

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

THE EDUCATIONAL LEVEL OF THE BOY CHILD IN
THE LOW ECONOMIC CLASS ESTATES OF NAIROBI
KENYA; A Case Study of Kawangware

BY
SAMWEL ATUNGA OMAGWA

A Thesis Submitted to the Graduate School in Partial
Fulfillment of the Requirements for the Degree of Master of
Arts in Mission

JULY, 2007

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July 2007

Declaration

THE EDUCATIONAL LEVEL OF THE BOY CHILD IN THE LOW ECONOMIC CLASS ESTATES OF NAIROBI KENYA: A CASE STUDY OF KAWANGWARE.

I declare that this is my original work and has not been submitted for a degree or any other award in any other University.

The views presented herein are not necessarily those of the Nairobi Evangelical Graduate School of Theology or the Examiners

Signed -----

Omagwa Samwel Atunga

July 2007

ABSTRACT

Kawangware is a small market suburb located about 11 kilometres west of the capital city of Kenya – Nairobi. Most of the residents belong to the low-income class. It's inhabited by 86,000 people and most of them provide domestic and support services to the neighboring suburbs. Amongst the things that one notice on visiting the area are the number of boys loitering around and ferrying various goods to the market, instead of being in school. This study explores the Educational Level of the boy child in Kawangware, and the factors that cause a significant number of boys not to attend school. A qualitative research design employing ethnographic tradition was used for study. Data was collected using face-to-face open-ended interviews.

The findings revealed that many covert factors hinder the educational level of the boy child in Kawangware. Twelve themes emerged to explain these factors. The researcher concluded that there is a dire need to facilitate and offer solutions to these hindrances, which impede meaningful education to the boy child in Kawangware. Although the findings in this research offer implications to the Church, government and non-governmental organisations and the society in general, the recommendations provided are limited to the role the Church can play to alleviate the suffering of the boy child.

At least one other research topic arose out of this investigation; in order to grasp deeper insights into the educational level of the boy child in Kawangware and to establish more effective strategies to help them, the researcher recommends a further study that explores the social life of the boy child in a home context. Based on the findings, the educational level of the boy child is in dire need of help and the church and society must be challenged and be engaged in this issue in meeting their felt needs.

TO

All boys of Kawangware informal settlement who are suffering under the hands of
their uncaring parents and society.

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ABBREVIATIONS

AIDS: Acquired Immune Deficiency Syndrome

HIV: Human Immune-Deficiency Virus

KANU: Kenya National African Union

NASCOP: National Aids and Sti Control Programs.

NCNN: National Children in Need Network

NET: New English Translation Bible

NGO: Non Governmental Organization

NIV: New International Version

NTV: Nation Television

PSV: Public Service Vehicles

TV: Television

UNICEF: United Nations International Children Fund

CHAPTER ONE

INTRODUCTION

For the last fifteen years the researcher has been working with the church in the city of Nairobi. He has heard and read about many organizations working with the girl child but he has not yet met any organization or church based institution concerned with the boy child. Dobson quotes Schaeffer in the book entitled *He is there and He is not silent*, noted the following concerning the boy child: “The dilemma of modern man is simple; he does not know why man has any meaning... This is the damnation of our generation, the heart of modern man’s problem” (2001, ix). Moreover Steve Biddulph says, “when we see boys born these days, we have our hearts in our mouths- how will he turn out?” (Steve 1997, 12).

One area the researcher has observed that is so central in the society today is the issue of the boy child. The boy child is not considered as important both inside and outside of the church. However, people like Mumbi Ngugi argue that, the society today is denying the boy- child lessons that teach him to become a fully functioning human being. She continues to argue, not expressing surprise that he turns to alcohol and drugs. We sometimes read in the press about the rights of the boy child and how no one is looking out for him. Usually the complaints are by a man, who attributes the growing violence against women to the concentration of our time and resources on issues related to girl child at the expense of the boy child (Ngugi 2005, 19).

Most of the time, the society tend to dismiss such opinion as the whines of chauvinists who are displeased by the attention paid to girls over the last few years.

However, a conversation with an educationist of some 30 years standing, who has taught girls and boys, as well as young men and women, made Ngugi look at the position of the boy-child from a different, and sympathetic perspective (Ibid.). Many of these boys are the ones that are described by Shorter and Onyancha in their book known as *Street Children in Africa* as “Chokoras”

In the past, many African cultures used to encourage young boys from a very early age to think they are very important, very brave, very tough, and bright. We can see this from Nganda the writer of the book *Boys Growing Up* where in his introduction; he uses phrases like ‘you are the pride of our society’. But this does not always turn out that way. The boy who thought he was the brightest in class finds out that school is hard, especially in the informal settlement like Kawangware, you find the boy grow up to be a man of doubtful character (Nganda 1994, 2).

Ngugi argues that boys are not married off early; they are expected to sow wild oats, to run around, have many women, and eventually marry a pure virgin. Ngugi continues to say that, boys are told that they are going to be the heads of their families; they will inherit the land and will support their parents’ ‘head’ at burial. In other words, they are told they are great and special. But the question remains, are all boys prepared for that responsibility? The boy child according to Ngugi is neglected psychologically and is denied the lessons that he should be taught to make him a fully functioning human being (Ngugi 2005, 16).

The issue of the boy child should be taken, as a matter of urgency in order to help him, in other words people should change their attitude towards the boy child. As the church in this era is advancing reforms in the empowerment of women, it must as well not forget the plight of the boy child just as it had deeply longed for the reforms during the Middle Ages for the good of the entire society at large (Altmann 1987, 2).



The researcher concurs with Ngugi by asking these questions: Who will speak for the boy Child? Who cares for him? What should be done to ensure that the boy child is not neglected; that his 'rights' are taken care of and protected? (Ngugi 2005, 16). These kinds of questions prompted the researcher to undertake a study, which will lead to seek answers to these kinds of questions. Since the researcher has lived much of his time in the city of Nairobi Kenya particularly in Kawangware, he decided to do his research in Kawangware informal settlement.

Description of Kawangware

Kawangware is an estate in the Western part of Nairobi Kenya, which has a population of 89,824. Most of the residents belong to the low economic class. This has affected the lives and education of the boy child in the estate (Central Bureau of Statistics 1999 population census vol. 1, 67).

Kawangware is located about 11 km west of the Capital City of Nairobi. According to A-1, Kawangware developed from villages where the Africans were settled during the colonial days. The name Kawangware has been coined from `Kwa Wangware `or that place of Wangware. Wangware was somebody who liked trapping bird; guinea fowl birds for his day-to-day food. Thus Kawangware implies guinea fowl birds, as these birds are known as *Ngware* in Kikuyu language (<http://www.kenyanchildrenfoundation.org/projects/kawangware.htm>).

The history of Kawangware informal settlement dates back to 1960's. It started as a small suburb of Nairobi City. Kawangware has grown to its present state as a result of expansion of Nairobi City (A-6, 2007). The informal settlement is serving as a residential place for the low-income earners and of recent years is accommodating people who do not have any formal means of getting any income.

Therefore unemployment is a dominant characteristic of the residents of Kawangware (<http://www.kenyanchildrenfoundation.org/projects/kawangware.htm>).

The growth of Kawangware has posed challenges and street children especially boys are camping around dumping sites where they involve themselves in looking for left over waste food, which is dumped there by residents. Food, shelter and clothes are challenges of life the boy child is facing in Kawangware.

In essence, no human being or living thing can continue sustaining life without food. The children in this informal settlement who have been abandoned by their parents and have no guardian to provide for them have the challenge of feeding themselves in order to sustain their lives.

Among the tribes living in Kawangware are the Kikuyu, who are mostly landlords because Nairobi is at the boarder of Rift Valley and Kenyan highlands where most of them come from. We also have Luhyas, Luos, Abagusii, Giriama, and Teso among others

(<http://www.kenyanchildrenfoundation.org/projects/kawangware.htm>).

From the Central Bureau of statistics, most of the people (about 40-60%) of the total population live below the poverty line earning less than a dollar per person per a day (Central Bureau of statistics 1999 population census vol. 1, 67).

A small number of the population is engaged in small-scale businesses where they earn half a dollar or a dollar per day. They are often engaged in selling second hand clothes, cakes, fruits, and such jobs as shoe shining and repair (<http://www.kenyanchildrenfoundation.org/projects/kawangware.htm>).

We also have so many people who are engaged in illegal trade such as selling illicit brews, prostitution, drug trafficking, and thugary. It is out of this that street children are born. Their mothers in most cases do not know the biological fathers, and



where they know their father, he was a customer in the illicit brew dens and so is not a responsible person.

These children undergo much hardship, which they do not deserve. They come to the market for hard drugs such as Marijuana (Bhang), cocaine and morphine (<http://www.kenyanchildrenfoundation.org/projects/kawangware.htm>).

Problem Statement

This study seeks to investigate the education level of the boy child in the low economic class estate of Kawangware Nairobi and its implications for church ministry.

Purposes of Study

The intention of this study is to describe the education level of the boy child in Kawangware informal settlement in Nairobi Kenya, in order to advice the church and society in Kenya on how to strategize assistance for the boy child, in the area and other poor communities in Kenya.

Significance of the Study

The finding of this research will help the church in doing ministry among the boy child. It will also shed light to the non-governmental organizations in their effort to reach the boy child holistically. The study will further contribute to knowledge about youth needs in urban centres in Kenya.

Goals

The study aims at giving insight into the educational level of the boy child in

Kawangware informal settlements in Nairobi, Kenya. Understanding the plight of the boy child will facilitate the church and society's approach in reaching the child and solving their educational problems.

Research Questions

Question 1: What is the average education level of the boy child in Kawangware?

Questions 2: What are the factors that influence the levels of education of the boy child in Kawangware?

Question 3: To what extent does the average educational level impact the future of the boy child in Kawangware?

Question 4: In what ways can the boy child in Kawangware have his educational needs met?

Delimitation

The study is not concerned with a female child, nor interested with matters surrounding children as a whole but with matters that concerns the boy child in particular. The study will also endeavor to understand the factors behind the particular treatment of the boy child among different communities in Kawangware.

Definition of Terms

Boy: The term boy refers to a male child age 5-15

Chang'aa: A locally brewed illicit form of alcohol

Higher education: This refers to any formal education received in and after high school for instance tertiary institutions, college or university.

Informal settlement: They are people's habitats that are not permanent and those who

live there are of low economic status.

Low economic estate: This refers to temporally structures or rooms built by iron sheets in Kawangware. It is the place where many people are hired for cheap labor, as casual workers for jobs such as, public service vehicles drivers, touts, conductors and builders. They are low-income earners whose daily wages range from around Ksh 100 to Ksh 300 per day. They find life more affordable in this estate than elsewhere. The researcher observed that, a one room iron sheet house rent is between Ksh 500 to Ksh 1000 per month, while all tenants share one common toilet on an average of 20 households per toilet. But sometimes the toilets are full and are not drained and this causes tenants to litter the environment.

Sukuma Wiki: A green vegetable commonly used in Kenya, and also called kales. Sheng: This is a language that is a mixture of English and several other languages e.g. Kiswahili, Kikuyu and several other local vernacular languages. The language is used among urban young boys for the sake of preventing their parents, guardians, and other adults in the community from understanding them.

