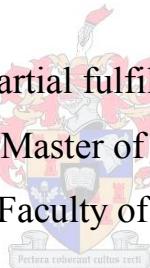


# Teachers‘ Understandings of Girls‘ Inclusion in a Tanzanian Secondary School

BY

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Thesis presented in partial fulfilment of the requirements  
for the degree of Master of Educational Support  
in the Faculty of Education



at Stellenbosch University

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December 2011

### **Declaration**

By submitting this thesis electronically, I, declare that the entirety of the work contained therein is my own, original work, that I am the sole author thereof (save to the extent explicitly otherwise stated), that reproduction and publication thereof by Stellenbosch University will not infringe any third party rights and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

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## **Abstract**

This study addresses the issue of girls' inclusion in a secondary school in Tanzania. Many girls in developing countries, particularly in Sub-Saharan Africa, do not have the opportunity to attend secondary school although education is a basic human right. Gender discrimination is one of the major barriers to girls' attainment of higher education in Tanzania.

The purpose of this study is to explore teachers' understandings of girls' inclusion at a Tanzanian secondary school. Data for this research was collected through individual and focus group interviews and observation in order to process meaning and understanding from participants. Although teachers were the primary focus of this study, girls and parents were also interviewed as key informants. Content analysis was the dominant method used to analyze the data.

Findings from the study indicate that teachers in this context are representative of the prevailing structures of the social-cultural life where they impact girls' development in education. In addition, the socialization of girls contributes to the way girls perceive themselves, a situation they reflect from the existing social values.

The study concludes by recommending that secondary school teachers and administrators, parents, community and religious leaders, and the government revisit socio-political structures that perpetuate gender stereotypes and discrimination against girls in secondary schools in Tanzania.

## **Opsomming**

Hierdie navorsing spreek die insluiting van meisies in n hoëskool in Tanzanië aan. Baie meisies in ontwikkelende lande, spesifiek Sub-Sahara Afrika het nie die geleentheid om hoëskool by te woon selfs al is opvoeding beide n mense reg en basiese behoefté nie. Rasse diskriminasie is een van die grootste probleme vir veral meisies tot die verkryging van hoër opvoeding in Tanzanië.

Die doel van hierdie studie was om onderwysers se begrip van meisies se insluiting by n Tanzaniese hoëskool na te vors. Data vir die navorsing is verkry deur onderhoude, fokusgroep onderhoude en observasies om betekenis en begrip van deelnemers te verwerk. Onderwysers was die hoof fokus van die studie; alhoewel, daar ook met die meisies en ouers onderhoude gevoer is as hoof deelnemers van die studie. Inhoud analise was die dominante metode wat gebruik is om die data te analyseer.

Die navorsing het bevind dat onderwysers binne hierdie konteks heeltyd verteenwoordigend is met die voortdurende strukture van sosiale kulturele lewe waar hul meisies se ontwikkeling in die opvoeding beïnvloed het. Verder dra die sosialisering van meisies by tot die manier waarop meisies n situasie sien en wat bestaande sosiale waardes weerspieël.

Hierdie navorsing sluit af deur hoëskool onderwysers, ouers, die gemeenskap, godsdiensleiers asook die politieke strukture aan te moedig om die sosio-politieke strukture te hersien ten opsigte van geslag stereotipering en diskriminasie teenoor meisies in skole.

## Acknowledgements

I would like to thank God for enabling me to complete this research which challenged me to grow academically and professionally. I express my appreciation to all those people who assisted me in various ways in the demanding task of writing this thesis. I owe a special debt of gratitude to my supervisor, Prof. Doria Daniels for her valuable advice and special direction throughout the coursework and the writing of the thesis. She has been an excellent advisor.

My gratitude is extended to other members of the Faculty of Education and the Department of Educational Psychology in Stellenbosch University who assisted me during my postgraduate degree programme. I am indebted to all the professors, lecturers and staff in the Department of Educational Psychology and the Department of Curriculum Studies. My special thanks go to the library staff of the main library, the Department of Educational Psychology, and the Faculty of Education.

I would also like to thank my family members who were helpful, encouraging and supportive during my studies. My deepest love and appreciation to my mother, Mary, my brothers, Richard, Mundii, Ndoti, Friday and Omari, my sister Irene, my son Walter, and daughter, Marynancy, for giving me moral support during my studies. I am especially grateful for the encouragement and assistance offered by my friend and cousin, John. I also wish to pay tribute to those in my family who have passed away including my beloved father, Philip, and my brothers, Robert and Totoo, to whom I dedicate this work. I continue to feel their spiritual presence and support in my studies and daily activities.

Special acknowledgement goes to people who supported me morally, financially, and materially during my stay in Stellenbosch including Professor P. L. Van der Merwe, his wife and family, and Dr. John Koenig, Professor in the Department of Recreation, Park and Tourism studies at Indiana University and his wife, Patsy.

Last, but not least, I wish to express my deepest appreciation to the teachers and girls who agreed to be interviewed for this study and to all others who contributed to the completion of this study.

## Content

Declaration.....	i
Abstract.....	iii
Opsomming.....	iv
Acknowledgements .....	v
Content .....	vi
Tables.....	ix
Chapter 1 .....	1
Research Orientation.....	1
1.1    Introduction .....	1
1.2.Background to the Study .....	2
1.3    Problem Formulation.....	4
1.4    Aims and Objectives of the Study .....	5
1.5    Research Design and Methodology .....	5
1.6    Ethical Issues.....	6
1.7    Definitions of Terms.....	6
1.7.1 Inclusive education .....	6
1.7.2 Gender .....	6
1.7.3 Gender Stereotyping .....	7
1.8    Overview of Chapters .....	7
Chapter 2 Conceptual Framework and Literature Review .....	8
2.1    Introduction .....	8
2.2    Unpacking the Concepts of Inclusion and the Inclusive School.....	8
2.3    Gender and Its Role in Education .....	10
2.4    Globalization and Girls' Education.....	11
2.5    Perspective on Schooling for Girls .....	11

