents to be protective of their daughters. Some parents do not allow girls who become pregnant to continue with their schooling because of the disgrace they would bring on the family.

In this area visited parents who are highly illiterate strongly hold the beliefs that immediately girls become of age must be given in marriage because it is often considered an embarrassment if girls are not married when she becomes of age. As a father, it was his responsibility to be concerned about her future and feared for the purity of girls who stays longer in school. An important reason for this

concern was that he wanted to be respected by the community and believed that schools are less likely to guarantee them respect and fame.

Another reason for girls getting married at a very young age despite all the sensitization going on and the re-entry policy for girls who could have stopped school because of early pregnancies is related to economic constraints. Those families who were poor consider the giving in marriage of the daughters would bring economic benefits. In the recent past before PAGE and lot of women organizations took an active role to campaign on girl child education, parents have been marrying their daughters when ever they chose, resulting in girls being withdrawn from school at an earlier age.

We are made to believe that teachers, government and many non governmental organizations like PAGE have done their part in educating the parents to actively play their roles to encourage their daughters to go to school. But the desire for monetary gains seems to be deeply sited in despite all this awareness.

Once married, it is very unusual for girls to continue with their schooling. They are considered as adults and cannot participate in school activities, which are considered childish. Furthermore, other children in school tease them. However, the girls go back to school with awareness of the past restrictions that girls cannot continue school once pregnant or married. The re-entry policy affords the girl child a lost chance.

Parents recognized that the problem of drop-out was accentuated when girls start school at a late age, because they reach puberty when they are still in lower grades. Parents suggested that older girls become attracted to the opposite sex and are less attentive in class. As one mother in Kabanga commented: when they start to think about marriage they are easily distracted. Thus, whenever they face an obstacle in their education, they give in easily and dropout.

Cultural practices leading to girl's low self-esteem have an impact on parent's perceptions of their daughters' abilities. Although many parents recognized that the poor performance and higher repetition of girls was related to their work burden in the home, others were not convinced of this and considered it to be a natural phenomenon. For example, one parent proposed that enrolment is higher for boys because they have greater aspirations, since girls are usually only interested in their work in the house and marriage. He added that they are therefore less interested in school and make less effort to join school and, as a result, parents send boys to school. However, this view was not supported by girls themselves, who, like boys, often expressed a desire to continue to high school and obtain professional employment as reflected from the collected data.

The tradition of early marriage was therefore found to be an extremely important constraint on girls' schooling. However, these cultural constraints were found to be strongly inter-linked with economic factors. For children to

attend school, their parents must be both willing and able to allow them to enroll. Parental inability to cope with the expenses that are incidental to schooling at the primary level was found to be a significant reason for non-attendance.

Parents are expected to buy exercise books, pens and appropriate clothing or uniform for learners to come to school. The total cost often adds up to a substantial proportion of family income. Of course parents complained that sending a girl to school is expensive because they depend on farming for their livelihood. Things are worsened when majority of them as farmers are peasant subsistence farmers.

Lack of money was mentioned by parents in all the areas visited, indicating that the difficulty of high education costs is wide spread among parents, especially the poor in rural areas.

Furthermore, given the large number of children in most households, parents often cannot afford to send all their children to school and are forced to choose among them. This choice is often made in favour of boys.

The gender division of labour is a reflection of the overall societal expectations of gender roles. The significant contribution that girls make to household, preparing food, cooking, fetching water, looking after siblings hinder girls to attend school.

Experience in the informal sector, Kabanga area in particular has helped change understanding of the issues surrounding girls' education in the country. Contrary to the long accepted view that parents are unwilling to educate their daughters, it is now widely understood that most parents do want to educate their daughters those with reasonable amount of literacy levels.

It is poor provision of suitable schools that prevents them from sending their daughters to school. A number of NGOs like Response Net and Care International which are operating in the Kabanga catchment area has entered into partnership with local communities to start informal schools. These tend to be one or two rooms, one or two teachers community schools with shorter, more flexible hours and flexible age of admission with the girl child at the centre. Many such schools try to reach those girls who would never have an opportunity to go to regular schools due to distances.

Parents want their daughters educated in schools near to their homes so that they do not cover long journeys to school or pass through areas of thick forests. They prefer women teachers, although those in rural areas are often willing for their daughters to be taught by a man, especially if he is from the community and is therefore seen as trustworthy. Community involvement in the establishment and running of girls' school is an effective way of raising girls enrolment even in the most remote and conservative areas.

Educational costs are a potent issue and one of the most important causes of children dropping out of school. Costs include books, uniform including domestic chores in the case of girls. Quality, effectiveness and their relation to the very high drop-out rate for girls are arguably the most important issues for popular schooling in Kabanga Area.

CHAPTER 6

6.0 CONCLUSION AND RECOMMENDATIONS

6.1 CONCLUSION

This chapter presents the conclusion and recommendations of the study based on the findings and discussions on the question of awareness and societal perception of the girl child education programmes in Kabanga area.

The study on the perception of the girl child education points out weaknesses that can render it inherently inefficient since it is not optimizing its investments in human resources. Since females constitute over 50percent of the population, it is leaving out some of the best potential contributors to the economy. Education increases girl's willingness and ability to join the labour force, reducing their statistical invisibility in the national economy, improving their productivity and leading to national development.

Government through the Ministry of Education introduced awareness – raising campaigns on affirmative action through schools to encourage the stakeholders i.e. teachers and parents on the girl child education. This is likely not to change parents' opinions of education for girls or boys until the system is seen to offer immediate benefits. Until the school curriculum is able to respond more directly to the parents' perspective, it will continue to be viewed as a waste of time.