Buda: This refers to a father or somebody given the status of a father due to responsibility and age.

Chokora: This is the Kiswahili term given to street children and literally means stirring up the waste materials in the dustbins in search for food

Dole: Act of pick pocketing

Doo or Ganji: Money

Kalembe: Means, "go before me"

Komos: Come

Kuchi: Cigarette

Kuhandwa: Beaten

Mabae, Maponye and Karau: Police or policemen

Mapero: Parents

Matatu: A term referring to public means of transport by mini-buses and small vans.

Mathe or Masa: This refers to a mother or somebody given the status of a mother due to responsibility and age.

Matijo: Teachers

Mbuyu: This refers to the father in the updated sheng language.

Muadharu: Means, "we can't steal"

Ndoso: Glue and Bhangi

Njeve: Hungry

Pasi: A pastor or somebody who can preach the word of God.

Sukuri: A school

CHAPTER TWO

LITERATURE REVIEW

In order to understand the educational level of the boy Child in Kawangware, it is important to look at what others are saying concerning education in Kenya, its development and definition.

Child Education

Child education refers to the imparting of knowledge to a child for their better upbringing, in a manner that the child is able to respond to their social, economic and even political development in the evolving world. According to Merton education means more than just imparting knowledge; this means education is the formation of the whole person (1990, 13). Therefore, the real role of Education is to enable individuals to become useful members of the society in which they live. Education should enable the boy child in Kawangware to be useful member of the society (Abreu 1982, 17).

Eshiwani in looking back to the period after Kenya's struggle for independence sees education serving as a major foundation for the country's development. The government took quick action immediately after independence in 1963 to develop a new educational policy and strategy to satisfy individual and national needs. To show on how important education was to the government, it had to have a legal framework for her education and define educational needs from an ideological angle (1993, 18). This means that education is very important for all children including the ones in the informal settlements.

The ruling party, the Kenya African National Union (KANU), put education as a high priority in its election manifesto preceding independence. It committed itself to an eventual provision of universal free education and spelt out other socio-economic aspirations to be met by education. It was clearly stated that 'it remains KANU's commitment that education shall be geared to prepare our youths for their role in building of an independent, self-reliant and truly African Nation' (1993, 19)

From Eshiwani's point of view, we find that education is very important to every human being, including to the boy child in Kawangware. Its function is to transmit skills, knowledge, norms and values from generation to generation and has the function of the formation of social personalities. So education for the boy child in Kawangware, aims at socializing him and other boys to fit into their society; to function adequately within the society when they become adults (Eshiwani 1993, 24). In addition, Peterson sees that the aim of education then, is the full intellectual, moral and development of the student (Peterson 1986, 27). The former President of Tanzania, Mwalimu Julius Nyerere stressed concerning education,

Education... has purpose. That purpose is to transmit from one generation to the next, the accumulated wisdom and knowledge of the society and prepare the young people for the future membership of the society and their active participation in its maintenance or development. This is true, explicitly or implicitly, for all societies- the Capitalist Societies of the West, the Communist Societies of the East and the African Societies (Eshiwani 1993, 24).

In the year 2002, amongst the pre-election pledges of the current ruling coalition in Kenya was the promise of free primary education for children in all government institutions. This was implemented soon after they assumed power. The same government under the presidency of Mwai Kibaki has pledged to subsidise the cost of secondary education by meeting all the cost of tuition for all children in government schools from the year 2008 onwards. This underscores the governments' acknowledgement of the importance of education to every individual for their development, and ultimately the development of the nation.

The Role of the Boy Child in the Bible

The ancient Jewish society was highly patriarchal. The position of a father in home was taken seriously. The idea of a family was a little kingdom within itself, where a father was supreme ruler is seen in Genesis 4:20, 21, (Wight 1952, 103).

The Jewish people thanked God every morning for creating them males other than female. From this you can tell that the boy child was highly valued as the successor of the family and a sure hope for the continuity of the ancestry. The boy child was seen as a preserver and protector, Joseph said that God made him 'a father' to pharaoh (Genesis 45:8). In this light the boy child was viewed as a role model in the society, starting from the story of Abraham and his son Isaac who later became the son who brought hope for the continuity of the Jewish people (1952, 104).

The Israelites history was more about kings not queens. When the Law of Moses was given to Israel the authority of parents and especially the father, was recognised in Exodus 20:12; as Wight puts it, the father was the Supreme Court of appeal in domestic matters (1952, 104). In the New Testament a man was also considered as the head of the family and protector of all the members of his household (1Timothy 3:14). Children are considered to belong to the father. The birth of the boy child in the Jewish community was considered good news to the community (Wight 1952, 103-14).

Modern Christianity values both the roles of the boy child and the girl child. In the early church the girl child had no business in running the leadership of the church. However, the contemporary churches have allowed women to be ordained as pastors and bishops. The serious mistakes the modern society has done, has gone against the Biblical role of the boy child. This has somehow distorted some functions that could be exclusively for the boy child. In the Old Testament times men were persons who

were to build the houses; in addition to this amongst the primary duties was to spend much time in the house of God and serve God (Wight 1952, 20). Nowadays these duties seem to have been relegated to women, with the men taking a back seat.

Numerous men have refused to take their responsibility that is God given and consequently society has continued marginalizing the boy child more and more, forgetting that the Bible is very clear concerning this issue by stating that, 'There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus' (Galatians 3:28 NIV). The church and society also seems to have forgotten this. Therefore the church and the society should be sensitized about the issue of the boy child so that he resumes his responsibility and leadership role in the church and society (Matthews 1988, 69).

Psychology

Psychology is a science or a study of the mind and how it functions (Lefrancois, 1980,6). Psychological needs are the mental requirements for a child's behaviour. According to Compassion International, Workshop of March 1997 child development was defined as a long-term activity, which is rooted in learning and is broadly influenced by heredity and environment (Murphy 2003, 5).

They also found that, psychology engages every aspect of human life including, the physical, the mental, the emotional, psychological, the social, the spiritual, economical and education dimensions. Children undergo several developmental stages before reaching maturity. The question is, 'How then do children develop? Children physically grow from birth to old age. Children inherit the genes of their parents and physically resemble their parents such as facial expression, in the way they talk, walk, and respond to issues. As the child grows physically the

environment also nurtures his psychological development; for instance it influences his behavioural life such as reasoning, acting, and reaction to situations like, aggression, tenderness, responsibility and irresponsibility (Piaget 1932, 6).

Child psychology or developmental psychology is concerned with the study of a child's mental growth, as follows 1- The Sensory Motor (0-2 years), 2- The Pre-Operation (2-7 years), 3- The Concrete Operational Stage (7-10 years) and 4- The Formal Operational Stage (11-15 years). Each of these stages affects positively or negatively the behaviour of a child. These stages are expounded below (Murphy 2003, 7).

The Sensory Motor (0-2yrs)

Concerning the sensory motor stage, the child can only think concretely but not abstractly. The child can only count on his fingers as he does the adding. I think children at this stage act similarly whether from the informal settlement or from the best estate (2003, 6).

The Pre-Operational (2-7yrs)

This is the time the child starts to play football in the field with others and he assimilates information into schemes, and later accommodates new information. The boy child can either be obedient or disobedient depending on the influence from the surrounding or peers. Can a child of six years from Kawangware informal settlement add 5+5 without counting on her fingers (Ibid.)? On this matter as shall be seen later, the research established differences between the boy child in higher income residences compared to the boy child in the informal settlement estate.

The Concrete Operational Stage (7-10)

Concerning the Concrete Operational Stage a child needs guidance to clear and

concrete reasoning. This is noticed when they are counting figures. Here they also make progress in the cognitive tasks such as spelling, reading, writing and arithmetic and also be able to conserve ideas (Ibid.).

The Formal Operational Stage (11-15)

Concerning adolescents it is categorised in the formal Operational Stage; since their cognitive level is higher, they can reason in a more abstract and logical way. It is the time children need to make steady cognitive skills of spelling, reading, writing, and doing mathematics ((Murphy 2003, 8).

At present this is an age group that is in secondary school. They have already mastered spellings and are doing advanced mathematics that requires intricate thinking. They are the most difficult to deal with because they seek answers for whatever the teacher or parent approves or disapproves. We cannot underestimate their cognition and volition. Sam Ongeru commented about adolescence on the Nation Television (NTV) news on 9/1/2007 that this is the period when young people want to liberate themselves from their parents and to adventure to the outside world. A child at this stage can easily influence the psychological development of his younger brothers or sisters. If an elder child does very well in school, the younger ones easily identify with him.

In Kawangware informal settlement, the boy child has limited access to formal education; some hardly know how to read and write and if any went to school chances are that he won't get a conducive environment for learning. Most of them end up being orphans because their parents bring them up by raising their living through promiscuity and hence they are prone to acquiring the deadly HIV/AIDS pandemic (NASCOP, 2005, 3).

For instance Human Rights Watch Publications on HIV/AIDS and Children's

Rights have said that, as a global epidemic, HIV/AIDS takes its place with the Bubonic plague of the Middle Ages for the millions of lives it has claimed. They continue to say that the fact that 25 million have died of AIDS so far but that an estimated 40 million are infected means that the worst is yet to come. In Africa, especially in low class people who live in the informal settlements such as Kawangware, its impact is most heavily felt.

The unprecedented destruction of HIV/AIDS has meant deteriorating national and household income, the unravelling of the social safety net of the extended family, and the creation of millions of orphans. Therefore AIDS has affected the boy child in Africa and the number will increase in tens of millions for years to come, which will make the suffering of the boy child continue. So their sole guardians end up being their grandparents. Grandparents hardly strictly monitor the psychological development of a child because they are too lenient to children hence the child has a higher chance to develop bad behaviour.

The boy child at the age of 4 -5yrs may develop guilt when not taken care of properly or develop initiative when good care is given (Murphy 2003, 6). This is the time when the boy is likely to injure others and break things leading him to have a guilt conscience.

The boy may become more independent but not too independent like those in the informal settlements. Between the ages of (6-12yrs) the boy may undergo a stage of being industrious or develop inferiority complex, which will make him inactive. And if he is not coping at school he may further worsen his intellectual performance. Between the ages of 13-18yrs the boy child develops a sense of identity or confusion.

This is the time when the child is concern about his sense of identity, and if the teenager does not understand who he is, he may easily plunge into a stage of

confusion. This may cause the boy to stagnate at one level of psychological development (2003, 15).

Intelligence: Nature or Nurture

By nature a child is either born a fast learner or a slow. Gardner's theory dated 1980s states that intelligence is gradually gaining acceptance. He says that a child is born with a certain amount of raw intelligence given to us by nature. The environment the child is born is also very important in his psychological growth, in that the surrounding community nurtures a child's intelligence positively or negatively; hence the need for quality guidance from parents and guardians, teachers and the society at large (Ibid.).

Janice Betty concurs with Murphy in his book that children in pre-school classroom also strive to become independent and self-directed in their learning. Thus it is appropriate that their teachers and aids develop classroom skill to assist the children towards this end through the teachers own self-taught training" (Janice 1998, 3).