2.6 Schools as Socializing Institutions.....	13
2.7 Legislative Policies in Education.....	14
2.8 The Role of Patriarchy in Attitudes to Girls' Schooling .....	14
2.9 Influence of Customary and Religious Laws on Behaviour .....	16
2.10 Gender and Gender Stereotyping by Teachers in Tanzania .....	17
2.11 Conclusion of Chapter.....	21
Chapter 3 .....	24
Research Design and Methodology .....	24
3.1 Introduction .....	24
3.2 Context and Population .....	24
3.3 Research Design and Methodology .....	25
3.4 Research Methods .....	27
3.5 Data Analysis.....	29
3.6 Credibility of the Data.....	29
3.7 Ethical Considerations.....	30
3.8 Conclusion.....	31
4.1 Introduction.....	32
4.2 Context of the Study.....	32
4.3 Participants' Profiles.....	33
4.4 Data Organisation and Display.....	34
4.4.1 Teachers .....	35
4.4.2 Girls.....	40
4.4.3 Parents.....	43
4.5 Gendered Messages from the School Environment .....	46
4.6 Summary of Chapter .....	48

Chapter 5 Findings and Recommendations .....	49
5.1 Introduction .....	49
5.2 Understanding the Teachers' Mission as Educators of the Nation.....	49
5.3 Undermining Girls' Privilege to Learn and Right to Participate .....	51
5.4 Insensitivity to Religious Restrictions on Girls' Educational Participation.....	52
5.5 Inadequate Teachers' Training in Cognition and Learning in Girl Child Education.....	53
5.6 Influence of Teachers' Roles as Community Members on Girls' Participation Skills.....	54
5.7 Inappropriate Non-verbal Language and Indicator of Teachers' Perception of Girls' Education....	55
5.8 Media Influence on Teachers' Perception of Girls' Education.....	56
5.9 Community's Understanding of the Value of Education and Teachers' Actions and Practices.....	56
5.10 Concluding Remarks.....	56
5.11 Recommendations for Further Research.....	58
Appendix A: Invitation Letter .....	65
Appendix B .....	67
Appendix C Interview Guide (for Teachers) .....	69
Appendix D Interview Guide (for Girls).....	73
Appendix E Interview Guide (for Parents) .....	76
Appendix F Aspects of Observation .....	79
Appendix G Focus Group Interview Guide.....	80

## Tables

Table 1: Summary of personal details of participants .....	34
Table 2: Summary of the roles identified for men and women in the community by the teachers .....	36
Table 3: Influences on decisions about girls' education .....	37
Table 4: Example of the process of assigning codes .....	38
Table 5: Girls' views on the roles of men in society.....	41
Table 6: List of the roles identified for women by the girls .....	42

# **Chapter 1**

## **Research Orientation**

### **1.1 Introduction**

The Universal Declaration of Human Rights (1948) and the UNESCO Convention against Discrimination in Education (1960) affirm that education is a human right (Swain, 2005). How is it then, that approximately 58 million girls around the world are still missing out on a formal educational experience? Of this number, no fewer than 22 million of these girls are living in sub-Saharan African countries (Save the Children, 2005:9; UNESCO.EFA, 2004:92). Studies conducted by these two organizations have found that in 7 sub-Saharan African countries, girls have a 20% less chance of starting school than boys. Of the reasons, poverty and discrimination have been found to be the huge barriers to girls' education. Thus, even when girls have access to schooling, they are being deprived of education when the school environment is hostile to them. This hostility can manifest in violent acts against girls in the classroom by teachers and other pupils. Hostility towards girls' education has also been found to be the result of cultural norms that discourage girls' access to education (Save the Children, 2005).

Research has shown that educating girls is important because of the benefits it has for society. Educating girls is touted as a way to eradicate poverty because, it is argued, educated individuals contribute to economic and social development when they join a dynamic and demanding workforce. Furthermore, education is seen as a key to health and nutrition in that it could lower the infant and maternal mortality (Ampofo, Beoku-Beets, Njambi and Osirim, 2004).

Education equips girls with confidence to make the most of their abilities in making decisions about themselves since this can play a role in the awareness and prevention of HIV and AIDS. In addition, it is an opportunity to develop and participate in a safe and enabling environment where they become aware of issues concerning equity and economic empowerment (Vila, 2000:25).

Generally, the well-being of women and mothers are positively affected when they have had basic education. Studies have found that women who have had a minimum of four years of schooling are able to invest in the education of their children and this has a positive impact on the economy of the society (United Nations, 2006; UNICEF.GAP, 2005).

International research that was commissioned by aid agencies such as UNESCO.EFA (2004), Save the Children (2005), UNICEF (2005) and the United Nations (2006) indicates that many girls in most of the developing countries, Tanzania included, do not attend schools. This is happening despite international resolutions and agreements and the efforts of cooperation programmes on education to target and assist the national education policies of countries where such problems exist.

This study focuses on the education of girls in Tanzania. Tanzania is diverse in culture and there are different perceptions of the value of education for girls by various tribes. My experience, as a girl growing up in Tanzania, is that excluding girls from formal education is still the norm in many of the tribal communities. In such contexts, girls are not made aware of, sensitized to, or encouraged to know that they have a basic right to education. They have been socialized to believe that education all right men and that the primary role for women is to marry, bear children and take care of the husband's family members and their property. As such, those individuals who do undertake formal education often find that their study is perceived as interfering with their gendered responsibilities.

This experience is supported by research that found that when women study, it could lead to conflicts with spouses and the extended family. Furthermore, it overburdens women's tasks in the family (Mhehe, 2002:2; Kisija, 1994:26). Due to Tanzania's diverse population and the cultural norms that they live by, the various tribes have varied stances on education for girls. This is in spite of government policies which require access to schooling for both boys and girls in accordance with decisions taken at the Jomtien conference in 1990 and which culminated in the Education for All document (UNESCO, 1994).

## **1.2. Background to the Study**

Tanzania gained its independence in 1961. A few years after, the country committed itself to a quality education system by introducing Universal Primary Education (UPE), which is the provision of education for all children who have reached the age of seven years (Davidson, 2006:275; UNESCO.EFA, 2004:31). The country does not seem to have succeeded in achieving

this goal when one compares it to some neighbouring African countries. According to the Ministry of Education and Culture (2000:13-15), the regional comparison done by UNESCO in 1998 showed that the gross enrolment ratio of participation rate in secondary education in Tanzania lags behind her neighbouring countries. Tanzania has a 5% enrolment rate compared to Kenya's 26%, Uganda's 12% and Zimbabwe's 44%. Hidden in these statistics is the issue of girls' access to schooling. Their access to ordinary level secondary school in Tanzania is 47.3% and is on par with that of boys. This percentage drops, however, at the advanced level secondary school to a low of 33.14%. Females are underrepresented at most levels in post-secondary schooling, especially in technical institutions (6%) and universities (17.2%).