However, substantial progress has been made in educational opportunities in Kabanga in recent years. Girls' enrolment has increased at a much reasonable pace than that of boys. Culturally determined factors are often used as an excuse to explain the futility of educating girls.

As long as women continue to be perceived as subordinate, they will be denied the opportunity of education. The interplay between economic inability to pay and cultural unwillingness to change are inter-linked and mutually reinforcing. This is a reflection of broader societal gender power relations and has resulted in a perpetuation of the gender gap in education. It is, therefore, critical that cultural and economic constraints are addressed simultaneously to ensure that girls themselves and the society more generally, receive the benefits of their education.

6.2 RECOMMENDATION

One of the major task of the researcher was to come up with timely recommendations to help readdress the issue of girl child education. The benefits for educating girls and women are too many to ignore. This burning desire must be seen glowing even with the gradual withdrawal of government and NGOs. The following are some of the recommendations brought forward:

- There is need therefore to reinvigorate mass advocacy campaigns for the support of girls' education and specific interventions to increase girls' access, retention and achievement.

- Stimulate girls to plan on working careers by changing their expected time allocations to both the labour force and home and their own perceptions of their roles and capacities.

- Indentifying, supporting and monitoring girls who are at risk between home and school.

- Besides PTA Set up more parents teacher organizations to increase the awareness among parents of benefits to a girl child education and

- Enhance awareness of the impact to young girls on avoiding unwanted pregnancies and on reproductive health, including protection against HIV/AIDS and other sexually transmitted diseases.

- Counseling of affected girls and parents.

- The girl child should actively be involved in peer out reach.

- Use role models in trying to encourage girls to work hard at school and achieve academic excellence.

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APENDIX I

BUDGET

Typing proposal	40 pages	3000/page	130,000=00
Photocopy	40 pages	200/page	8,000=00
Typing report	80 pages	3000/page	240,000=00
Photocopying	80 pages	200/page	16,000=00
Binding report	2 copies	40,000=00	80,000=00
Binding report	2 copies	50,000=00	100,000=00
Sub Total			**564,000=00**
OTHER EXPENSES			
Transport		200,000=00	2000,000=00
Upkeep allowance		300,000=00	3000,000=00
SUB TOTAL			**500,000=00**
GRAND TOTAL			**1,404,000=00**

APENDIX II

WORK PLAN

ACTIVITY	AUG	SEPT	OCT	NOV	DEC	JAN	FEB	MAR
Topic Identification And Formulation	XXX XXX							
Literature Review and Proposal Writing		XXX XXX	XXX XXX	XXX XXX				
Research Proposal Submission					XXX			
Data Collection					XXX	XXX		
Data Analysis						XXX	XXX	
Report Writing							XXX	
Submission Of Final report								XXX

INTERVIEW GUIDE

1. Are you learning?

2. Why are you not at school?

3. Do you think education is important?

4. Do you think educated girls and women can contribute better towards the development of our community and the nation at large?

5. Do you think the government is doing enough to promote girl child and women's education?

6. Do you think cultural practices contribute to low completion rates and high drop out rates of the girl child?

7. Do you think household chores affect your performance at school?

8. Is the distance coming to school a hindrance to your education?

THE UNIVERSITY OF ZAMBIA

SCHOOL OF EDUCATION

DEPARTMENT OF ADULT EDUCATION AND EXTENSION STUDIES

Dear respondent, please answer all the questions in the questionnaire as freely as possible. The information will be treated with a high level of confidence and used strictly for academic purposes.

Tick (✓) against the answer in the boxes provided and write your answer in the spaces provided where you are required to do so.

SECTION ONE (Pupils)

1. What is your age?

    A. 14 years

    B. 16 years

    C. 19 years

    D. 20 years

2. What physical hazards do you pass through to go to school?

    A. Rivers

    B. Forests

    C. Mountains

    D. Plains

3. Which hindrances seem to frustrate your educational efforts?

    A. Family chores

    B. Traditional practices

    C. Distance to school

    D. Lack of financial assistance and transport

4. Do you like school?

    A. Yes

    B. No

5. What is your level of education?

    A. None

    B. Grade 7

    C. Grade 9

    D. Grade 12

6. Do you have any career model?

    A. Yes

    B. No

7. What would you like to be?

    A. Teacher ☐

    B. Doctor ☐

    C. Driver ☐

    D. Engineer ☐

    E. Nurse ☐

    F. Farmer ☐

8. What is the subject you like most?

    A. Mathematics ☐

    B. English ☐

    C. Science ☐

    D. Local language ☐

Any other………

……

……

SECTION TWO (Guardian)

1. What is your sex?
   A. Male ☐
   B. Female ☐

2. What is your age group?
   A. 20-29 ☐
   B. 30-39 ☐
   C. 40-49 ☐
   D. 50-59 ☐
   E. 60-69 ☐

3. What is your marital status?
   A. Single ☐
   B. Married ☐
   C. Divorced ☐
   D. Widowed ☐

4. What is your level of education?
   A. None ☐
   B. Grade 7 ☐
   C. Grade 9 ☐
   D. Grade 15 ☐
   E. Other standards ☐

5. Amongst your children, who would you rather take to school, a boy child or girl child?
   A. Boy child ☐
   B. Girl child ☐

6. Do you think educating a girl child is important?
   A. Yes ☐
   B. No ☐

7. Do you have value for education?

    A. Yes

    B. No

8. What are some of the constraints that make it difficult for your children to go to school?

    A. Distance

    B. Lack of finances

    C. Truancy by the learner

Please elaborate your answer…………………………………………………………………………………………………….

………..

THANK YOU