As a child develops through several stages to Pre-Operational Stage, there is the need of concrete thinking. The need to re-organize his scheme and start reasoning and developing ideas where he starts asking critical questions like, why me? What is happening in the surrounding society, class and with the people? How did it happen that some people are in informal settlements and others in the good estates; some rich and others poor, some with parents and others without, some in school and others in streets and dumping sites...? (Ibid.).

If a child does not go to school he can develop a sense of low esteem unlike those in school who are confident. A teenager wants to be recognised in his

environment. He thinks of a career for instance to be an educationist, a doctor, pilot, politician, or a pastor while the boy child in Kawangware may develop a sense of low self-esteem (Murphy 2003, 6).

Social Needs

Like every one else the boy child seeks to be loved by the society and be cared for properly. He needs to be protected by the community. It is a child's right to protection and this requires that a child be not exposed to any form of abuse, neglect or exploitation. These rights of a child to protection include such as the special care of refugee children, rights against torture, abuses in the criminal justice system, involvement in armed conflict, child labour, drug abuse and sexual exploitation (Save the Children Canada -Kenya field office 1998, 6). If the boy child is denied his social needs by both parents and the community he can easily run to the street. This researcher will attempt to address this need in order to reduce this movement to the street.

Physical Needs

Every human being requires physical needs to sustain his body. In order for the boy child to survive, there are several things that are required to sustain his life. These include proper nutrition, shelter, access to medical services, clothing, and recreational needs for instance, football, bicycle, television and other forms of recreation (Save the Children Canada - Kenya Field Office). Unfortunately the boy child in Kawangware does not have access to most of these necessary physical needs and he deserts to street living in an attempt to find some of these needs.

Many boys sleep in the street due to lack of shelter and are in tattered and dirty

clothing. Many go to dumping sites in search of food due to negligence in the society or the people they live with. Throughout the world black number of children, most likely millions, are kept in orphanages and other non-penal institutions. Many of these children are kept in grossly substandard facilities and subjected to inhumane care; some are left to die. Ironically, those responsible for nurturing and providing for the children they take into their care, often physically and sexually abuse the children, and subject them to other cruel and degrading treatment like sodomy (International Legal Standards <http://hrw.org/children/child-legal.htm> August 1999).

Emotional Needs

Emotions refer to feelings aroused by an experience like happiness, excitements, sadness and love. Children are expressed to have several emotions including joy, fear, anger, surprise, sadness and interest (Johnson 1982). Children need to be motivated to boast their interest in doing work. They also need to be congratulated to show or express appreciation. This makes them happy and willing to do well and also feel very much appreciated at home and at the society at large.

However as a parent or guardian as Meier says, "...the most important thing we can do for our children is to develop within them an emotionally healthy and scriptural accurate self-esteem. Emotional pain ultimately comes from three root sources namely, lack of self worth, lack of intimacy with others and lack of intimacy with God (Meier 1977, 3).

Mental Needs

The Dictionary of Philosophy 1962 Edition, defines mental as pertaining to the mind either in its functional aspect (perceiving, imagining, remembering, feeling,

willing), or in its congenital aspects (sense data, images and other contents existing in the mind). The mind has two main faculties namely cognition (reasoning) and volition (will). A child's mind needs integral education in order to acquire knowledge and intelligence.

Education should be directed at developing a child's personality and talents, preparing the child for active life as an adult, fostering respect for the basic human rights, and developing respect for the child's own cultural and national values and those of others. A child's mind requires a peaceful environment for the mind to perform its task diligently. That is why education has been put as one of a child's rights; any government should insure that every child has got education (Save the Children Canada, 9).

Economic Needs

Economic needs of a child pertain to his property ownership. In Kenya the poor become poorer and the rich become richer due to unfavourable economic policies amongst many other reasons. Many poor people inherit poverty from their parents while the rich inherit riches. But one thing that is a factor is that, poverty is common in East Africa. Many children become orphans due the effects brought about by HIV/AIDS.

Therefore the boy child in Kawangware informal settlement is likely to inherit poverty as opposed to the boy child from upper class estates like Karen, Nairobi. (Http//www. Sponsor our school project <http://www.childafrica.org/project.asp> Sponsor the boy or girl <<http://www.childafrica.org/children.asp>).

Spiritual Needs

Sufficient child development helps children understand that God wants them to grow as His children. It makes clear to children that they and others, are the creation of God, in his image, they are loved by God, and can also be forgiven through Jesus Christ. That is the reason why from the Lutheran understanding, children must be baptized to receive that gift of salvation. This can be built on the scriptures and God's work in the lives of people, through putting the gospel into practice in the child's life. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6 NIV) (Training Guide, 7).

Parents should use any time to accomplish whatever other calling God has given them. The most important thing we can do for our children is to develop within them an emotionally healthy and scripturally accurate self-esteem.

The Bible tells us that the only men who should be ministers, elders or deacons in a local church are those who have "faithful children not accused of riot or unruliness" (Titus 1:6 NIV). Children's self-worth is influenced by how he is regarded and valued by his peers.

There are some homes where the fathers are weak and passive father whereas the mother is domineering, and sometimes overprotective. This weakens the boy child in terms of being responsible men and fathers (Meier 1977, 3). Therefore parents should involve their children in their home decision-making. If the boy child sees the mother look down upon the father, this will impact the child negatively causing him to see fathers as not being able to make decisions and not being the head of the family. Children should see what is happening and implement the same later in their lives as adults (Save the Children, 4). We should be careful to be good role models in the family setup and in society at large.

Children's participation is an ongoing process of children's active involvement in decision-making. It requires information sharing and dialogue between children and adults, which is based on mutual respect (Ibid).

CHAPTER THREE

Research Design Methodology

In an attempt to discourse the educational level of the boy child, the researcher carried out a qualitative research. In qualitative research, one endeavors to understand the significance or nature of experiences of human beings with problems such as the hindrances of education of the boy child. This comprises getting out into the field and finding out what the boy child is doing (Strauss and Corbin 1998, 11). Qualitative research involves an investigation procedure for understanding, which is based on particular methodological traditions of investigation that explore a social or human problem. This approach uses strategies of investigation like narrative, ethnographies, grounded theory studies, or case studies. It involves the collection of open-ended emanation data primarily for developing data (Creswell 1998, 18). The researcher decided to use the ethnographic design.

Ethnography in research, the researcher uses the approach and data collection that incorporates of credentials, participant observation, and interviewing (Creswell 1998, 34).

In the researcher's quest to address the level of education of the boy child, the researcher employed an anthropological approach. In anthropological approach one lives with people in order to learn and understand their culture. This approach enables the researcher to use life experiences prevailing in the life of the one to be studied. The researcher described the educational level of the boy child in Kawangware, directly his status and his position were addressed and utilized.

The historical, structural and symbolic perspectives were also addressed and an attempt made to establish the real situation of the boy child.

Entry Procedures

The researcher's initial stage in carrying out research on the level of education of the boy child necessitated close involvement and friendship with the boys. Through this approach, the researcher was able to acquire knowledge of the life challenges of the young boys in Kawangware, in regard to their level of education.

Data Collection

In data collection, the researcher was directly involved; he collected the data through observations, and ethnographic interviews. The researcher interviewed boys, their parents, teachers, and opinion leaders, chief of the area and other members of Kawangware community.

Library Research

The researcher carried out a library research to supplement the field research. The library research helped the researcher to gain some high level of insights into the status of the boy child. The library sources of information included books, journals, Magazines and information from the internet.

Field Research

The researcher was involved in collecting data through his own framework. The research covered Kawangware estate in Nairobi following Spradley's way of field research, which according to spradley is the hallmark of cultural anthropology

(Spradley 1979, 3). In this study, the researcher employed ethnography interviews inform of a questionnaire to guide the conversation (see Appendix A-D for details). The area is large and posed a big challenge to researcher, to cover considering the limited time. The researcher combined Spradley's design with that of Creswell way of participant observation (Creswell 2003, 191-195).

Population

The population of this research comprised of young boys between the ages of 6-15 years. All the boys the researchers interviewed were born in this informal settlement. Some parents and guardians of these boys were also interviewed. Teachers, the area chief and other opinion leaders of Kawangware community were also interviewed. A total of 134 persons were interviewed. Among the people who were interviewed, 73 were boys, and 51 were adults persons. Those who were going to School were 25 while 48 were not going to School.

There were two categories of parents - those who were having children in school and those who were not having children in school. There were 20 parents who are taking children to school while 22 are not taking children to school.

There were also other groups that were interviewed among them 5 opinion leaders who are elders and have lived in the area for more than 40 years. 4 primary school teachers, 2 of them were Deputy Head teachers and the other 2 Head teachers from the four primary schools of Kawangware were interviewed. These schools are, Gatina Primary School, Moslem Primary School, Riruta Primary School which is known as Holy Ghost Mission Primary School and Kawangware Primary School. The statistics from the interviews are represented on the following flowchart.

