

Effects of Alternative Rite Of Passage on Girls' Education among the Keiyo Community of Elgeyo Marakwet County-Kenya

J.F. Gitagno

Abstract: *Alternative Rite of Passage (ARP) is an interventionist programme that was introduced in the 1990's in different communities that still practice female initiation rites of passage to adulthood as a viable alternative to the controversial female circumcision also known as FGM. ARP simulates the traditional rituals as closely as possible without the physical operation of the genitals. Despite massive awareness about the harmful effects of female circumcision on women's and girls' reproductive health, education and human rights violation, and the law prohibiting the practice being in place, to date girls still undergo female circumcision within the Keiyo community. This study examined the emergence, success and failures of Alternatives Rite of Passage in light of girls' education in Keiyo district. The study focused on the Keiyo people of Kenya, who have interacted with ARP since 2003. The study used a cross-sectional survey. One of the divisions was purposively chosen. A sample of 155 girls who had undergone the alternative rite of passage were identified through the purposive sampling technique. The data were collected using questionnaires, interviews and focus group discussion conducted among community's leaders and elders. Validity and reliability of the instruments, in a pilot study, were established through expert opinion and Cronbach reliability test, respectively. The data obtained were analyzed by use of descriptive and inferential statistics using SPSS Software, version 22. Hypotheses were tested at 0.5 level of significance while descriptive data were presented in percentages. The results showed that ARP approach has been accepted in Keiyo community as a rite of passage to replace the traditional rite of passage, it has also contributed positively in fostering girls' education in Keiyo community and the community has a positive perception of ARP approach. However, interviews of community's leaders and elders indicated that the mechanisms that sustain the practice of female circumcision are still firmly rooted in the culture. This study is significant in that the outcome may guide the expansion of existing approaches to FC eradication. One of the recommendations is that ARP crusaders should reach to the people who still practice female circumcision through education and awareness campaign with respect and understanding of community's customary beliefs.*

I. Background of the Study

Rites of passage for both male and females are considered very important religious and cultural events by the communities that practice them. These rites mark their passage from puberty to adulthood. It is through rite of passage that both males and females are considered adults and can therefore marry or participate in adult ceremonies and become full members of the society. The teaching given during seclusion are meant to prepare them for the responsibilities of marriage and parenthood, without which teaching youth would be ill prepared for future life (Mbithi, 1991).

Among these rites of passage is Female Circumcision also known as Female Genital Mutilation (FGM), Female Genital Cutting (FGC), or Female Genital Surgeries (FGS) which is partial or total cutting away of the female genital. It is one of the most treasured traditional practices among African societies and other parts of the world. In Kenya the practice is not only popular but prevalent with 38% of women reported being circumcised (KDHS, 1998). In these communities female circumcision defines reproduction, sexuality, adulthood, womanhood, power, religion and diverse kinds of identity. (Kattam, 1996).

However, the condition in which this procedure is performed is unhygienic poses a health hazard with immediate and long term physical complications as well as psychological effects. From the public health point of view, female circumcision is much more damaging than male circumcision. Male equivalent to the mildest form, (clitoridectomy) would be the amputation of the most of the penis, while male equivalent to the extreme form (infabulation) would be the removal of the penis its roots of soft tissue and part of the scrotal skin. (Peters. & Wolper. 1995). Most circumcisions are still being carried out among populace without anaesthesia or antibiotics with unsterile instruments such as razors, scissors or kitchen knives (Lightfoot-klein, 1991). The term FGM or FGC is used widely by human rights advocates to indicate the harm caused by the practice.

Apart from physical and psychological trauma caused by Female circumcision, the practice also reflects deep-rooted inequalities between sexes, and constitutes an extreme form of discrimination against women. Female circumcision is commonly carried out on minors and is therefore a violation of the rights of the

girl child. The practice also violates the rights to health, security and physical integrity of the person, the rights to be free from torture, inhuman or degrading treatment, and the right to life when the procedure results in death.

The result of the practice of Female Circumcision are health problems for women, inhibits their education opportunities and reduces women participation in development due to diminished self-esteem, hence denying them social, psychological and economic empowerment in the community hence the well-being of women is affected in totality. The chain reaction of the effects of the rite cannot be addressed singly because one problem leads to another calling for complete replacement of the rite an alternative practice which promotes the well being of girls and women.