Gender equity and equality in education is crucial for any society that seeks to empower its citizens. Research on the effectiveness of the inclusion of girls in Tanzanian schools is, thus, very important. Educators are crucial role players in facilitating the throughput of girls in educational institutions. As such, their views and understanding of the inclusion of girls, and their attitudes and practices towards empowering girls in Tanzanian classrooms and schools, is an important research project to undertake. Hodkinson (2005) suggests that successful inclusion in the school and classroom context is probably dependent on teachers' attitudes. Teachers' attitudes and beliefs can influence how they will implement the objectives and goals of the curriculum. Their beliefs, as Tanzanians, are situated in their tribal cultures.

Furthermore, patriarchal trends which are grounded in gender roles contribute to the existing gender disparities. Research on gender issues in Tanzania has shown that educational barriers against girls are linked to social cultural factors that constrain their participation in schooling (Ministry of Education and Culture, 2000:13). Moreover, other researchers have found that the exclusion of girls begins with their poor socialization during childhood, and extends to their school years when culture prohibits girls from socializing with boys in order to preserve their femininity (Stichter and Parpart, 1998:86; Mhehe, 2002:2).

I am concerned, as a Tanzanian woman, that the perception is being promoted that girls are not able to learn, complete secondary school, and study beyond high school. As such, they could miss out on educational opportunities. In this study, I argue that teachers are valuable resources in empowering and advancing the education of girls when their teaching and support practices at

school are inclusive. In the school context, teachers are in a position to challenge the gender stereotype that is strong and pervasive in many Tanzanian communities (Kisija, 1994:26-27, cited in Besha 1994).

This study is conceptualized through the lenses of gender and educational inclusion. It investigates the prevailing patterns of inclusion in one Tanzanian secondary school and seeks to understand what makes it challenging for girls to progress beyond elementary school level to complete secondary school education. The value of this research lies in the contribution it could make towards a more comprehensive critical understanding of how teacher practices influence the successful completion of schooling for girls and their motivation to continue to post-secondary education level.

### **1.3 Problem Formulation**

Schools should encourage all students to learn and acquire knowledge eventually through successful completion of a level or course. Thus, education should be valued and transferred equally and appropriately. The main objective is to attain education while the goal is for every individual to exercise their right as human beings to participate, learn and contribute maximally to the development of their communities. The teacher's role is to transfer and communicate knowledge and skills to learners. However, teachers are members of the community; they carry with them their religious, ethnic and cultural backgrounds. In the teaching and learning interaction, teachers could influence their students through their own tribal values and expectations and this sometimes contributes to the imbalances in education. Furthermore, in some instances, such influence may even contradict the stated objectives and goals of the given curriculum (Singal, 2008:1516).

It is evident that limited research has been conducted on teachers' attitudes and practice towards girls at the secondary school level in Tanzania (Ministry of Education, 2000:4). Most published research reflects on the issues of poverty as the root cause of girls' limited access to secondary school education. Recent studies, however, reveal the existing gender inequality that exists as a result of poverty at both national and household levels. Besides, cultural practices are often more pronounced in blocking education for girls than poverty (Tanzania Gender Networking Program, 2004:7; United Nations, 2006:6). This study, therefore, intends to find out the various

understanding of inclusion practices for girls in secondary schools. However, the study will focus on only one school to investigate the phenomenon. The research question that the study seeks to answer is: What constitute teachers' understanding of inclusion practices for girls in a secondary school in Tanzania?

#### **1.4 Aims and Objectives of the Study**

The aim of this study is to investigate teachers' understandings of girls' inclusion in secondary schools. It also aims to record the practices of inclusion in a secondary school in Tanzania.

#### **1.5 Research Design and Methodology**

The context for the study is a Tanzanian secondary school. The sample population consisted of five male and three female teachers. I sought the views of both sexes to understand how gender influences their stance on the value of education for girls.

Qualitative research is an inquiry method of research that suits this study and that could aid an understanding and illumination of the meaning of this social phenomenon (Merriam, 1998). To grasp the meaning teachers have constructed in their understandings inclusive education as they relate to girls requires the use of a qualitative research design. It is the design that is richly descriptive, in order to generate data about teachers' views on inclusive education of the girl child (Terre Blanche, Durrheim and Painter 2006). Since, I consider knowledge to be socially constructed, I have employed a paradigm that is relevant to the subject of study and that could facilitate its investigation. I was the main research instrument and responsible for inquiring and analyzing the data obtained by interviewing teachers as well as observing the teaching and learning processes

In addition, teachers, parents and female learners were interviewed as key informants. A focus group interview was conducted with eight teachers as a secondary method of data collection. In qualitative research, data analysis is an inductive process (Merriam, 1998), and the aim is to uncover phenomena and not deduce or prove a theory. The researcher is responsible for the analysis since s/he is the primary instrument in its collection (Babbie and Mouton, 2001). I have

examined the data and systematically organized and reorganized it where necessary, classifying and analyzing it continuously as it was in the form of richly descriptive transcripts (Patton, 1998).

## **1.6 Ethical Issues**

Research should be conducted in a way that poses no harm to participants. The ethical responsibility of the researcher is that research should benefit society. The benefits of this study was knowledge, awareness and understanding of the significance of girls' access to schooling. This could highlight the importance of equity and non-discriminatory policies in education and their benefits to the community. The study could also be a contributing resource that will help teachers and the community to understand their own experiences in historical context in order to improve the teaching and learning conditions for girls.

## **1.7 Definitions of Terms**

In this section, the definitions of some of the main terms used in this study will be provided namely inclusive education, gender and gender stereotyping.

### **1.7.1 Inclusive education**

Inclusive education is concerned with the quest for equity, social justice, participation and removal of all forms of exclusionary assumptions and practices. Hall rightly states that:

Inclusive education is an educational approach that is conducive to the full personal, academic, and professional development of all learners irrespective of race, class, gender, disabilities, religion and learning style and language, within climate of mutual acceptance and respect and valued as partners in the education and training. Inclusive education assumes respect for the rights of all learners and enables them to participate fully in democratic society (Engelbrecht and Green 2007:4).