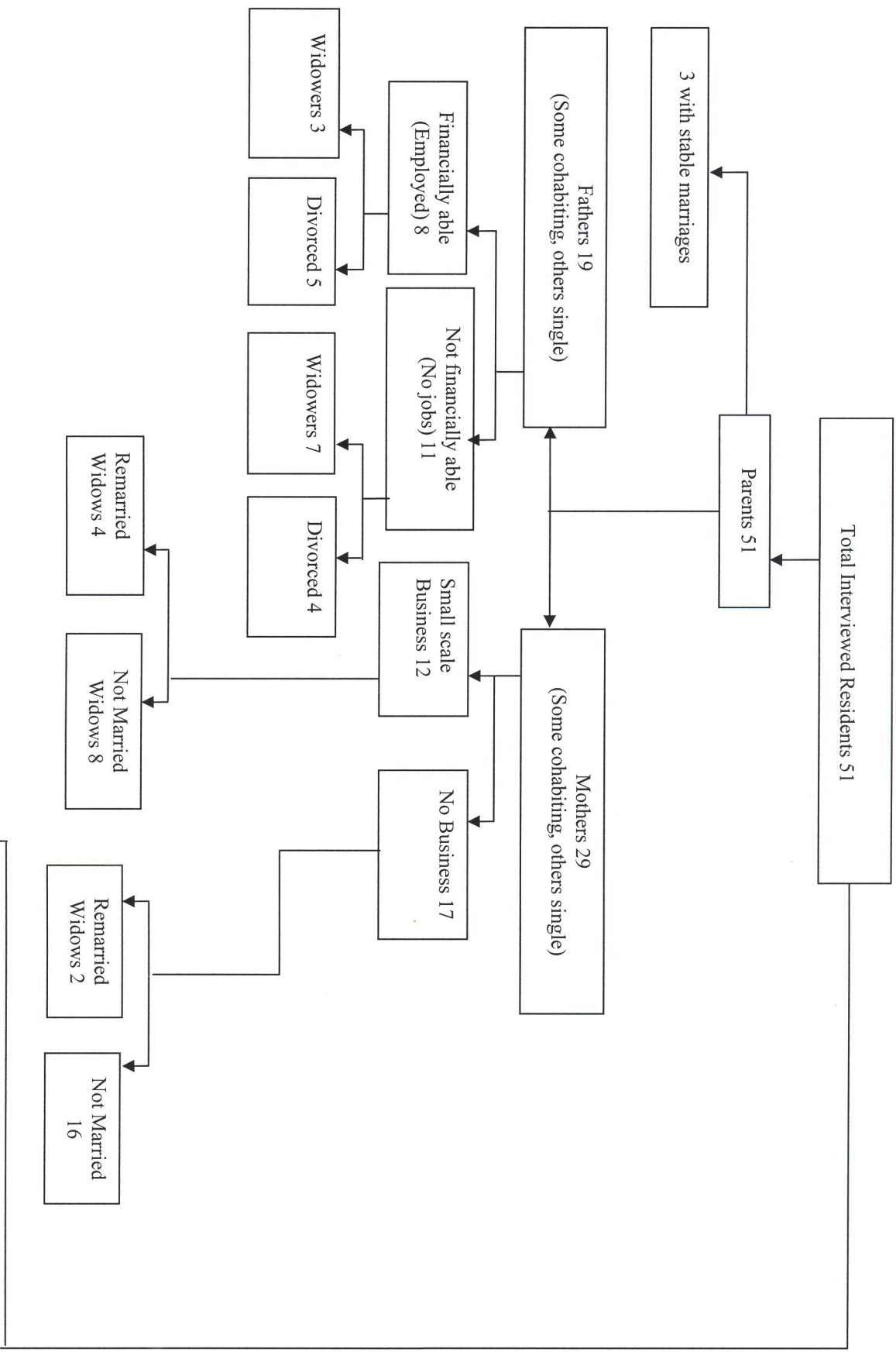


Fig 1. Flowchart of Adult Interviewees

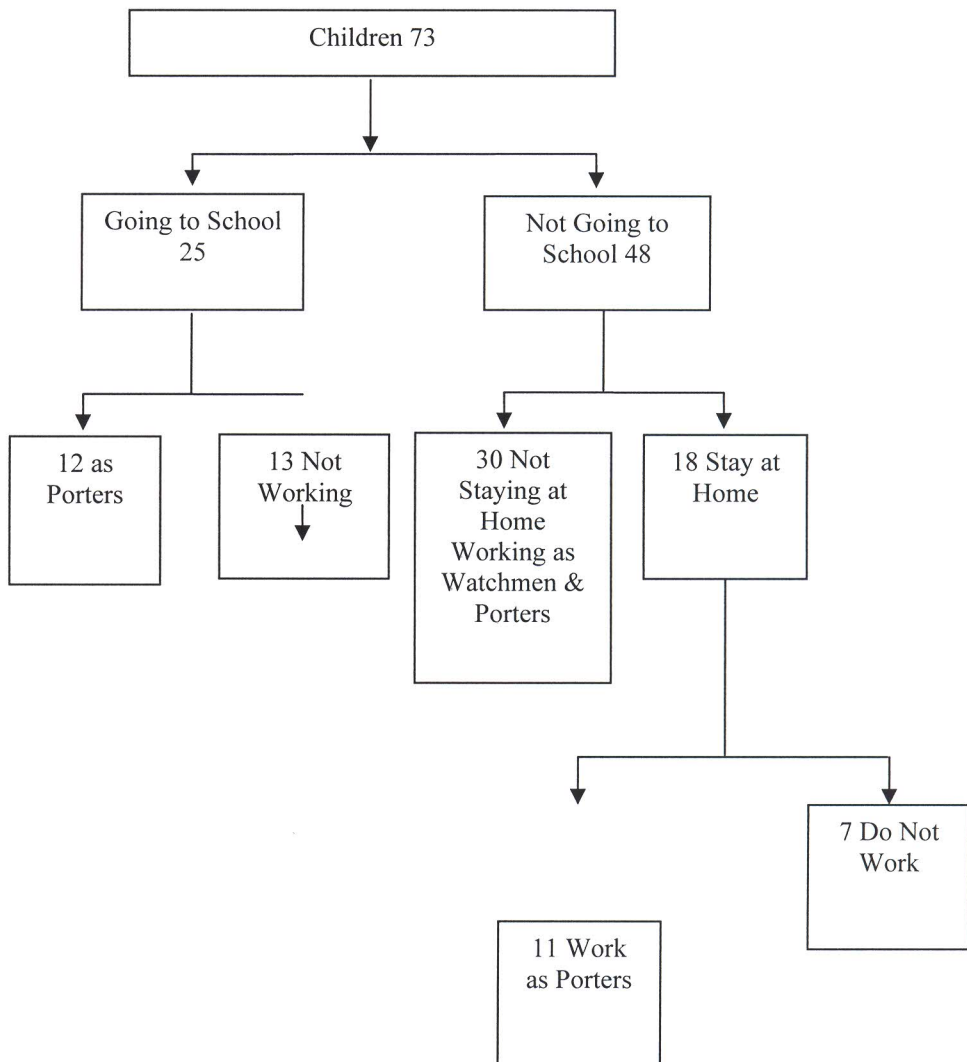


Fig. 2 Flowchart of Children Interviewees

The Design of the Instrument

Interview questions were the researcher's design instrument. Through this design the researcher realized that anthropological study gives a true and realistic reflection of the educational level of the boy child. "Doing ethnography differs from many other kinds of research in that the researcher became the ethnographer, who was the major research instrument (Spradley 1978, 72)

Administering the Instrument

The researcher personally observed and participated in asking questions in the field. He used Kiswahili language in his interview because guardians and the boys themselves use Kiswahili as their medium of communication. The researcher's knowledge of Kiswahili also is good since he studied it up to the level of Diploma, so it was very easy for the researcher to communicate well with them.

Data Analysis

The researcher organized the data and analyzed them in the following steps as proposed by Creswell (2003, 191-195).

1. The researcher organized and prepared data through transcribing interviews, typed notes, and sorted out information according to the sources.
2. The researcher identified the general "feeling" of the data by reading through the information he had collected.
3. The data was coded to inherent ideas and categories.
4. Generated themes according to the coded process.

5. Decided on how the themes will be presented.
6. Made an interpretation of the data.

The data collected was analyzed from emic and etic perspectives with the aim of answering the research question asked in chapter one. The analysis was approached a cross-cultural aspect of this study. Therefore, all the data was collected in the field through observation, participation and interview was analysed from emic and etic perspectives. The anthropological understanding of culture was used, following the Kraft's way of describing culture as he states "Cultures are essentially equal (rather than superior to each other) with respect to their adequacy for those immersed in them, the pervasiveness of the expression of human sinfulness manifested in and through them, their potential usefulness as a vehicles of God's interaction with humanity" (Kraft1986, 52).

CHAPTER FOUR

FINDING AND DATA ANALYSIS

From the analysis of the data, a majority of the boys do not make it to standard eight. The graph below illustrates the findings.

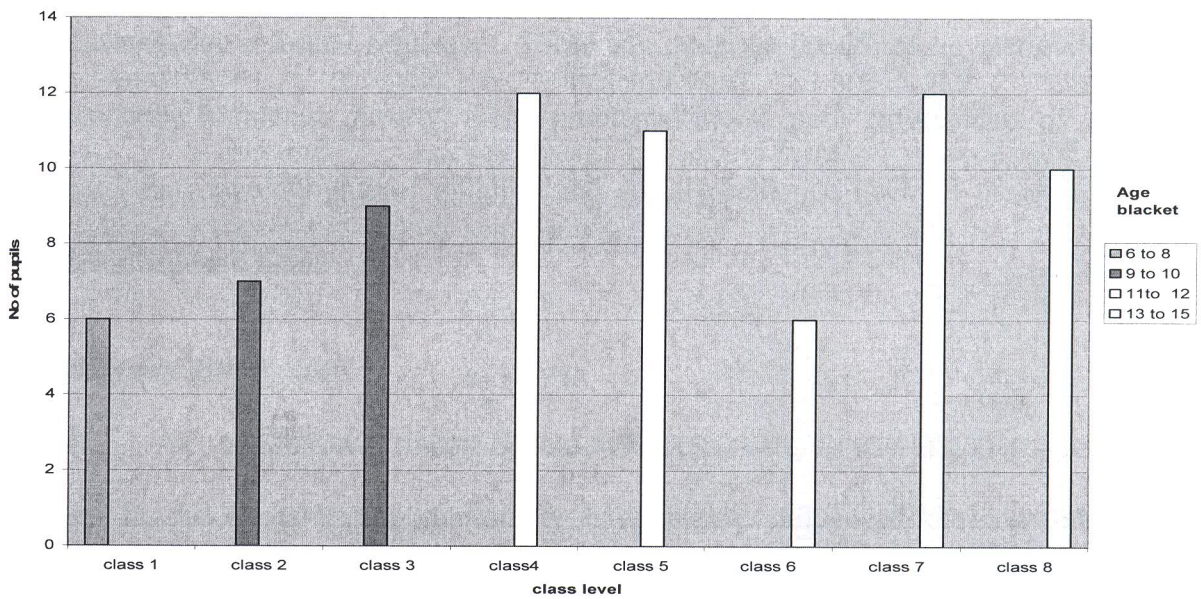


Table 1. Graph of the Participants

Age	Class 1	Class 2	Class 3	Class 4	Class 5	class 6	class 7	class 8
6 to 8	6							
9 to 10		7	9					
11 to 12				12	11			
13 to 15						6	12	10

Table 2. Figures in Percentage Form

The total number of boys who were interviewed was 73. There were two categories of boys who were interviewed, those going to school (26 in number) and those not going to school (47 in number). By simple calculation, this infers that 35.6% of those

interviewed go to school while 64.3% do not go to school. The high statistic of non school going boys is surprisingly high despite the free primary education provided by the government.

Factors that influence the Level of Education of the Boy Child in Kawangware

The interaction and interview conducted among the Kawangware community members indicated several factors that hinder the education of the boy child in Kawangware informal settlement. These are: marriage break-ups, mysterious deaths, economic problems, poverty, moral problems, incest, poor enforcement of existing laws that uphold rights of children and social problems. Each of these factors is described here below.

Marriage Break-ups

A-3 of Moslem Primary School at Kawangware asserts that marriage break-ups in the Kawangware community have highly influenced the low education achievement of the boy child. A-3 says that there is rampant separation and divorce between wives and husbands, which has left more children under the care of single parents (A-3 2007).

For any child to be comprehensively successful in the acquiring good education, both parents should be involved in assisting the child to learn. Single parents in Kawangware informal settlement have hindered the boy child from obtaining high education (Ibid.).

Mysterious Deaths

Mysterious deaths in Kawangware can be defined to mean deaths, which occur

in two ways according to the A-7. One is through witchcraft. Many people especially women are involved in witchcraft in the form of 'charms' in order to prevent their spouses from marrying second wife or having another relationship outside marriage. In the process you find one spouse, usually the husband loses his life.

The second type of mysterious death as A-7 explains occurs through planned murder. According to A-7, one can be killed by thugs organized by the family members in order to eliminate him so as to inherit property, or to 'liberate' the wife from the 'yoke' of her husband. A-7 confirms that there are several of these kinds of deaths in Kawangware's informal settlement (A-7 2007).