Bringing to an end to this practice as described by WHO (1999) will take long and arduous process, requiring long term commitment and establishment of a foundation that will support successful and sustainable behavior change. Effective interventions must therefore be taken into account the multiplicity of factors that sustain the practice. Historically, efforts to eliminate female circumcision have often been unsuccessful. The efforts started as early as 1800s where the African Inland Mission (AIM) began work in Kenya in 1895, and by the year 1914 the mission was offering systematic teaching on the effect of female circumcision to all patients who went to Kijabe hospital as a result female circumcision became the centre of controversy in Kikuyu areas in the 1920s and 30s (Kibor, 1998).

Scholars, activists, faith based organizations, governments and international agencies have approached the eradication of female circumcision from many angles starting from health, education, human rights, hygiene and spiritual but without success despite awareness of harmful and negative effects of the practice. This is because these approaches do not address the core values, the myths, or the enforcement of mechanism that support the practice and they make no attempts to be sensitive to peoples' cultures and traditional. (WHO, 1999). In addition there was lack of suitable replacement of the cultural values that are attached to the initiation aspect of the practice (Chebet, 1997). Amnesty International (1998) observed that any attempt to eradicate the practice of female circumcision must be presented as a question not of eliminating it but redefining the function and designing an appropriate replacement that promotes the traditional values while removing the dangers of physical and psychological harm. Intervention strategies that led to the creation of a cultural vacuum were avoided and alternative rites of passage for young girls were encouraged (WHO, 1996).

The concept of Alternative Rite of Passage (ARP) was first introduced in Kenya, in the 1990s by The Programme for Appropriate Health Technologies (PATH). Maendeleo ya Wanawake Organization (MYWO), Kenyan national women's body, with the objective of improving living standards of families and communities, worked with PATH to develop and introduce the first ARP in Tharaka Nithi in Meru in 1996, with 29 girls participating. It was called *Ntanira Na Mugambo* in Meru language which means "Excision by Words" The initiates went through one week of intensive instruction through guidance and counseling on various issues but did not undergo the actual circumcision. They also obtain all the information and privileges associated with traditional coming of age ceremonies which included exchange of gifts, eating good food, dancing and a public declaration for community recognition. Moreover, upon graduation the initiates were presented with certificates. (WHO, 1999).

Despite this success, female circumcision remains one of the cultural elements which exhibit enormous resistance to change (Chebet & Dietz 2000). In spite of over 60 years of discouragement and being outlawed by the government in 1999, female circumcision is still practiced in Keiyo community. At the same time while ARP has attained some level of success and acceptance in this particular community, there is still resistance and tensions with some ARP graduates reverting back to female circumcision (Koske, 2012). It is against this background that this study is undertaken to examine and assess effects of ARP on girls' education among Keiyo community.

II. Statement Of The Problem

Despite massive awareness about the harmful effects of female circumcision on women's and girl's reproductive health, education and human rights violation and interaction with ARP since 2003, to date girls still undergo female circumcision in Keiyo community. This study investigated the effects of ARP on girls' education and examined if there is a disconnect between Female Circumcision and ARP among Keiyo community with the view to understanding community's perceptions of these rites.

Purpose of the study

The purpose of this study was to investigate the effects of Alternative Rite of Passage on girls' education among the Keiyo community. What is the level of acceptance and/or resistance of ARP approach and how the community perceive it.

Objectives of the study

The study attempted to achieve the following objectives

- (i) To investigate acceptance and resistance of ARP approach.
- (ii) To investigate the effects of acceptance of ARP in fostering girls' education.
- (iii) To investigate the community's perceptions of ARP approach.

Research Questions

The study attempted to answer the following questions

1. What is the level of acceptance of alternative rite of passage in Keiyo district?
2. What is the contribution of Alternative Rite of Passage in fostering girls' education?
3. What are the perceptions of Keiyo community on ARP?

III. Significance Of The Study

The recommendations from the results of this study will give suggestions regarding the eradication of FC and expansion of ARP programme in Keiyo.

Types of Female Circumcision

Female circumcision (FC) also known as Female Genital Mutilation (FGM), Female Genital Cutting (FGC) or genital surgeries refers to several practices that involve the removal or cutting of part or all of the female genitalia for non-medical reasons. The World Health Organization (WHO 1995) report suggests a four-type classification of female circumcision which includes varying degree of severity depending on the amount of tissue excised; namely; clitoridectomy, excision, infabulation and other unclassified variations. Chebet, (2006) found that the Keiyo women went through the mild form of FC.

Health consequences of Female Circumcision

All types of FC can have serious physical and psychological complications although those resulting from Infabulation which is the extreme form of FC seem to be associated with more serious complications which occur more frequently and long lasting in light of women reproductive health and sexuality. The other types, hemorrhage may occur and protracted bleeding commonly leads to anemia. If bleeding is very severe and uncontrolled, it can result in death.