### **1.7.2 Gender**

Woods (1997) describes gender as a classification based on genetic factors, and one of the strongest continuing aspects of how a community reflects on the sex roles and responsibilities of its members. It is a social symbolic creation which grows out of society's values, beliefs and preferred ways of organizing collective life.

### **1.7.3 Gender Stereotyping**

Gender stereotyping is used in this research to mean the socially shared set of beliefs about male or female traits (Greenwald and Banaji, 1995). These beliefs are simplistic generalizations about the gender attributes, differences, and roles of individuals and/or groups. Gender stereotypes can be positive or negative, but they rarely communicate accurate information about how intergroup relationships can impact significantly on individual self-perceptions and behaviours. When people automatically apply gender assumptions to others regardless of evidence to the contrary, they are perpetuating gender stereotyping.

### **1.8 Overview of Chapters**

In Chapter One, the reader was orientated to the study through the presentation of the background of the problem and the problem statement. A design based on its suitability for this study **was** also outlined. In Chapter Two, all literature relevant to the study **was** reviewed with the purpose of developing a theoretical framework for the study. Chapter Three provided an overview of the research design of the study. The details of the methods and procedures of data collection and data analysis have been indicated in that chapter. The proposed research design for this study was the case study. In Chapter Four, the focus was on data presentation, interpretation and analysis. Chapter Five is the final chapter of the thesis, and it discussed the findings. The strengths and the limitations that the study uncovers are also pointed out as well as recommendations for further studies.

## **Chapter 2**

### **Conceptual Framework and Literature Review**

#### **2.1 Introduction**

In the first chapter, I have provided the background to this study and explained the importance of the research. The present chapter will provide the conceptual and theoretical framework for the study. In this case, literature on gender and inclusion will be consulted to determine the possible and most effective research for the schools of Tanzania. The main objective of this chapter is to also review what other scholars have contributed about teachers' understandings of inclusion for girls in education. The situation of girls inside and outside the classrooms as well as teachers' understandings of inclusion in secondary schools in Tanzania serves as the incentive for the study.

#### **2.2 Unpacking the Concepts of Inclusion and the Inclusive School**

Inclusion means being part of something or part of a whole. Inclusion, in any facet of life, is a basic universal human right that learners as part of a community need in order to be fully included in all activities that take place in the school environment. It has been argued that social order in schools should be aware of the contradictions that exist and arise in distorting the actual meaning of inclusion (UNESCO, 2001:20). Inclusion is part of a much bigger process than just placement of an individual in the regular classroom in a school; it is being included in life and participating using one's abilities in day-to-day activities as a member of the community. Friend and Bursuck (1999) affirm that, in inclusion, an individual is being welcomed and embraced as a member who belongs in the community (see also UNESCO 2001). All human beings, including those with disabilities or from a different background, have basic needs that must be met for them to feel fulfilled. In addition to their basic needs being met, having meaning and purpose in what one does and who s/he is provides inspiration. Feeling useless or doing things that are meaningless, decreases motivation and self-esteem.

Accordingly, inclusive schools are schools that welcome all learners who meet entry requirements. All learners in this type of schools are accepted despite their uniqueness in socio-

economic standing, physical culture, gender or race. The main objective of inclusion is to facilitate education for all, while its goal is for all individuals to exercise their rights as human beings to participate and learn (Engelbrecht 1999:9).

In school, inclusion does not occur by placement in the regular class alone; rather, it is a desired end. Therefore, inclusion should be created with proper planning, preparation, and support. The goal of inclusive education is achieved only when a child is participating in the activities of the class, as a member who belongs, with access to the support and services needed. The organization of the classroom is a very important part of teaching and learning. It includes “the physical organization of the room, as well as the classroom climate, rules, routines and use of time” (Friend and Bursuck, 1999:119).

Maher (1987:92) expounds Paulo Freire’s theory of feminist pedagogy in which female students are the oppressed and silent group in the classroom because of their socially constructed nurturing roles. The classroom climate is the overall “feel” which is important to create an atmosphere in which differences are accepted. The attitude of the teacher sets the tone for the learners. A positive classroom climate that is friendly and attributed with respect and trustworthiness that is generative of cooperativeness, supportiveness and full of effective communication is a scenario that creates possibilities of inclusion. Thus, socialization of the girl-children in the classroom is a task that needs these qualities and has a major impact on their education as well (UNESCO, 2005:25; Mannathoko, 1999:451).

However, some scholars have different views on inclusion and inclusive schooling. For the analysis of this study, I will consider and focus on the interwoveness and intertwining of not only inclusion in educational issues but also on how other community factors can have an influence on inclusionary practice. The focus being that all children have the right to receive the kind of education that does not discriminate on any grounds such as caste, ethnicity, religion, economic status or gender (UNESCO, 2005).

### **2.3        Gender and Its Role in Education**

Wood defines gender as a social symbolic creation that identifies the genetic being of individuals in terms of sex (Wood, 1997:15). However, different societies perceive gender in terms of roles, values, beliefs, and preferred ways of organizing collective life. In addition, a culture constructs and sustains the meaning of gender by investing in biological sex with social significance (Wood, 1997:18). Wood (1997) further states that in our communities we tend to see someone's sex as an important predictor of their abilities and interests. We assume that if we know someone is a girl or a boy, we know all about them. In fact, sex is not a predictor of academic skills, interests, or even emotional characteristics.

Gender stereotyping is the socially shared set of beliefs about male or female traits that are characteristic of members of a social category (Greenwald and Banaji, 1995:7) In fact, gender stereotypes are simplistic generalizations about the gender attributes, differences, and roles of individuals and/or other groups. Stereotypes can be positive or negative, but they rarely communicate accurate information about others (Gaganakis, 2006:363). When people automatically apply gender assumptions to others regardless of evidence to the contrary, they are perpetuating gender stereotypes. Although it is expected that most educated people such as teachers would recognize the dangers of gender stereotyping, it seems that they continue to make these types of generalizations.

On the other hand, Meyer (2008) views gender as a combination of sex, sexual orientation and gender expression. She describes gender stereotyping as any behaviour, verbal, physical or psychological that is negatively practiced by one or more parties against another gender. Literature around gender and its role in education here have provided different positions about the subject and their explications have provided a framework for this study. Next, I will discuss obstacles that contribute to the progress of girls in education and development, and will focus on girls in developing countries and in Tanzania, in particular.