The research findings indicated that most of the Kawangware landlords are women and when you ask concerning men you are always told that he died by being murdered by thugs or he was found dead in the house or he travelled and never came back for a long time but was later found dead. These kinds of deaths and disappearances can be explained to mean mysterious deaths in Kawangware informal settlement (A-2, 2007). One boy aged 12 years revealed to us that their father died and was discovered latter after two weeks in the city mortuary and since then their education ended:

Our father died and was discovered later after two weeks in the city mortuary and since then our education ended. Our mother has been going with several men and that caused us to desert home and came to stay in the market for the last two years. And when we returned home we found that she has shifted elsewhere and since then the market has become our home because we can be able to get some remains of food from here (B-33).

A-9 of Kawangware Business Association asserts that mysterious deaths among the men of the Kawangware community have highly influenced the low education achievement of the boy child. According to A-9, out of the 250 pieces of plot in Kawangware that belonged to men whom he knew, they no longer belong to

men because most of husbands have been eliminated through mysterious death and this has resulted in numerous children being under the care of single mothers (A-9 2007). Due to this such family are very difficult to govern because as the boys grow older, they are inclined to assist their mothers to manage their property, such as matatu business, wholesale, rental houses and other related jobs. One reason for this is that most of the mothers did not go to school and in the course of time the boys see no reason of going to school hence high rates of drop outs of the boy child.

With regard to the mysterious death of husbands, A-10, 2007 explains that women work hard and suffer long to help generate the family wealth for which they have little or no say at all. However, as more and more money comes in, the husbands tend to stray into other relationships outside their marriage. This hurts the women deeply, as they fear the division of the family and the sharing of the wealth outside her immediate family.

Ostensibly, the mysterious deaths of the husbands occur, as the women seek control of the family wealth by way of inheritance. As they say, "Uproot the stamp so as to enjoy your sweat before it's too late". This is the clamour for the Kawangware women that they term as their human rights (A-10 2007). Single parents in Kawangware informal settlement that have been caused by mysterious death has hindered the boy child from advancing in education since parental care for both the father and mother is required for better up bringing of the boy child.

It is sad that in the course of time, the property is mismanaged because both the wife and children were not vision carriers. They lose the property and children do not get the education whose long-term effect is great misery to the family (A-4 2007) this leads women to eradicate their spouses as we can see in the implications you will find in the next chapter.

However, this case does not only apply to women alone. There are also men who have eliminated their wives or sisters because they see them as obstacles to their inheritance. One sad case occurred in the area when two brothers decided to eliminate their two sisters in cold blood due to the fear that they were going to share with them the inheritance since their parents were dead (A-12, 2007). But such cases are rare compared to the mysterious death of men we can see in the table below.

The table below indicates the total of people interviewed who claim that women kill their husbands mysteriously than men who kill their wives mysteriously 51 people who were interviewed in connection with the mysterious death.

Table 3. Mysterious death

Men mysterious death	Women mysterious death	Those who refuse the idea of mysterious death
26 interviewees mentioned	5 interviewees mentioned	20 interviewees mentioned

Economic Problems

The socio-economic conditions under which many of the residents of Kawangware live tend towards poverty. Most residents live in temporally structures or rooms built using iron sheets. From the research findings, people are hired for cheap labour such as casual workers for jobs like, public service vehicle drivers, touts, conductors and builders with low incomes. Among the people who were interviewed, many said that they found life more affordable in this estate than elsewhere.

The research further found that one of the economic reasons causing the hindrance of the boy child's education in Kawangware is the poor economic performance and negligence of the parents to take advantage of the free primary

education all over the country. This has rendered it impossible for low-income earners to acquire high education hence unending vulnerability since such families are not able to compete for good education and for good jobs

In Kenya many poor people remain within the vicious cycle of poverty. The poor remain poor because of the economic environmental conditions in which they are. The Kawangware boy child is not left out of this situation. Many people inherit poverty from their parents. But one thing that is a factor is that, poverty is a common phenomenon in Kawangware. Many children become orphans due to HIV/AIDS and its effects. Therefore the research has indicated that a Kawangware informal settlement boy child inherits poverty as opposed to the boy child from upper class estates like Lavington and Karen, Nairobi ([http://www. Sponsor our school project](http://www.Sponsorourchoolproject) <http://www.childafrica.org/project.asp>[Sponsortheboyorgirl](http://www.childafrica.org/children.asp) <http://www.childafrica.org/children.asp>).

Poverty

Poverty according to the settlers of Kawangware is lack of the basic needs that includes food, shelter, medical care and clothing. Most of the people in Kawangware earn very little wages; as a result they remain in the same level of poverty and this too impacts upon the education of the boy child.

This research has not come across any organisation in Kawangware that focuses its advocacy to the boy child's educational needs. However the research has noticed some organisations such as Plan International and Compassion International that address the general educational needs of children in Kawangware although most are inclined towards girls. Presently there are a number of organisations, which have focused on the girl child and have kept on encouraging the community to offer education to girls. The Lutheran World Federation, the mother of all the Lutheran

Churches in the world usually emphasizes the education of the girl child more than the boy child. Priority in issuing scholarships is generally given to women. The researcher being an ordained Lutheran minister has been involved in recommending people for scholarship whereby women mostly succeed. The boy child is given a raw deal and or discriminated against. This has remained a challenge that points to a dreary future for the boy child. It calls for urgent attention so as to help save the boy child's plight from total collapse.

A-11 from Moslem area in Kawangware informal settlement explains her worry that some boys in Kawangware have failed completely to go to school due to the high poverty levels that surround most households. She says that many boys in Kawangware waste their time loitering about when they are supposed to be in school. She strongly affirms that such boys grow up illiterate unable to read and write (A-11 2007).

Moral Problems

Immorality in Kawangware informal settlements has greatly hindered acquisition of meaningful education by boys. Our survey indicates a range of moral factors, which have led to low standards of education among boys in Kawangware. The following are some of the moral problems.

Incest

According to the law in Kenyan, incest is an offence where a person intentionally has carnal knowledge of another that is a relative by blood, marriage or adoption. The more recent working definition of incest refers to the physical and or psychological exploitation of the sexual integrity of children and adolescents perpetuated by someone with whom they have a relationship or trust. These kinds of

cases are very rampant in the informal settlement of Kawangware. They however are not being reported primarily because those who are involved in most cases are very dangerous people who can even kill their victims. Many such criminal offenders collaborate with the police, thereby making things very difficult for those who can report. The researcher remembers one instance when he wanted to follow one case of this kind the police asked him what interest he had in the case:

Incest cases are rarely reported to any authority or third party. The cases, even those that are reported are subsequently withdrawn. In those instances where the parent or concerned adult who first realised that the abuse is going on and reports immediately, they are later prevailed upon to withdraw their accusation. In 80 percent of the instances when an official report is lodged with the police, such report is made after about a week of occurrence of abuse. Only 20 percent of the cases were reported to the police a while after the abuse came to light (Odongo 1999-2003, 32).

In most indigenous Kenyan families, grandfathers are considered to have special relationship with their grandchildren, especially the females named after their wives. In some communities the grandfather refers to the granddaughter as my “wife” Though this may be innocent in some situations, it is within such subtle circumstances that abuse occurs. For instance it has been established that grandfathers sexually abuse their granddaughters (NCNN, 2001, 1).

My grandfather sexually abused me. Because of whom he was and my age, I did not feel I could tell anyone with authority; my brother helped by ensuring I was never alone with my grandfather. He then tormented me for most of my life with subtly implied comments on my sexuality. He also interfered with cousins of mine. None reported it to an adult because of our relationship.

In Kawangware informal settlements incest is quite rampant. Among the informal settlement dwellers, there are parents, especially single mothers, who happen to live with their grandchildren who are adolescents. Due to loose morals, the grandson and grand daughter indulge in carnal knowledge, which result in pregnancy. A-5 of Kawangware Primary School asserts that those children who are born by close

relatives have low ability in learning. He affirms that this contributed to low achievement in education in Kawangware (A-5, 2007). In explaining the rate of incest, its cause and effect on the education of the boy child, A-2, 2007, says “incest is a deviant practice rampant in the informal settlement because most spouses do not live together. After taking narcotic drugs and become drunk the level of immorality exceeds human imagination. This is because parents live in the same room with their children. We had a case in Kawangware where a standard five girl was raped and impregnated by her father. The rape ordeal was done in the presence of her brothers. A-2 further explains that the brothers, who witnessed their father rape their sister, were forced to move out of the house and stay away from their father. It is found out that this profoundly affected their school and they eventually dropped out of school (A-2, 2007).

“My father raped my sister in our presence. We did not feel we could tell anyone, instead we ran away from home to Kawangware Market where we can be safe ourselves. That is when we stopped going to school and our sister moved to ushago, (rural) areas to live with our grandmother where she can be safe (B-23, 2007).

Many people have been thinking that it is only girls who are victims of this vice, however this is not the case. Both boys and girls are victims of this vice, for Instance in Australia it was revealed that male children were sexually abused, but were more reluctant than females to talk to any one about it. Most experience abuse prior to the age of 17 years. The survey showed that only 47.4 percent of males who responded had ever told anyone, compared to 63 percent of the females (NCNN, 2001, 3).

My mother sexually and physically abused me all my childhood. I had no idea it could be reported or even that her behaviour was wrong or bad... rape is not only a sexual crime. I was continually bashed and sexually abused by my mother... she used to “torture” “my penis by squeezing it in her fingers. She also forced her little finger into my anus when she caught me touching my penis...” This was her angry

response to having been raped continuously by her father. “She chose me... to release her anger on. To repress my presumably so I would not be like her father” (NCNN, 2001, 4).

Poor Enforcement of Law Pertaining to Children’s’ Rights

Political decision and implementation are always areas for achievements of goals in societies. As Eshiwani puts it in his book *Education in Kenya Since Independence*, the Political goals of any country have a great bearing on its educational structure which will give all the citizens the enabling environment to acquire education, whereby the boy child is included (Eshiwani 1993, 9). In Kenya today the plight of boys in regard to acquisition of education can be partially attributed to negligence. In recent times political decisions mostly focus on favouring girl child. This is aimed at changing the cultural and traditional ways of African communities that tended to favour boys at the expense of girls. A number of bills in our parliament want to protect girls and ensure that they have acquired education. A good example of this is the affirmative action, which addresses the girl child while leaving out the boy child. In this process there is no focus on the plight of boy child in regard to acquisition of their education. According to A-1 who is on the scholarship board of an NGO working in Kawangware, some of the organizations offer scholarships to children in the ratio of 4 girls to 1 boy.