Infection and risk of contracting HIV/AIDS are commonly caused by unsterile cutting instruments. Traditionally, most Kenyan societies used only one tool to circumcise each and every girl in a row within the shortest time possible. The majority of operations are done without anesthetic or in other communities like the Keiyo uses leaves of the nettle plant locally known as "*Siwot*" or "*Kimilgichet*" that cause a swelling of the clitoris before the actual cutting. This process causes a considerable pain and some of the initiates faint (Chebet, 2007).

With infibulations, there are a host of maternal and sexual problems caused by extensive cutting and stitching. Pain is more severe, bleeding, infection and urine retention is more common since the skin is stitched over the urethra.

Effects of FC on Girls' Education

The practice of female circumcision has negative and harmful effects on girls' health and consequently their education. According to WHO and UNFPA as cited in the (Ministry of Health, 2003 Report) it is argued that female circumcision has no known health benefits, on the contrary it is known to be harmful. The removal of health and normal tissues interferes with the normal functioning of the body, causing immediate and long term health complication making it difficult for girls to continue with their education.

Many studies have shown that, women constitute the highest percentage of illiterate people in the country. According to Education Report (2010) there is a long-standing imbalance in participation in formal education by girls especially in retention and completion at all levels of education and female circumcision is the major contributor of this situation. After circumcision many girls drop-out of school, this is because after this rite, girls are bestowed with procreative functions, which call for immediate marriage arrangements (Chebet 2000).

A study done by Kattam, (1996), to establish the relationship between attitude towards circumcision and academic achievement among the Pokot, has shown that circumcised girls performed poorly compared to circumcised boys. This attests to negative influence that circumcision has on girls' academic achievement.

Other studies that have been conducted on the effect of female circumcision on the schooling of girls yielded information that:

- (i) Initiation ritual that continues over the period of months, so that during this time girls come to school late or not at all. After this interval girls have trouble catching up with the rest of the class if indeed they ever do.
- (ii) School-age girls who have been subjected to circumcision are often considered grown up and eligible for marriage.
- (iii) In some areas girls are married off following the procedure and drop out of school.
- (iv) Sometimes this accords with the wishes of the girls themselves who lose interest in school and identify entirely with their role as wives.
- (v) Some girls continue to go to school in spite of being married, but they soon became pregnant and cease school attendance at that point.
- (vi) Many parents are unwilling to finance their daughter's education.
- (vii) Many girls suffer from health problems, pain and trauma following the F.C procedure.
- (viii) There is also an indication that girls who have undergone the FC are often absent or less attentive in class. This leads to poor performance and interruptions and premature termination of schooling. (Letorian, 2011; Ondiek, 2010).

IV. Role Of Female Circumcision

The role of female circumcision in Keiyo community was to provide a transition from childhood to adulthood, a preparatory stage for marriage. Society held the practice with very high regard because it specifically prepares girls for marriage and procreation. The practice takes place in every village and involves all the women in community. The initiation rites are very elaborate and complex, covering three main stages, namely; the public circumcision, the period of seclusion and the coming out ceremony.

During the seclusion period, the initiates '*Chemerinik*' undergo a series of instruction and lesson about subordination and power, authority and challenges of life. Much of the teaching revolves around female sexuality, the role and responsibilities of a wife to the husband, family and community, the strength of women as a group, the respect owed to older people and family education in general. It is here where all the informal education on sensitive issues such as sexuality which are normally not discussed openly and had been initiated through socialization by the parents, aunts, grandparents and other members of the society are reinforced and discussed openly more than ever before. (Chebet and Dietz 2000).

At the end of seclusion period the initiates will formally graduate from their training into responsible adults and henceforth be referred as "*Kwonyik*", meaning women who are ready to 'cook' or marriageable. This means the girl is ready to take her place of cooking and bear children. The newly acquired status at the end of the seclusion period enables them to be referred as women and to be allowed to participate in the socio-cultural activities, since they are no longer children but adults (Chebet and Dietz 2000).

Alternative Rite Passage in Keiyo

Alternative rite of passage in Keiyo community came as a result of the research done by Chebet (2007), to establish the effects of female circumcision on the well being of women among Keiyo community of Kenya. The outcome of the study showed that, female circumcision was still practiced in Keiyo community and the effects were enormous. The community was in great dilemma for girl's social behavior was wanting, early marriages and school drop-out was very high in the community.