## **2.4 Globalization and Girls' Education**

Increasing global commerce and competition provide much of the fuel that drives the call for education reform. Developed and industrialized nations often compete in the global market as they lead the world economically. Thus, global and social economic trends have had an impact on the education system and schooling for girls in developing countries (Henry, 2001).

Developing countries have been depending on support from the developed world in terms of subsidies in social services which include education. Assistance in education has been provided by international agents to these countries with strict requirements in order to prevent corruption. Sometimes, the receiving countries face tough treatments or experience pressure from these donors to prevent any tendency to misappropriate funds.

In the case of Tanzania, the International Monetary Fund (IMF), together with the World Bank (WB), exerted pressure on the government to determine what to include in and how to implement Tanzania's education policies. The IMF and the WB suggested cost sharing as part of the educational plan. The Structural Adjustment Programs (SAP) that was introduced through these two international institutions in the late 1980s was part of the implementation of the plans and it forced parents to pay fees for their children (Mbilinyi, 1998). Mbilinyi (1998) and Vavrus (2002) have argued that the SAP negatively affected education since women who are the main agricultural producers in the country found it very difficult to produce sufficient agricultural yields and, as a result, it became a challenge to pay their children's school fees.

## **2.5 Perspective on Schooling for Girls**

In most developing countries in Africa such as Tanzania, formal education is seen as suitable for boys or assumed to be more appropriate for boys than for girls. It seems that the gendered nature of the African culture and society has become an obstacle for girls to participate equally with men in this sector (Shirima, 1998:29; Wood, 1997). Cultural values, attitudes and practices that lead to the making of forced decisions disadvantage the girl-child.

Examples of the outcomes of such decisions include the low value placed on the education of girls, and their being married off at a young age. Patriarchal attitudes towards girls often lead to the treatment of girls and women as sexual objects, while male superiority is touted as part and

pride of the society. Due to these practices, women face major challenges in the employment sector and they are disempowered when it comes to making their own decisions (Okkolin, Lehtomaki, and Bhalalusesa, 2010:68).

Men and women are socialized to view themselves and the world through different lenses. Gender roles vary according to the culture with its particular class subsystems that include physical characteristics. Shirima (1998) and Wood (1997) affirm that, traditionally, the female stereotypical role is to marry and have children. She is also to put her family's welfare before her own. As a mother and a wife, she is expected to be loving, compassionate, caring, nurturing, and sympathetic, whilst still being sexy and feeling beautiful. The stereotypic male role is to be the financial provider for the woman and the family. He has to be assertive, competitive, independent, courageous, and career-focused and to hold his emotions in check. As a partner, he always initiates sex. Thus, he is always the decision maker. It is argued that these sorts of stereotypes can prove harmful to women, as they can stifle individual expression and creativity as well as hinder personal and professional growth, especially when it relates to access to education.

These issues are especially relevant to this study, as in the Tanzanian society, cultural practices are steeped in patriarchy. Gender roles are cultural but also personal because they determine how individuals think, speak, dress, and interact in the society. Learning plays a major role in this process of shaping gender roles. Influential figures such as parents, teachers, and peers, in addition to exposure to media such as movies, television, music, books, and religion, teach and reinforce gender roles throughout the life span of an individual.

Wood (1997) demonstrates that children learn gender stereotypes from adults. Research conducted by UNESCO.EFA (2004) shows gender stereotyping to be as pervasive in the society in most of these forms as they impact negatively on the academics and social achievements of girls, especially when teachers hold beliefs that girls are not competent enough to be in school. In this study, teachers' understandings of inclusion of girls in a secondary school will be investigated. It is argued that beliefs are rooted in the ideologies of a particular society as social constructs. These ideologies reveal themselves in educational institutions when experiences

encountered by the different genders and which have been passed along and internalized by individuals, are acted out in teachers' decisions and actions.

The analysis of teachers' understandings of girls' inclusion for this study intends to investigate the community's perception of whom and what girls are expected to be. To some extent I do not totally agree with the scholars about beliefs that are rooted in ideologies of particular societies. In my opinion these ideologies are not always in favour of what and how the community would prefer to practice depending on issues such as specific ethnic and religious practices, norms and values. For my analysis regarding this section I will concentrate on how this community perceives schooling for girls.

## **2.6 Schools as Socializing Institutions**

The schools as an institution is not just an environment where teachers and students are in the teaching and learning process, but also where interaction between girls and boys takes place more frequently compared to other social contexts. The school environment exerts a strong influence on gender socialization as children spend most of their daytime there. Research by Erden (2009) has found that factors such as the structure of the school, the traditional division of roles and responsibilities, and the instructional materials that are used by teachers play a significant role in defining the role of male students.

Fennema (cited in Erden 1990:3) states that the decision a teacher makes on how the classroom is to be instructed is directly influenced by his/her beliefs. It is assumed that teachers' behaviour in the classroom, which includes the way they deliver instructions and their practices, are organized according to their beliefs, their thinking and the resultant decision-making. In such contexts, the power that teachers as professionals wield can influence how their students perceive their gender roles, i.e. whether negatively or positively. How girls internalize their gender role can influence the decisions they make about their role in school and its value in their future. In this study, I assume that the "socialization process starts in the family and continues in the schools and the society at large" (Mannathoko, 1999:452), and that it is a major constraint on girls' participation in education.

In his study, Erden, (2009) describes schools as socializing institutions and focuses on issues of structure of the school and how the distribution of roles and responsibilities is being practices as well as the extent to which instructional material used by teachers radically define roles of learners regarding their age. The analysis of this research will build on how teachers' beliefs and decisions can influence the classroom instructions in addition to the behaviour of the students.

## **2.7 Legislative Policies in Education**

Education policies in Africa and other colonized continents have been inherited from the colonizers. In Tanzania, formerly Tanganyika, the arrival of colonizers, such as the Germans, influenced the education system tremendously. Unlike the Arab, Portuguese, and British colonial masters in East Africa, Germans developed an educational programme for the people of Tanganyika that involved elementary, secondary, and vocational schools. Instructor qualifications, curricula, textbooks, teaching materials, all met standards unmatched anywhere in tropical Africa (Mbilinyi, 1998:280; Ministry of Education and Vocational Training, 2007). However, the German education system did not educate girls since Germans used the “indirect rule system” – a structure in the central schools which specifically prepared boys with administrative skills so they could become future leaders in the service of their colonial masters.