Today’s political policies in Kenya favour learning of a girl more than that of a boy child. It is evident that in Kenya today many organizations have sprung up fighting for justice on the side of the girl child. Our Government tends to encourage non-governmental organizations which assists educate girls rather than boys. The policies which favour girls more than boys, have led to lack of motivation in boys to acquire more education. This has culminated in low education achievement by boys:

Our Children are our future. While candidates on the local and national scene campaign for office, we are waiting to hear a voice, loud and

clear addressing the many issues related to children. Children do not vote, and although there are educational, day-care, health, media and juvenile court concerns, among others that affect their lives, there is no national figure who acts as a spokesperson for our children on daily basis (Singer G. and Warterlla 1996-2000, 1)

From the research findings in Kawangware there are mostly boys who are destitute in Kawangware, not girls. One wonders why only boys are found. There is negligence somewhere by the government, who are supposed to implement the law to make sure the boy child is benefiting from the free education. In the constitution, the Children's Act 41 states:

Children hold a special place in the society, it is the duty of parents, the family, society and the state to nurture, protect and educate the children. All children, whether born within or outside wedlock, are equal before the law and have equal rights under this constitution. A child's best interest shall be of paramount importance in every matter concerning the child.

The child in Kawangware informal settlement has the same rights as other children in Kenya with regard to protection and the acquisition education (The Constitution, Children's Act 41, 31).

Generally, we can affirm that there are numerous social, economic, moral and political problems which have hindered boys in Kawangware from achieving high education. These factors have left many illiterate, semi-illiterate or with low education achievement.

The Children's Act 41,6 d-e states: "Child be protected from discrimination, harmful cultural rites and practices, exploitation, neglect or abuse; be protected from all forms of exploitation and any work that is likely to be hazard or adverse to the child's welfare". From this we can see child labour is illegal and against the rights of the children. Despite this fact, the boy child in Kawangware is freely and openly involved in petty forms of employment in full view of the whole society for extended periods of time, sometimes well into the night. The government administration system

seems ineffective in implementing this law. Warterlla raised this question to the political leadership:

“But is there one group or person within our government whose role is to integrate and highlight for the political leadership and the nation the needs and plight of children” (Singer G. and Warterlla, 1996-2000, 1).

Social Problems

These refer to the problems resulting from the way people live, conduct themselves and relate with others in the society. According to the researcher’s findings, social problems form one of the hindrance to the acquisition of meaningful level of education of Kawangware informal settlement boys. These problems start right from the time the child is conceived in the mother’s womb. Some mothers actually do not plan to have the child, they conceive accidentally and hence when the child is delivered they abandon them or deliberately refuse to take up their social responsibilities. The deliberately escape from the responsibility of the boy, which end up affecting the educational level of the child.

If the child happens to access school he is only able to receive the education to the level of primary education, which the current government caters for. Although primary education is now free, it is hindered by lack of clothes, food and guidance. A-2, from Kawangware informal settlement says, “One of the major obstacles which dictate the level of education of the boy child is lack of interest of parents to educate the boy child. Parents are ignorant about the benefit of education (A-2, 2007).

Effects and impact of HIV/AIDS on families have been felt in many communities in Kenya and Kawangware Community is not an exception. A number of parents have died leaving behind children as orphans. Boy orphans are more affected as compared to Girl Orphans as girls grow up; they are adapted to work as

maids while boys are left to become street boys.

Since there are no properly laid down systems to assist the orphans to access education, orphans especially boys do not complete their schooling or some are only able to acquire basic education if relatives are concerned.

The research findings observed the lack of motivating role model in the lives of the boy child. To a larger extent, Kawangware informal settlement is inhabited by low-income earners who acquired little if any education from school. Most of the inhabitants of Kawangware obtain their living by engaging in small businesses such as selling Sukuma Wiki, Chang'aa, second hand clothes, potatoes, drugs and other items. Some especially women engage in prostitution and promiscuity, which in their view becomes the answer to poverty:

Aids infection among the Nairobi prostitute rose from 65 percent in 1987 and has reached 95 percent proportions in 1997 in one ward known for its 'ladies of the night'. It has also been reported that 25 percent of Nairobi women who attend antenatal clinics in 1994 were HIV positive as compared to 10 percent countrywide. At Kenyatta National hospital, Nairobi's largest health centre, 13 percent of all children are HIV positive (Obaseke 2004, 11).

This shows that prostitution increases the HIV infections, which affect the bringing up of Children in this part of the low-income areas. The effects of prostitution on the boy child's education in Kawangware have been examined in this study. This also concurs with the findings of this research that, prostitution is rampant in Kawangware because most of the women are widows, and others have no husbands.

The standard of living and education level of most parents of Kawangware does not motivate children to desire acquiring high education. This is evident from the way some parents address the issues concerning the development of the school (A-3 2007). To great surprise, most parents of Kawangware are contented with their

standard and way of living and hence do not see the reason of educating the boy child. This lack of the desire to achieve more in life serves to discourage boys from going to school. Those who happen to be in school drop out as soon as they grow up and are able to offer labour for little pay (Ibid).

CHAPTER FIVE

CONCLUSION: SUMMARY

After the analysis and interpretation of the data that was collected, valid conclusions were made. These conclusions are based on the findings concerning the educational level of the boy child in Kawangware informal settlement.

This work has achieved its purpose of describing the difficulties experienced, which have and continue to influence the level of education of the boy child in Kawangware informal settlement. The data collected in this research can assist as an eye opener to the almost unimaginable hindrances to the acquisition of education to a meaningful level by the boy child in Kawangware informal settlement.

The current position of the boy child in regard to acquiring education can be termed as marginalized. The number of boys who have acquired very little education is high. There is a dire need to facilitate and offer solutions to the hindrances, which impede meaningful education to the boy child in Kawangware. Findings in this research offer implications to churches, government and non-governmental organizations and the society in general. The recommendations provided based of the findings will however be limited to the role the Church can play to sensitise government, non-governmental organisations, and society at large to alleviate the suffering of the boy child.

Implications

These implications emanate from the factors that hinder the education of the boy child in Kawangware. Following are some of the implications that arise from the

factors that were mentioned above:

Drugs and Substance Abuse

Not knowing what to do under the pressures of life compel the young boys to resort to drugs and substance abuse so as to escape the hardships that surround them. In the long run the family disintegrates while those that are school going are influenced by the bad example of this drug and substance abuse thereby engaging in rioting which weakens their performance hence poor results. This is the real picture of the Kawangware informal settlement.

The situation is even worse since the continuous use of drugs and substance abuse has made them addicts. The impact of this has led young boys to drop out of school at an early stage of learning as you can find them at Kawangware Market and other locations in Kawangware informal settlement inhaling drugs (A-3).

Child Labour

People in Kawangware consider cheap labour to mean offering services for low wages while the business industry consider it as an advantage for the prosperity of their business. Most businessmen and women go for cheap labour so as to maximise profits by minimising expenses. In so doing, they exploit their workers, many of whom are young boys searching for jobs so that they are able to make a living. Some of the jobs offered by such businessmen to young boys include carrying commodities to the market, cleaning their compounds, washing cars, fetching water and many others. It was observed that the little money earned by some of the boys is used to buy illegal drugs and substances which they abuse, consequently resulting into the dropping out of boys from school as they continue working in the market.

A businessman in Kawangware market asserts that daily over 30 children work as

porters. They come every day from 6am to 7pm, as we shall see in the table below. Their daily wages range from Ksh. 10/- to 30/- per day depending on the weight of items. Another group comes in the evening to unload the Lorries and pickups that bring goods for sale for the next market day and some work as watchmen guarding the goods. Their age group ranges from 9-15 years.

Table 4. Child Labourers

Boy	Age	Job	Wage	Relationship with Employer
A	12 years	Porter	20/=	Casual
B	14 years	Porter & messenger	Food, cash	Sex partner
C	9 years	Cleaner	20/=	Casual
D	15 years	Porter & watchman	Food & cash	Sex partner
E	14 years	Watchman & Porter	30/=	Casual
F	10 years	Fetching water	10/= & food	Casual

Unfortunately some go to school and escape back to the market to work and even some stay there all day long. This businessman continues to say that some parents even send their children to the market so as to contribute towards the up keeping of their families. The researcher observed that three children were in uniform working in the market. He interviewed one of them and he said:

My mother is battling with dreadful HIV and my father died of the same. So I have come to earn some money for the family by working as a porter and as a watchman at night for the business people. I like to go to school but today I have to take this opportunity being a market day when there is plenty of work. I will be able to raise Ksh 200 in the morning to sustain our family. And in the morning I will go to school to continue with my studies that the government has offered free.

As we can see from the table above such practices can completely hinder the education of the boy child and left unabated can cause a serious snag to our society and the government needs to address in order to save the education of the boy child..

During the baseline survey, some of the boys who are engaged in porting confirmed that it is not an easy job since some of the luggage they carry are extremely heavy. This harms their bodies and in the long run may result in fatigue which when coupled with poor nutrition and poor medical care may cause weakness and short life expectancy. Additionally, in the course of these kind of business interaction, some women most of whom are widows engage in sexual intercourse with these boys. This places the boys at high risk to contract sexually transmitted diseases and HIV/AIDS, which is also a serious issue of child abuse. The following is a report of one of the boys aged 15 years old interviewed by the researcher at Kawangware Market:

Mama Mwangi has been my friend for the last two years now since I left home and come here to Kawangware Market; Mama Mwangi became my friend and asked me to help her transport bananas, fruits, and tomatoes. And everyday morning she sends me to Ndonyo to bring meat for her hotel, then every evening she pays me by providing me with food and I play sex with her at the store of the hotel before she leaves for home (B-10 2007).

Such kinds of practices hinder the boy child's education, as they do not see the need for education.

Drug Trafficking

The research observed that, the great percentage of men who are residing in Kawangware use drugs such as opium, marijuana, cocaine and others. The demand for these drugs has made their supply a prosperous business to the extend that some parents use their bodies boys to sell them. Most of the teachers from the primary schools around Kawangware informal settlement always experience these kinds of scenarios on a daily basis:

We were suspicious and conducted a search and we were surprised to find opium in one of our pupils' bag. When we interrogated him, he disclosed to us that it was his father who gave him the drugs to take them to their customers; one lives in Naivasha road and another one at Congo near Maragoli stage (A-3 2007)

This kind of environment can completely spoil the children, especially their education. According to A-3 it is lack of knowledge which causes these problems.

The lack of knowledge by some parents of Kawangware to the dangers of employing their young boys in transporting drugs to their customers has seriously affected the level of education of their boys. As soon as these boys get use to these, they drop out of school and start their own business of selling drugs. Most of the boys who sell drugs in Kawangware have hardly completed their primary level of education. They only go as far as class eight and below as shown on the table on page 27. Apart from selling of drugs, the research observed that the young boys are also used to visiting pubs, which sell alcohol. The dealers of alcohol use young boys to collect the substance they use for brewing illicit alcohol. They also employ the boys to brew the illicit alcohol by fetching water and mixing the ingredients required to ferment the brews. Any boy who enters into this business has his progress in education affected and never wants to go to school any more.