The concept of *Tumdo Ne Leel* has since been implemented using the published curriculum 2007 not only in Keiyo but other Kalenjin ethnic group successfully. The programme simulates the traditional initiation of the Kalenjin in practice and name. It is community specific as culture and it is user friendly, promoting sexual and reproductive rights of women and girls. The programme of *Tumdo Ne Leel* is a diversion from activity against female circumcision which has taken several years, much resources and effort without a solution (Chebet, 2011).

Theoretical framework

Edwards Wilson's theory of gender as well as Human Rights Approach (HRA) was implied. The two theories have merit in that Edwards Wilson's theory and gender use biological make-up of men and women to justify male supremacy over female and their desire to control women's sexuality, while HRA theory explains equality between sexes and the need to recognize the dignity of every human being.

V. Methodology

This study employed cross-sectional survey. The study was conducted in Elgeyo-Marakwet County Kenya. This county was chosen because of prevalence of FC and ARP programme. The target population in this study was three thousands (3000) ARP graduates in Elgeyo-Marakwet county. This was the total number of ARP graduates by the time this study was conducted. Soy division was purposively chosen for the study with the

accessible population of 1000 ARP graduates. Purposively sampling was used in selecting participants. Mugenda and Mugenda (2003), table for determining the sample size indicated a sample of 100 corresponding to a finite population of 1000 and was used to determine the sample size. Three sets of questionnaires and two structured interview schedules were used to collect data. One set of questionnaires was used to collect data from ARP graduates the second set was for trainers of ARP programme, and the third was for members of the community. The interview schedules were used to gather responses in depth from focus group and the director for qualitative data. The instruments were piloted in Ziwa Division in Nandi County. The questionnaire was tested for reliability by using Crobach Alpha method reliability test. Research assistants were trained on how to administer the questionnaires. The interviews were solely conducted by the researcher on one to one basis. The quantitative data obtained was analysed by use of descriptive statistics such as frequency distribution and results presented in graph and tables. The data was analysed by using statistics using SPSS Software, version 22.

VI. Results and Discussion

The sample distribution of the respondents were 155 ARP graduates aged between 14-23 years old who are secondary and /or university or colleges students, 80 members of community (20 from each location), 25 focus group, 7 ARP trainers and the director of the organization. The of sample distribution is given in Table 1;

*Table 1
Sample Distribution*

Respondents	NO
ARP graduates	155
Community's members	80
Focus group	25
ARP trainers	7
Organization director	1

Level of acceptance and/or rejection of ARP approach among the Keiyo community.

Three factors were used to determine the level of acceptance of ARP approach, they included: (i) appropriateness of ARP approach in replacing FC (ii) perceptions of ARP graduates on the practice of female circumcision and (iii) acceptance of ARP approach and ARP graduates by the community. To determine whether ARP was an appropriate approach to replace FC the girls were asked to answer yes or no to the question: "Do you accept ARP as appropriate approach for replacing female circumcision". The results of the respondents are given in Table 2.

*Table 2
Perception of ARP graduate on Appropriateness of ARP in replacing FC*

	Frequency	Percentage
Appropriate	147	94.8
Not appropriate	8	5.2
Total	155	100

The majority of the respondents (94.8%) reported that ARP is an appropriate approach that could replace FC, while 5.2% of them felt that it was not appropriate. The result indicated a change in the perception of girls of this age in comparison to report five years ago where 80% of girls felt female circumcision was appropriate rite of passage (Chebet, 2007)

The study also sought the views of focus group on appropriateness of ARP approach in replacing Female Circumcision. The response was as follows:

Excerpt one

Views of focus group discussion on appropriateness of ARP approach in replacing Female circumcision

Researcher: Do you think ARP approach is appropriate in replacing traditional practice?

Respondent 1: ARP approach is safe rite of passage since the old traditional circumcision led to some problems for example women becoming barren because they were spoilt during circumcision. This problem is not being experienced at the moment.

Respondent 2: In addition in the traditional after circumcision the children werenot going back to school again but in ARP they are taught the importance of education.

Respondent 3: ARP teaches good manners and help mothers by telling girls what is happening in the world today.

Perceptions of ARP Graduates on the Practice of FC

The second factor that relates to the level of acceptance was the perception of ARP graduate on the practice of female circumcision. The question was asked what you think should be done to the practice of female circumcision. The answers are summarized in Table 15.