All colonial education policies from the Arabs, Portuguese, Germans and British were gender biased and continued to be accommodated inappropriately towards girls in education systems. Therefore, the Tanzanian government has been making efforts to transform its educational polices which were inherited from the colonialists since its independence in 1961.

## **2.8 The Role of Patriarchy in Attitudes to Girls' Schooling**

Patriarchy as a social organization is marked by the supremacy of the father in the clan or family, the legal dependence of wives and children, and the reckoning of descent and inheritance in the male line. A society is patriarchal to the degree that it promotes male privilege by being male dominated, male identified, and male-centred. It is also organised around an obsession with

control and involves as one of its key aspects the oppression of women..." (Hassel, Reddinger and Van Slooten, 2011:1). UNESCO sees patriarchy as male dominance in a society (UNESCO.EFA, 2004). Most African societies have cultural practices, which spell out specific gender responsibilities for males and females, but usually males are dominant and have authority in almost all spheres of life.

There are many theories of gender oppression which describe women's condition as the result of a direct power relationship between men and women in which men, effectively implement those interests which reinforce their control, use subjugation and oppress women. Researchers are concerned with investigating how patriarchy spreads its web in society. These researches hold that boys have the power to reduce girls' chances of success. For instance, Mannathoko (1999:453) explains that:

In schools, males dominate females in classroom which has negative impact on females' life chances of success in education. Therefore, males are viewed as a major (not sole) source of problems that females encounter in school. This goes with sexual harassment of females in society. At the same time, boys concentrate a lot of their time in schools on control of girls.

In order to combat discrimination in education, UNESCO (2005) affirms that teachers, parents and communities are more than just a valuable resource; they are the key to supporting all aspects of the inclusion process. This involves the willingness to accept and promote diversity and to take an active role in the lives of the students, both in and out of school. In this study, my view is that teachers as products of such societies reflect the patriarchal values and practice behaviours that reflect them unknowingly. I hold the assumption that such teachers would regard females as dependent, shy, non-argumentative, and passive compared to their male counterparts who are independent and competent. This is because learning about gender roles always occurs within a social context, where the values of the parents and society are passed on to successive generations (Erden, 2009:410). The presence of wrong beliefs by the teachers or society, to some extent, discourages and limits the potential of females in learning and development.

## 2.9 Influence of Customary and Religious Laws on Behaviour

Custom as defined by Mbiti (1992) as a practice followed by people of a particular group or region, and can also be understood as the habitual practice of a person. In other words, customs are established patterns of behaviour that can be verified objectively within a particular social setting. Mbilinyi (1972) observes that traditional customs that subordinate women remain strong in both urban and rural areas in Tanzania. The Constitution prohibits discrimination based on nationality, tribe, origin, political affiliation, colour or religion. Discrimination based on sex, age or disability is not prohibited specifically by law, but is discouraged publicly in official statements.

Although the government advocates equal rights for women in institutions, it does not ensure these rights in practice. The influence of custom on people's lives is great. For instance, in the Tanzanian culture a newborn baby boy symbolizes the inheritance and perpetuation of the family lineage. In addition to this are the power and identity associated with the father of the baby boy. On the other hand, the birth of a girl signifies a caretaker in the home, and it is believed that she owns both the verbal and non-verbal behaviour of both parents. These stereotypes of the girl-child are still being perpetuated in schools and community (Okkoloin, Lehtomaki and Bhalalusesa, 2010).

Religion is a significant source of gender socialization. It is used as an instrument in defence of patriarchy, and it discriminates against women. Christian and Islamic religious laws give central place to paternalistic interpretation of women's appropriate roles and the socio-political arrangement of the society. However, the patriarchal language and practices in religions indicate the extent to which women are being excluded in religious activities, as well as in the entire community (Anderson and Taylor, 2004). Anderson and Taylor (2004) note that sociologists generally define religion as a codified set of moral beliefs concerning sacred things and rules governing the behaviour of believers who form a spiritual community. All religions share at least some characteristics. For instance, religion plays a crucial role in the concept of creation which is embedded in the description of gender roles.

Structures and interactions in religion are hierarchically pronounced; men have always dominated the respective proceedings, teachings, and laws resulting in disadvantaging and marginalizing (Anderson and Taylor, 2004). In Tanzania, for instance, Muslim women are subordinated in almost all spheres of life. It is assumed that their religion dictates that they have to stay indoors and must ask for permission to go out. When they do appear in public, they are obligated to cover their whole bodies and sometimes their faces (Al-Barwani, 1998). In this study, one of the assumptions is that the impact of religion is another sensitive issue in the everyday life of the Tanzanian teacher and that their religious values and attitudes permeate the classroom in that the teacher unconsciously practices these values and attitudes when teaching. Since teachers are part of the larger community, their teaching will reflect such societal influences.

I suppose that due to the discriminatory acts which are justified by African customs and religion, girls grow up lacking spirit and vision that they can be competent and successful. Some African traditions and customs act as stumbling blocks that prevent girls from acquiring socialization skills. These traditions restrict girls because such socialization skills are perceived as a threat to their femininity. For example, girls are not expected to argue in public or in their homes (Mhehe, 2002; Shirima, 1998). Boys, on the other hand, are expected to be authoritative, and this behaviour is carried into adulthood and future relationships. Teachers in African communities, especially in Tanzania, are highly influenced by these values, customs and rules, and as a result, their attitudes are reflected in their practices in schools and in their communities.

## **2.10      Gender and Gender Stereotyping by Teachers in Tanzania**

Many African countries are currently undergoing significant transformation due to the introduction of gender issues. According to UNESCO (2005), more than half of the developing countries including Tanzania had achieved gender parity in primary school by 2002. International educational conferences have played a major role in emphasizing the education of girls as a priority and as a human right. It is also partly due to the radical increase in the

democratic culture, greater respect for human rights, and the economic challenges that countries face (UNESCO, 2001; UNESCO.EFA, 2004).

Gender as a term does not focus on women only, but also brings men into view since the problem involves the interaction and relationship of power between men and women. Gender is embedded in social institutions such as schools, and the patterns of power relationships in such institutions reveal differences in experience and the opportunities available to men and women (Anderson and Taylor, 2004). Possi (1996), focusing on the Tanzanian context, highlights gender stereotyping as an issue to be studied further. In the majority of African cultures including Tanzania, the provision of education for girls is not prioritized by parents or by girls themselves, since the perspectives are influenced by cultural and traditional values that state that the education of girls is of less importance than that of boys. It stands to reason that for girls to undergo further study is a waste of time, given that their roles are expected to be domestic.