“A 10-Year-Old boy in rehab is the youngest alcoholic in Kenya today. He is merely the tip of the iceberg in infant alcoholism. The cause, experts say, is something a lot of parents do every weekend – drinking” (Sunday Nation April 8, 2007, 1). The researcher also found out that in Kawangware especially at the market there are several boys who are alcoholic. This kind of scenario is also true of Kawangware and has affected the education of the boy child in many informal settlements estates of Nairobi, a case in point is this boy who was involved taking these drugs to their customers passing through the school.

when under age boys watch pornographic videos they do not use the word pornography, instead they use the word 'black' thereby concealing the meaning from adults. In addition when an adult enter into the video room they usually change to different programme. For instance when the researcher visited four times in two different video houses it was very difficulty to discover that they were watching the pornographic video until he interviewed one of the boys who confirmed that they always hide from the adult (B-68, 2007). One boy who has been watching pornography at one of the video house gave this information.

You will never discover what we are watching unless you are one of us. When somebody comes to this room we usually switch to games until we are sure whom you are and what you want. We also do not allow children from rich families to be part of us because they have videos at home - they might forget and start watching the same video at home and make their parents a ware. Their parents may make a follow-up and bring problems of arresting the owner of the video house and we will miss our games. Therefore we make sure we take care of that (B-68).

The following are the video observation that was conducted in Kawangware on how children under age visited a video show for four days and every time the researcher observed counted them as it is indicated on the table below.

Table 5. Video Show Observation in Kawangware

Day	No. of Boys	Age group	Video show	Time
1	8	8 – 13	Games	10 am
2	12	9 – 12	Black	2 pm
3	6	9-12	Black	10 am
4	7	10 -13	Black	10 am

From the table above you can be able to see what is happening in Kawangware informal settlement. The research found out, this kind of practice is completely bringing down the education level of the boy child.

A recent development, which has come into practice as a result of access to

Pornography

Many boys in Kawangware have easy access to video shows that display immoral acts such as playing sex and homosexuality. The research observed on four different days that boys from the age of 9 to 14 usually go to watch those films; when an adult goes there they change to video games. The researcher discovered through one of the boys who goes there to play games. He asserted that they usually switch to video games when they see adults around (B-75, 2007).

The boy continued to say that many boys have been introduced to sex knowledge through these video films. Through this one can see how pornographic industry creates a chance for adult men who are drug addicts to exploit young boys by introducing them to drugs and then sodomy and sexual molestation. This can contribute to the hindrance of the boy's education and spoil morals of young boys. Many of them drop out of school at primary level and it is very hard for boys to reveal it. Odongo states:

Though sexual molestation of the male child is not common, it does also happen and because of the fact that it is shrouded in shame culturally, many such cases go unreported and hence it forms one of the lowest numbers of reported cases at the CRADLE. One such case involved a situation where a teacher noted that the boy in her class had developed very peculiar and odd behaviour. (The boy would molest girls in class, by chasing them and wanting to touch their private parts. He also was in the habit of making rude and sexually suggestive gestures to them). When the teacher probed his behaviour, it was discovered that he had been sexually molested by older girls who has since moved to high School (Odongo 1999-2003, 32-33).

It was narrated that when boys are introduced to this kind of vice, they slowly start to change their life. The boys go to school sometimes late and appear to be tired. The head teacher of one of the primary schools in Kawangware tells that the boys are unable to concentrate in class activities and when teachers compel them to do their required school assignments they stop coming to school. (A-3, 2007). It was found out

pornography, is boy's prostitution.

It's seldom talked about, but boys are also vulnerable to commercial sexual exploitation. Although girls tend to be exploited in organised clubs, bordellos or houses, boys spend their time on their own or in small groups and are targeted in streets, parks, plazas and beaches. Sri Lanka's estimated 20,000- 30,000 child prostitutes are primarily boys. From Europe, paedophiles can arrange to have one or more boys waiting for them when they arrive. In the Dominican Republic, young boys, known as 'Sank Panky' boys, stay with foreign tourists on the beaches of Boca Chica and Sousa; some establish relationships that last for years. The beach boys, some as young as 13, become the sex tourist's annual partner during the week of the sex tourist's visit. In Haiti, sex between local boys and adult male tourist from the United States and Europe has existed in the tourist industry for many years. Boy prostitution is well established in the city of Prague. The majority of the boys are between 14 and 20, come from dysfunctional families and have run away from their homes and villages to earn easy money. Most of them are heterosexual but are exploited mainly by men. Foreign clients include doctors, businessmen and politicians. The younger the boy the higher the price. In cities such as Alexandria, Marrakesh and Tunis, the exploiters, often tourist, come from within the same country, from other countries within the region, or from Europe. Young boys are especially targeted (UNICEF, 2001, 11).

For instance the Federal Bureau of Investigation (FBI) estimates that over 50 percent of all child pornography seized in the United States depicts boys (UNICEF, 2001, 11). While in Kenya these pornographic movies have become very common even in the villages as far as Kangundo where one would hardly expect them to be found:

A farmer has been arrested in Kangundo for allegedly defiling his niece, 12. Several women activists and villagers stormed the Kangundo police station after word spread that the police were planning to release the suspect. Residents of Kathithyamaa village reacted angrily as word of the beastly incident spread. Her uncle lured her into his house where she was defiled. The uncle had also allegedly cajoled the girl to watch a pornographic movie before forcing himself on her (Saturday Standard April 28, 2007, 11)

According to African Culture, sodomy is a taboo but due to the influence of the entertainment and other media from western societies, it is passed to young boys through pornographic videos; this practice has become rampant in informal settlement

areas Kawangware. The research discovered from one boy who confirmed that some boys especially the “chokaras” who wants money are sodomized by some adult men who usually give them money and convince them that nothing is wrong. He continued to say that he knows around five boys who are involved in this vice. From this one can see that young boys are sexually abused and it is difficult for them to disclose such abuse. This is not happening only in Kawangware but even in the other places:

It is especially difficult for boys to disclose such abuse. If a woman committed it, the boy may not report the abuse because in many cultures, sexual experiences are a way of proving manhood. Masculine ideals promote the idea that no male ever resists sex, and the boy may not admit, even to himself, that he has been abused. If a male commits the abuse, the boys might have fears about homosexuality, a taboo subject in certain cultures. Just as the survivor finds it difficult to believe what has happened to him, so do others respond with disbelief. When a young man discloses that he has been sexually abused, he is punished further if his ‘manhood’ and his sexual orientation are called into question, so it is common for boys to remain silent on the subject of sexual abuse. According to researchers at the University Of Pennsylvania School Of Medicine, such societal shunning of the magnitude of the problem may contribute to the development of long-term psychosocial problems in the adult male victims of childhood sexual abuse. These may include mild to severe psychiatric disorders, substance abuse and serious sexual problems - including intimacy and sexual-identity problems, the early adoption of high-risk behaviours and the circular transformation of the child victim into an adult perpetrator (UNICEF, 2001, 11).

Criminal Activities

According to the understanding of the people of Kawangware, a criminal is a person who takes people’s property violently or without people’s knowledge. The research found out that there are several such cases in this informal settlement. When an uneducated boy child reaches adulthood, he graduates from being a street boy to a hard core criminal. He begins to involve himself in dangerous robberies and other awful activities. According to one who was interviewed, he confirmed that when his father was not able to educate him and his brothers, he decided to engage in criminal

activities. He said their sisters were sponsored by an NGO that had policies that do not allow the sponsorship of the boys, so they were not offered any scholarship. This made them join violent robberies with knives and finally they were able to acquire firearms (B-75).

The Effects

In today's society people are looking for the best or higher educated personnel. As you can see from the findings the current position of the boy child in regard to acquiring education at Kawangware is very difficult. The number of boys who have acquired very little education is high. Therefore in future it looks like the boy child from Kawangware might not be able to acquire good jobs since the market today is very competitive. They are therefore left to do manual jobs like carrying woods to the market, clean cars, and work as watchmen and other related jobs.

There is a dire need to facilitate and offer solutions to the hindrances, which impede meaningful education to the boy child in Kawangware. Due to poor education, it becomes hard for the boy child to manage any business opportunity. Because for one to manage a business he must have some knowledge of calculations in the new technology, which is, found in the higher learning institutions. The boy child in Kawangware can not most likely venture into business. Most boys lack enough life skills thinking capacities is low compared to the one who has gone to school. Due to this one's life become so narrow and soon is rejected by the society (A-11, 2007).

These children easily land on risky jobs like selling drugs, selling illicit beers and such like which land them to police cell. Some engage in criminality, which is the reason why Kawangware is one of the places where criminals are reported almost every day (A-2, 2007). This again worsens their situation for meaningful life. The

result is that these boys at adulthood are not able to sustain good families by providing food and other necessities of life. This is caused by irresponsible behaviour as a result of drugs. Their children have no mentors and will most likely end up like their parents. These further results to incest, insecurity and poverty level increases in such areas as we saw from above.

Recommendations

The Church is challenged to do more in assisting the boy child in Kawangware informal settlement to improve his level of education. The following may be put in place to assist boys to acquire a desirable level of education.

The Role of the Church with Regard to Education

- a) The Church should educate the society on the importance of education both to the individual, the family and to the community at large. The Church has traditionally identified as being an important centre of education and information providers must meet the challenge of determining the direction of opinions amongst the people in the society. An announcement by a recognised Church minister is taken seriously. The Church may use education as a tool to reach more people for Christ.
- b) Starting special institutions as projects aiming to offer opportunities for the boy child in Kawangware who are destitute due to HIV/AIDS, marriage break-ups and separation, sexual molestation, drug and substance abuse. Through these institutions they may be counselled, encouraged and educated in specific ways that identify with their needs.
- c) Establish a regular, scheduled and consistent program of giving seminars on poverty eradication aimed at providing parents with knowledge of starting

small- scale businesses so as to reduce the impact of poverty which is a hindrance to the acquisition high level of education. If poverty is reduced the male child of Kawangware informal settlement will get an opportunity to access to a high level of learning.

- d) The Church must work hand in hand with government by seeking ways to facilitate easier access to education by allowing the use of Church facilities for learning. The Church may also seek to provide some of the requirements for education that the government does not provide such as clothing, food, counselling, patriotism and other important values.

The Role of the Church with Regard to Morality

Moral problems have also to be clearly addressed in order to eradicate or reduce their negative impact on the educational level of the boy child in Kawangware.

Jesus said of those who follow Him:

“You are the salt of the earth. But if salt loses its flavor, how can it be made salty again? It is no longer good for anything except to be thrown out and trampled on by people. You are the light of the world. A city located on a hill cannot be hidden. People do not light a lamp and put it under a basket but on a lampstand, and it gives light to all in the house. In the same way, let your light shine before people, so that they can see your good deeds and give honor to your Father in heaven (Matthew 5:13-16, NET).

The Church being the salt of the earth and the light of the world has the high responsibility of impacting and imparting the society with good morals. Any child without good morals cannot acquire meaningful education. Even if a child acquires good education without good moral that education can neither benefit that child nor the community. The church may do the following to assist the boy child to solve the moral problems.

- a) Provide Sunday school lessons to boys; the church should arrange for earlier

intervention in the lives of the young boys of Kawangware so as to impart desirable values and virtues in them. There should be work plans to encourage parents bring their children to Sunday school.