Table 3
Perception of graduates on the practice of FC

Perception	Frequency	Percent
Modified	22	14.2
Abolished	133	85.8
Total	155	100.0

The majority of respondents (85.8%) felt that the practice of female circumcision should be abolished while 14.2% felt that the practice should be modified. From the findings it is true to say that the ARP graduates want the practice of female circumcision to be abolished. This view is supported by the recent survey on female circumcision by UNICEF, which found out that most girls and women in Kenya see no benefit in the practice and want the practice to be abolished. This view was similar to the report, in Daily Nation of July 24, 2013 that 59% of women who had undergone circumcision felt that female circumcision could be abolished.

The study also sought to know if the respondents were aware of negative effects of female circumcision. The respondents were required to respond to the question “Has the ARP crusader made you aware of the negative effects of female circumcision through teachings? The results are summarized in Table 4.

Table 4
Awareness of effects of the practice of female circumcision

	Frequency	Percent
Aware	147	94.8
Not aware	8	5.2
Total	155	100.0

Majority of respondents (94.8%) are aware of the effects of female circumcision and small percentage of 5.2% are not aware. From the results it is true that most respondents are aware of the effects of female circumcision. The study done by Chebet on female circumcision and its consequences on the wellbeing of women among Keiyo community (Chebet, 2007) revealed that female circumcision is still practiced within the Keiyo community despite many formal and informal campaigns to stop it. However, the prevalence is low compared to pre-colonial and early post independence.

Acceptance of ARP approach and ARP graduates by the community

The third factor that is related to ARP acceptance is the perception of ARP graduates on acceptance of the ARP approach and ARP graduates by the community. The respondents were presented with three statements to answer yes or no. The result is shown in Table 5.

Table 5
Perceptions of graduates on the acceptance of ARP approach and ARP graduates by the community.

Statement	Accepted		Not accepted	
	No	%	No	%
Would say ARP has been accepted in Keiyo?	146	94.2	9	5.8
Do you think you will get men to marry you without being circumcised?	149	96.1	6	3.9
How do men regard ARP graduates	118	76.1	37	23.9
How do women regard ARP graduates	139	89.7	16	10.3

n=155

The findings indicate that majority of ARP graduates (94.2%) felt that the ARP approach has been accepted in Keiyo community, while 5.8% felt that the approach has not been accepted. 96.1% felt that they will get men to marry them without being circumcised while a small percent (3.9) felt that they will not. 76.1% of men accepted ARP graduate while 37% do not accept them. 89.7% of women accepted ARP graduates while 10.3% do not accept them.

From the findings it is apparent that ARP approach and ARP graduates have been accepted by the majority in Keiyo community. The small percentage that has not accepted is representing 30% of people who still practice FC. This concurs with the views expressed by the focus group and the director of the community based organization captured in excerpt four;

Excerpt two

The views expressed by the focus group and the director on acceptance of ARP approach and ARP graduates by the community;

Researcher Would you say ARP approach has been accepted by the community?

Director: Only up to 70% have accepted but remote areas still practice FC. More work need to be done there.

Respondent 1: Many have accepted because of Christianity. But there are few people who have not accepted.

Respondent 2: It has been accepted by many but few people still practice female circumcision because they felt that ARP does not teach their girls properly.

Respondent 3: Not all have accepted those who agree are those who are educated and Christians.

Researcher: How does the community regard ARP graduates

Respondent 1: Most people have accepted them, they think they are matured and educated.

Respondent 2: Many felt that they are of good moral and when they see them they say these are our children and they are happy.

Researcher: Since the programme began is the rate of girls increasing, decreasing or remain constant?

Director: The numbers are increasing.

Respondent1: Since the programme began the numbers of girls continue to become bigger

Respondent 2: The numbers are increasing because people are changing and send their daughters for the ARP training.

Resistance to ARP

The level of resistance in this study was described using three factors, they included: (i) awareness of continuation of female circumcision in the area, (ii) reasons for its persistence, and (iii) reversion to female circumcision by ARP graduates.

To determine whether female circumcision was still practiced in the area respondents were asked to answer Yes or No to the question “are you aware of continued existence of any female circumcision in your area?”The results are recorded in Table 6.

Table 6
Awareness of existence of female circumcision

Perception	Frequency	Percent
Aware	7	4.5
Not Aware	148	95.5
Total	155	100.0

The findings in Table 6 showed that the majority of respondents (95.5%) are not aware of existence of female circumcision in their areas while 4.5% are aware of the existence of the practice. This shows female circumcision is still practiced but by very small number of people. This result agrees with the finding that female circumcision is still practiced in this area but the prevalence is low.