Inclusive education focuses on the socially and marginalized groups, such as girls and disabled children (The United Republic of Tanzania 2004). The Ministry of Education in Tanzania released its final report of the Secondary Education Development Plan (SEDP). Among the recommended goals are access, equity and equality as well as improvement in girls' participation in the classrooms and their retention in schools. The plan indicates that to ensure retention and the achievement of goals, there must be provision of remedial teaching to girls who underperform for the purposes of motivating them to learn. In other words, the government is committed to equity and non-discriminatory policies in education, therefore, it has initiated a series of reforms to ensure equal access to and good quality primary and secondary education for all children (Okkolin, Lehtomaki, and Bhalalusesa, 2010:64).

The stance of the Tanzanian government is that education is part of modernization. In the last ten years, the government has committed itself to transforming secondary education to enable its citizens become competent and competitive in the world economy. The educational reforms at the secondary school level have focused on quality education and improvement of girls and teachers, as one of the major targets of the plans (The United Republic of Tanzania, 2004).

Barret (2005) argues that teachers, as stakeholders, have not only been playing a major role as educators of the children, but are also responsible for educating the communities around their

schools and for providing basic knowledge of hygiene, nutrition, literacy, and numeracy skills. In addition, teachers are role models in their communities. However, the issue of gender stereotype embedded in teachers' identities has been internalized in them as a result of prevailing religious beliefs and socio-cultural circumstances (Friensen, Finney and Krentz, 1999).

In this study, I assume that teachers in Tanzania have limited awareness of the concept and implementation of inclusive education. During the 1990s, influential conferences and forums for educational reforms on inclusion were held worldwide, but schools in Tanzania continued with the same pedagogical styles. For instance, the division of labour in schools practiced gender inequalities and reinforced specific gender roles among boys and girls. In addition, gender stereotypes have been embedded in the curricula and in the extracurricular activities provided by the schools (Barret, 2007; Lassabille and Tan, 2001).

One of the main policy concerns of the Tanzanian government was to boost its economy so that it could be competitive globally. Quality education was earmarked as the first major step to achieving this goal; thus, reforming Tanzania's educational systems seemed to be the logical thing to do (UNESCO, 2001). Among its priorities was to invest in its teachers, thereby, making them committed to the society. Teachers are perceived to play a central role in the transformational process of educational practices in communities. They could help in the development of students' academic, emotional, individual perspectives and the adjustment of the changing circumstances as well as adapting to the global changes and their influences (Friend and Bursuck, 1999). They are the main stakeholders who could become transformational agents in the education sector.

Traditionally, teachers in Tanzania are valued as respected figures that can practice interdependently from their communities. This situation supports the notion that an inclusive teacher has a moral responsibility to his/her students, together with the parents and the community (Barret, 2005:44). However, Tanzanian teachers' everyday life experiences in the school regarding issues of gender stereotyping are seldom recognized. As such, it is seldom dealt with as part of considerations between other classroom and school-related factors (Mbillyni, 1998:287).

Lingard and Mills (2007) highlight the fact that inequalities through pedagogies can be brought about by teachers' holistic practices in classrooms and in the school. Their overall actions would determine how girls view themselves in the classroom context and the extent to which differences can be influenced by their society. Without defined guidelines from the central government, teachers could not battle with the different circumstances on gender stereotyping individually as they do not necessarily know how to deal with such matters nor are they always aware of the influence of their traditions and customs (Wood, 1997). What is needed is for them to determine the quality of the classroom environment by reflecting on their guidelines, roles, and profession which in reality are gender biased.

Lingard and Mills (2007) are of the view that the existing structures and policies in a particular community definitely reflect the schools' practices and their teaching styles. In Tanzania, the Ministry of Education and Culture focuses on the enrolment of all school age children in primary education. In the mid 1980s, the Ministry mitigated its policies and allowed the opening of private secondary schools to cope with the increased number of secondary school students resulting from the successful enrolment of children in primary education, as well as with the education budget which resulted from the introduction of the Structural Adjustment Programmes (Lassibille and Tan, 2001:145). Despite the Ministry's efforts, secondary schools do not have strategies for the retention of girls in their academic journey, their performance and achievement, and their interactions in the school environment. As a result, girls do not benefit from the recommended adjustments.

According to research conducted by Coleman and Hong (2008) women's uninitiated theories about gender insinuate their observance to gender-typed characteristics. They believe that biological factors are more responsible for sex differences and continue to suggest that these biological factors are linked to gender identification which correlates to the possessing traits that are gender stereotypic. To some extent women and girls in Tanzania would seem to perpetuate gender stereotypical characteristics in such a way that, the paucity of plans to empower girls and women in education by the government, and the inability of the group to challenge the factors that lead to inequality, discrimination and oppression is a problem. It could be that girls and women have internalized their traditionally gendered positions in society. Hence, they do not

take effective initiatives to challenge the existing structures through which values, attitudes and practices have been constructed. Many girls and women appear to have been “brain washed”. Hence, they do not have the courage to voice their thoughts publicly. They appear to lack the characteristics of confidence, and assertiveness, which could be the result of their upbringing in a patriarchal society where women tend to be non-decision makers. This situation is, thus, reflected among female teachers and based on the general interaction between teachers and students within the school environment and their communities.

Gender and gender stereotyping by teachers is an ongoing debate by scholars on how teachers in different contexts and societies stereotype learners according to their biological sex. While most researchers would not take such a polarized view with regard to the implications of gender difference, many do see the content and the philosophy of the curriculum and its implementation having different implications with regard to boys and girls. Jones (2005) is of the opinion that teachers exclusively focus upon boys such that the uniqueness of girls in the learning environment is unrecognized to the extent that their needs are not fully attended or unrealized.

I am of the opinion that although existing socio-economic, religious structures and policies would contribute to the benefit of girls in this case, it would appear that to some extent girls and women make themselves being excluded from participating in educational issues. I also assume that truancy amongst girls play a part to their self-exclusion. The analysis of this research will thus focus on the role of gender as a cause and predictor of the extent of teachers understandings of girls’ inclusion in the school as supplemented by girls and parents information.