- b) Special programs should be designed by the Church aimed at reaching the boy child through regularly scheduled visits to homes, schools, and other public gatherings like during sports and rallies. The great commission in Matthew 28:18-20 is one to go to the world. The Church must therefore not wait for the people in sanctuaries and cathedrals, but must go where the people live, work and play. The visits to homes and schools by church servants will provide opportunities to know the situations prevailing amongst the people in Kawangware, and hence be able to intervene for their moral and educational benefit.

Sociological problems have also to be addressed by establishing church policies, which will create awareness on the problems. The social problem that needs intervention in Kawangware includes sensitizing residents on the dangers of HIV/AIDS. This will assist reduce its negative impacts on the education of the boy child in Kawangware.

The Church also has a responsibility to press the government into enacting laws that will have no partiality in the provision of education to the children. The current constitution does not recognise education as a basic right for every citizen. This creates imbalance in educational levels seen by the fact that children from rich families have access to better and higher levels of education whereas those from poorer families have either little or no access.

The reality of today's world is that without good education, the future is bleak. The boys from Kawangware see working in good scholarly jobs as a fleeting dream

rather than an achievable possibility because of their low levels of education.

Since the government is charged with the responsibility of developing her citizens, it should ensure that there is facilitation of acquisition of education by the boy child in such estates like Kawangware informal settlement.

The church should also preach positively and assist the government in ensuring that the boy child in Kawangware informal settlement among other informal settlement areas benefits from free primary education. In addition, the projection by the government to provide free secondary education should be welcomed. The church should also raise funds to assist the government in granting boys from poor families to continue with their education in secondary school and beyond.

Generally the educational level of boys in Kawangware is 64.3 percent. If this kind of scenario continues for the next ten years Kawangware will be having many illiterate people. Therefore the church should plan for more adult education class in Kawangware in order to help people who were not able to get education during their childhood. Another thing that was noticed from the findings is that many boys are brought up by single parents especially the mothers, and as such will have many difficulties in relating to women. In addition such boys later become irresponsible to their families. Therefore the church must come up with clubs for men to teach them on how one can be responsible man and husband, plus how to relate with their wives.

Recommendations for Further Studies

Both male and female children are important in the future of our society. Education policies of the government and the church policies should not only favour the girl child at the expense of the boy child. The boy child should also be given priority in acquiring education. As Ngugi puts it, parents have a duty to protect the physical, psychological and emotional needs of their children. Let us not discriminate

against our boys by giving too much attention to the girl child and forgetting the boy child (2005, 19).

However, in order to grasp deeper insights into the educational level of the boy child in Kawangware informal settlement, and to establish more effective strategies to help them, the researcher recommends a further study that explores the social life of the boy child in a home context.

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APPENDIX A

INTERVIEW QUESTIONS GUIDE 1

Date-----

Name-----

Age-----

Level of education-----

1. Do you go to school? (a) If yes, name of the school
- (b) What class are you in?
- (c) If no did you ever go to school? Up to what level?
2. Do you have both buda and mathe living with you?
3. How old were you when you went to school for the first time?.....
4. Do you have any problem in your school life?.....
5. If you get a chance of going to school will you go?.....
6. Where do you sleep at night?.....
7. For how long have you been in the dumping site?.....
8. Do you have brothers and sisters, if yes are they schooling?
- (a) Where are they schooling?
- (b) If not why did they not go to school?
9. How did you feel when your parents were not able to take you to school?
.....

APPENDIX B

INTERVIEW QUESTIONS GUIDE 11

Date-----

Name-----

Age-----

Level of education-----

1. Do you have a boy child.....
2. How many boys are they?.....
3. How old are they?.....
4. Do they go to school?.....
5. What class are they?.....
6. Are you able to provide them with their school needs?.....
7. If no why?.....
8. How far would you like your children to reach in education?.....

APPENDIX C

INTERVIEW GUIDE FOR THE OPINION LEADERS AND THE TEACHERS

The questionnaire was to give specific guidelines for the researcher in his interviews with the respondents.

Name.....

.For how long have you been living in Kawangware.....

According to you, what hinders the education level of the boy child in Kawangware informal settlement?

What do you think the government; church and the society can do to enhance the education level of the boy child in Kawangware?.....

APPENDIX D

The questionnaire was to give specific guidelines for the researcher in his interviews with the respondents (For boys at the Market).

Name.....

For how long have you been living and working here at the Market?.....

What kind of work do you normally do here at the Market?.....

How much money are you paid per a day?

What time do you start your work here?.....

How many children of your age working here with you?.....

Does your parent allow you to work

KIAMBATANISHO A

MASWALI YA MAHOJIANO KIELEKEZI I KWA WATOTO

Tarehe-----

Jina-----

Umri-----

Kiwango cha elimu-----

1. Je, unakwenda shuleni? (a) Ikiwa ndiyo, Jina la shule-----

(b) Umo katika darasa gani? -----

(c) Ikiwa hapana, Je, umekwisha kwenda shuleni mpaka Kiwango gani? -----

2. Je, buda na mathy wanaishi nawe? -----

3. Ulikuwa na Umri gani ulipokwenda shuleni mara ya kwanza? -----

4. Je, una shida yoyote katika maisha yako ya shuleni? -----

5. Ikiwa utapata nafasi ya kwenda shuleni utakwenda? -----

6. Unalala wapi wakati wa usiku? -----

7. Ni Kwa muda gani umekuwa katika mahali pa takataka? -----

8. Je, Una ndugu wa kiume na dada, Ikiwa ni ndiyo Je, wanakwenda shuleni? -----

(a) Ni wapi wanakwenda shuleni? -----

(b) Ikiwa hapana Kwa nini hawakwenda shuleni? -----

9. Ulijisikiaje wazazi wako wakati hawakuweza kukupeleka shuleni? -----

KIAMBATANISHO B

MASWALI YA MAHOJIANO KIELEKEZI II KWA WAZAZI NA WATU WAZIMA

Tarehe-----

Jina-----

Umri-----

Kiwango cha elimu-----

1. Je, una Mtoto wa kiume? -----

2. Una Watoto wa kiume wangapi? -----

3. Wana Umri gani? -----

4. Je, wanahudhuria shuleni? -----

5. Wamo Katika darasa lipi? -----

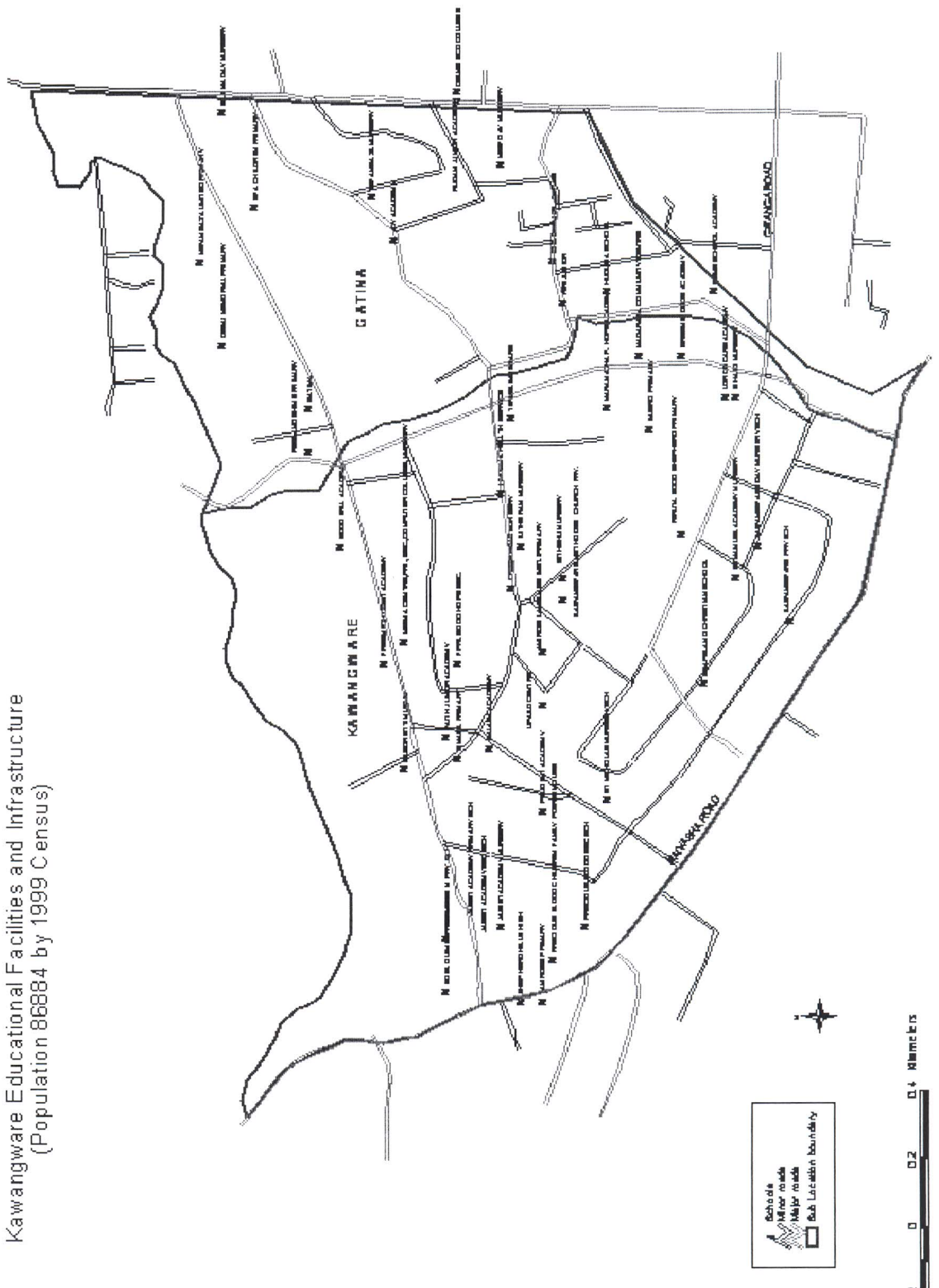
6. Je, unaweza kuwapatia mahitaji Yao ya shule? -----

7. Ikiwa hapana Kwa nini? -----

8. Utape

nda watoto wako wafike wapi katika elimu? -----

Kawangware Educational Facilities and Infrastructure (Population 86884 by 1999 Census)



Source: 1999 Population Census

APPENDIX D

A STRUCTURE TABLE

AGE	LEVEL OF EDUCATION								
6to8									
9to10									
11to12									
13to15									

KEY

0 No Education

1 Standard one

2 Standard two

3 Standard three

4 Standard four

5 Standard five

6 Standard six

7 Standard seven

8 Standard eight

Columns and Rows

Number of boys interviewed

EXAMPLE OF HOW THE SAMPLING FIGURES IN THE TABLE WILL LOOK LIKE

A STRUCTURE TABLE

AGE	LEVEL OF EDUCATION								
6to8	0	1	2	0	1	2	2	0	0
9to10	4	3	0	1	2	0	0	1	4
11to12	6	5	3	4	2	1	0	0	6
13to15	7	8	6	5	4	3	2	1	0

KEY

0 No Education

1 Standard one

2 Standard two

3 Standard three

4 Standard four

5 Standard five

6 Standard six

7 Standard seven

8 Standard eight