The study also sought to know reasons for female circumcision persistence. The results are summarized in Table 7:

Table 7
Reasons for female circumcision persistence

Reasons	Frequency	Percent
Not applicable	150	96.8
Retain culture	5	3.2
Total	155	100

Reasons cited for its persistence by 3.2% of the respondents is to maintain Keiyo culture. This is the small percentage compared to the 76% respondents who were interviewed five years ago who thought the persistence was for the same reason. (Chebet, 2007)

Reversion to Female Circumcision by ARP Graduates

The third factor related to resistance of ARP approach is reversion of female circumcision by the ARP graduates. To find out whether there is any girls who have reverted back to female circumcision after undergone ARP training, the respondents were asked to answer Yes or No to a question; Do you know of any girl/s who has reverted back to female circumcision after undergone ARP training in order to be accepted by the community? The result is summarized in Table 8.

Table 8

Reversion to female circumcision after undergone ARP Training

Response	Frequency	Percent
Aware	2	1.3
Not aware	153	98.7
Total	155	100

The majority of respondents (98.7%) do not know of any girl/s who have reverted back to female circumcision after undergone ARP training. While 1.3% do know of girls who have reverted back to female circumcision. Again the result showed there is resistance but is small.

ARP Approach and Girl's Education

This section deals with the second objective. The aim of the objective was to investigate the contribution of ARP in fostering girl's education. Factors related to contribution of ARP in fostering girl's education are three. These are:(i) school attendance (ii) performance and (iii) completion

Contribution of ARP approach to school Attendance

The respondents were asked to answer Yes or No to the question "Did ARP approach motivated you to attend school regularly? The result is summarized in Table 9

Table 9
ARP contribution towards school attendance

	Frequency	Percent
contribute	155	100.0

It was found out that 100% of the respondents thought that their regular attendance to school was as result of ARP training. Furthermore, the respondents were required to give explanation on how ARP training motivates to regular school attendance. The response was recorded in Table 9.

Table9
Explanation on how ARP motivates school attendance

	Frequency	Percent
Teaches importance of education	48	31.0
Encourages girls' education	81	52.3
Teaches discipline	26	16.8
Total	155	100.0

The majority (52.3%) of respondent cited the ARP training encourages girl's education, While 31% thought the training teaches importance of education. The small percent 16.8% thought that the training teaches discipline. Unlike the traditional rite of passage where by girl's formal education was discouraged; instead girls were prepared to take their new role as wives and mothers (Chebet & Dietz 2000).

Contribution of ARP approach to performance in school

In order to determine whether ARP approach has contribute to girls better performance in school respondents were asked to answer Yes or No to a question "As ARP graduate did the programme help you to perform better in school?" The result was summarized in table 10.

Table 10
Contribution of ARP toward better performance in school

Graduates Response	Frequency	Percent
Contributing	151	97.4
Not contributing	4	2.6
Total	155	100.0

Majority of respondents 97.4% felt that the ARP training helps them to perform better in school. Only 2.6% felt that the training did help them to perform better in school.

If the answer is yes respondents were required to explain how did the training help to better performance in school? The result is summarized in Table 11.

Table 11
Reasons for performing better in school

Graduates Response	Frequency	Percent
Motivate to work hard in school	98	63.2
Encourage to focus on studies	37	23.9
Encourage competition	20	12.9
Total	155	100.0

The result shown that 63.2% thought the training contributes to better performance in school because it motivates to work in school, while 23.9% thought the training encourage to focus on studies and 12.9% felt that the training encourages competition.

Contribution of ARP in preparing girls for the competitive world

The study sought to know if ARP contributes in preparing girls for today's competitive world. The respondents were asked to respond Yes or No to the question; Do you think ARP training prepares girls for today's competitive world? Result is summarized in Table 12

Table 12
Contribution of ARP in preparing girls for competitive world

Graduates Response	Frequency	Percent
Contributing	155	100
Total	155	100.0

Given the result in table 22, the respondents (100%) felt that ARP training prepares girls for the competitive world. These findings reflect the success of the guiding curriculum (appendix D) of ARP

The overwhelming acceptance of ARP Training in Keiyo as the findings suggest, shows that ARP graduates have confidence in the curriculum which was tailored to suit the needs of the community. ARP curriculum in Keiyo provides a link between the old and the new in order to lay a foundation on the understanding of society's cultural and traditional practices. It retains the positive values for continuity and identity, hence giving a new look to community tradition without losing their values and virtues.

ARP curriculum must include topics that the community agrees are vital for proper training of their daughters. The curriculum which lacks community input is normally rejected Chebet (2007). In addition Kiptiony (2011) in her study on A knifeless Rite: Influence of Selected Characteristics on the Marakwet of Kenya's Perception of the Counseling-Based ARP and levels of Awareness of Effects of FGM; showed an overwhelming views of Marakwet people who felt that ARP training should be sponsored and conducted by the Marakwet for it to be successful.

The views of the Keiyo community were sought and incorporated in designing of this curriculum, making it acceptable by the majority of the Keiyo community. In addition the curriculum embrace changes by reviewing the content accordingly to match the current situation. Excerpt five captured the views of director on ARP training curriculum;

Excerpt Three

Views expressed by the Director on ARP curriculum

Researcher: Who design ARP curriculum In Keiyo?

Director: The community old and young peoples' views were incorporated.

Researcher: Do have room for improvement and /or correction?

Director: Yes on curriculum, Training of initiators (trainers) and the duration of initiation.

Researcher: How do you get feedback from the grass root?

Director: Through initiators, church, schools, parents of initiated girls and girls themselves.

Contribution of ARP Approach to Completion of Studies

To determine whether ARP Approach contribute to completion of girls studies. The respondents were required to answer Yes or No to the question "Did the ARP programme motivate you to complete studies"? The results are summarized in Table 13;

Table 13
Contribution of ARP to completion of Studies

Response	Frequency	Percent	Statistics
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Contributing	150	96.8	X ² =135.64
Not contributing	5	3.2	Df=1
Total	155	100.0	P=.000

The majority of the respondents 96.8% felt that the ARP programme has contribution to their completion of school while 3.2% felt that the programme did not contribute to their completion of school. To establish if the ARP contributes to graduates completion of studies the chi-square test was performed and result are given in table 26. The chi-square revealed that the distribution of observed frequencies differ significantly from the expected distribution.

The respondents were required to explain if they felt ARP has contributed to their completion of school. Three statements were presented to respondents to choose. Result is given in Table 28.

Table 14
Explanation for ARP contribution to completion of school

Statements	Frequency	Percent
Motivate to complete school to secure a job	93	60.0
Motivate to complete school and pursue Professional	33	21.3
Motivate to complete school to have better life	29	18.7
Total	155	100.0

The majority of respondents 60.0% thought that they are motivated to complete school because they want to secure jobs, 21.3% felt that ARP motivates them to complete school and pursue professional to the highest level while 18.7% felt that if they complete their education they can have better lives.

Excerpt Four

Views expressed by focus group on contribution of ARP in fostering girls' education;

Researcher: Are there any changes in girls' academic progress?

Respondent 1: Yes there is a big change, because when you go to secondary schools you see that those who pass to go to university are ARP graduate, until people say it is like we have left the boy child behind.

Respondent 2: Yes there is positive academic progress because they receive advice on education and few elite from our area has been role model.

Researcher: Is there early marriage among ARP graduate?

Respondent 1: In my opinion many of ARP graduate continue with their education after this training.

Respondent 2: In tradition circumcision girls were discouraged to go back to school but in *Tumdo Ne Leel* they are taught the importance of education.

Respondent 3: The reason I took my daughter to this programme is girls are talked on how to stay in school and complete their studies.

Community's perceptions on ARP approach

This section presents objective three of the study. The aim of the objective was to investigate the community's perceptions towards ARP approach. Factors related to perceptions towards ARP approach are (i) ARP as rite of passage (ii) Perception of ARP on girl's sexuality and (iii) ARP as a training method.

Perception on ARP Approach as a rite of passage

In order to determine whether ARP is rite of passage from childhood to adulthood, the respondents were presented with five statements to either agree or disagree. The results are summarized in Table 15

Table 15
Community's perceptions of ARP approach as a rite of passage

Statement	Agree		Uncertain		Disagree	
	No	%	No	%	No	%
ARP as rite of passage from childhood to adulthood.	67	82.7	-	-	14	17.3
ARP should replace female circumcision.	80	100	-	-	-	-
Female circumcision has no place in the modern world.	80	100	-	-	-	-
Female circumcision is a violation of women's rights.	64	79.0	-	-	16	21.0
A girl does not have to endure the pain of circumcision for her to be considered a grown-up.	80	100	-	-	-	-

n=80

The results indicate that the majority of Keiyo community had a positive perception of the ARP approach as a rite of passage. The majority (82.7%) agreed that ARP approach could be used as a rite of passage

from childhood to adulthood. 100% of the respondents felt that ARP should replace female circumcision and that the practice has no place in the modern world. The majority of the respondents (79.0) felt that female circumcision is the violation against women's human rights and 100% felt that girls did not have to undergo the pain of circumcision to be considered grown-ups.

The respondents recognized that the new approach to be good and could replace the traditional approach as a rite of passage. This is contrary to opinion 5 years ago, where by female circumcision was the rite of passage of which girls should undergo to be considered adults (Chebet, 2007)

Perceptions of ARP approach on girls' sexuality

Three statements were presented to respondents to either agree or disagree in order to find out their perception on ARP approach and girls' sexuality. The result is given on Table 16.

Table16
Community's Perceptions of ARP on girls' sexuality

Statement	Agree		Uncertain		Disagree	
	No	%	No	%	No	%
ARP graduates have ability to be sexually self-controlled without being cut.	69	85.2	10	13.6	1	1.2
ARP graduates are able to remain faithful to their husband at all time.	70	86.4	8	11.1	2	2.4
ARP graduates know their roles as women and wives	70	86.4	-	-	10	13.6

n=80

The results show a high percentage (85.2) of the community agreed that ARP graduates have ability to control their sexuality without undergoing female circumcision. One of the reasons of female circumcision was to curtail female sexuality (Toubia, 1995). From members of Keiyo community' perceptions, circumcision has nothing to do with girls sexuality and they are able to remain faithful to their future husband.

Perceptions of ARP as a training method

The ARP approach like the traditional methods trains girls to be able to take their future role as women and wives. The study sought to find out whether this is true by inquiring from the respondents. Three statements were presented to them to either agree or disagree. The results are given in the Table 17

Table17
Community's Perceptions on ARP approach as training method

Statement	Agree		Uncertain		Disagree	
	No	%	No	%	No	%
ARP prepares one to be a proper and acceptable Keiyo woman.	69	85.2	-	-	10	14.8
The ARP training during seclusion is sufficient to make girls good wives.	52	64.2	-	-	28	35.8
ARP training is better than traditional training	69	85.2	-	-	11	14.8
I like ARP training because the initiates are taught to be focused on education and attain high goals.	80	100	-	-	-	-

n=80

The results showed that the majority (85.2%) of respondents agreed that ARP training prepares girls to take their roles as women, future wives and they are respected within the Keiyo community as accomplished women. 14.8% of the respondents disagreed.

64.2% Agreed that ARP training during seclusion is sufficient, 35.8% thought this time is not enough. The majority 85.2% of respondents felt that ARP training is better than traditional training and a small percentage of 14.8 felt that ARP training is not better than traditional training. 100% of respondents liked ARP training because it teaches initiates to focus on studies and attain higher goals.

From the results it is true to say that ARP approach has been accepted by the Keiyo community. This view is supported by the focus group discussion. The focus group views are expressed in excerpt seven;

Excerpt Five

Views expressed by the focus group and the Director

Researcher: In Your own opinion do you think ARP is rite of passage from childhood to adulthood?

Respondent 1: Yes, because girls are taught our culture without being circumcised and are given advice on education.

Respondent 2: ARP teaching is good because since the traditional training ended and ARP started the girls have been taught how to live according to our culture. I am one of the parents who gave my daughter for ARP

training and when she comes home she was asked by the boy who was staying with us what they have learned but the girl replied she cannot tell out what she has learnt unless you tell me first what you have learnt during your training. From this I learned that actually ARP emphasize on our culture and have some impact on our girls. I wish that the training could reach more girls and also the same girls could repeat the training every year.

Researcher: In your own view do you think ARP training educates girls on their sexuality as the traditional used to do?

Respondent1: Yes because our children are taught our old tradition and how to stay at the current generation, the importance of abstaining and how sexual transmitted diseases are spread also importance of education. This is good.

Researcher: Do you think ARP training prepares girls adequately to become women and wives?

Respondent 1: In ARP training girls also learn how to take care of themselves, the children and how to cook for husband. Although the marriage is still far they are trained to stay and continue with education and not to just rush for marriage.

Researcher: What are the most positive and most negative aspects about ARP approach?

Director: No negative the positive aspects are, behavior change among girls, replacement of FC and reduction of teenage pregnancies.

VII. Conclusion

Generally, ARP approach has been successfully in Keiyo community. As seen in this study the level of acceptance was significantly high while the rate of rejection was very low and negligible

It has also contributed positively to girls' education and the community's perceptions were positive. However, the smallest percentage that still practice FC need to be reached by the proponents of ARP through education and awareness.

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