## **2.11 Conclusion of Chapter**

This chapter has presented a guideline on issues that underpin this research. It has provided topics with concerns on evidences and criticisms of teachers’ understandings of girls’ inclusion in schools. This chapter has gone beyond looking at isolated issues through the lenses of gender, gender stereotyping and inclusion, as well as how all these are embedded and rooted in socio-cultural, political, ethnic and gender factors.

Scholars have contributed in offering their views on what concepts and theories on inclusion and inclusive school mean. However, there is insufficient information on practical issues of what and how teachers and communities are to engage. Presentation of issues on gender and its role in education primarily focus directly on the differential effects of being female within excluded groups. But again to some extent these presentations do not clearly designate suggestions on what actually educators have to attend to in school settings. Political matters such as globalization, existing policies and ideologies are issues that are in discussion to examine their extent to how they play a role in affecting teachers' inclusion of girls education,. Though theorists provide history, hierarchy of the structures and practices, little is researched about the influence of teachers and their implications for the education of girls. In addition, literature on schools as socializing institutions and how they play a role in accommodating the girls basically looks at the school environment and structures and how teachers influence girls. Once again it focuses on teachers practices and beliefs though do not look at teachers holistically, nor as part of the community.

Most literature highlights changes on cultural practices, patriarchal tendencies, policies as well as structural changes but seldom suggests how and what transformations are to be addressed. It is more generalized observation. Because each context has its own structures, practices, understandings and perceptions of issues, inclusion in one society would most likely differ from another, although the meaning of inclusion as provided by different scholars basically focuses on the human rights of individuals as part of a community who need to be fully included in all activities that take place in the school and environment, nevertheless, inclusion is to be looked at in regard to a particular community's needs at a specific time taking into considerations the existing transformational processes in its policies and educational systems.

In this chapter, the relevant literatures on gender, inclusion and schooling of girls are reviewed. The literature shows that inclusion in schools requires a shift in the paradigm of gender stereotype on the part of parents, teachers and the community. Changes must be made in the curriculum, expectation of the activities for the individual child, and the attitude and work of the teacher in achieving the academic goals of all students, regardless of their sex.

However, the implementation of inclusion, gender equity and equality in education is hindered by the cultures of most societies. Culture consists of the beliefs, behaviours, objects, and other characteristics common to the members of a particular group or society. Through culture, people and groups define themselves, conform to society's shared values, and contribute to society. Thus, culture includes many societal aspects such as language, customs, values, norms, rules, tools, technologies, organizations, and institutions. Policies, traditions and values in a particular community can be impacted through teachers' attitudes towards the learners and their practices in the classroom and in the school.

Understanding inclusive education and its implementation by the stakeholders in education leave behind patriarchal tendencies and gender stereotypes which lead to the success of the members of the society. The influence of teachers is essential to educating children on the value of diversity, and the ability of everyone, including girl learners, to contribute to the sense of unity and growth as active citizens.

## Chapter 3

### Research Design and Methodology

#### 3.1 Introduction

This chapter presents the research design chosen for this study. It will explain the methods of data collection, analysis, credibility of the data and the ethical considerations. Based on the research background described in Chapter One, the main research question that will be considered is: What constitute teachers' understandings of practices of inclusion for girls' in a secondary school in Tanzania?

#### 3.2 Context and Population

The context of this study is a Tanzanian secondary school. The study researches girls' schooling and the role that teachers play in influencing their decisions about completing their secondary school education. As such, the theoretical population of this study is comprised of Tanzanian teachers who, I argue, are significant and critical role players in the transformation of education. Their role is to mould the younger generation into productive community members intellectually, physically, spiritually and psychologically. Teachers can be agents of change in a school system that is influenced by cultural and traditional norms and that disadvantages girls' access to schooling. They can also be, however, upholders of the cultural and traditional norms that disadvantage girls in schools. Those who are positioned as change agents are continually challenged to redefine their roles, as well as assist with school and community reforms.

The sample population for this study consists of three female and five male secondary school teachers. Sampling in qualitative research is concerned with information richness that gives weight to the decision to select subjects who can best inform the study. Sampling selection in qualitative research is usually non-random; participants are purposefully selected according to the researcher's criteria, and the number of the sampled participants is small (Merriam, 1998:8; Babbie and Mouton, 1998:288). According to Neuman (1997:206), purposeful sampling is appropriate if the researcher wants to develop a deeper understanding of a phenomenon. The

selection criteria for teachers was that they must have had at least five years teaching experience in a particular school because I consider that a considerable length of time for teachers to have adequate experience with the policies of as well as the state of affairs in the school. For this sample there were more male teachers than female teachers for the reason that the school had more male teachers than female teachers. In addition to the teachers, eight female secondary school students and four parents were interviewed as key informants in the study.

The aims of the study were to:

- research Tanzanian teachers' understanding of inclusion of girls in secondary schools;
- observe teachers' actions and reactions towards girls in the classroom setting; and
- observe how inclusion of girls is practiced in the decisions teachers make.

### **3.3 Research Design and Methodology**

According to Merriam (1988:67-68) qualitative research consists of -detailed descriptions of situations, events, people, interactions, and observed behaviours; direct quotations from people about their experiences, attitudes, beliefs, and thoughts. Durrheim (1999) and Merriam (1988) equate the research design with a strategic framework or architectural blueprint that is supposed to serve as the ladder between the research question and the gathering, organizing and integration of data. The first component of the design is the research paradigm. The paradigm can be described as a conceptual framework that the researcher uses for viewing the world and making sense of it. Paradigms represent a universally recognized scientific rationale for a particular study that binds researchers to particular methods of collecting data, while observing and interpreting that data (Mertens, 1998:6-7). Fossey, Harvey, McDermott and Davidson (2002) identify three principle research paradigms namely the positivist paradigm, which is also known as the functionalist or objectivist paradigm, the interpretive or subjective paradigm, and the emancipatory paradigm. The collective intention of all three paradigms is to respond to three fundamental questions. First, what is the nature of reality and what is there to be known about it? For example what is to be known about the real world? (ontological). Second, what is the nature of knowledge and the relationship between the researcher and the participants (epistemology)? Third, how can the researcher obtain the desired knowledge and understanding (methodological)?

This study falls under the emancipatory paradigm with the focus being on the generation of critical knowledge. Critical knowledge denotes rethinking of the existing reality that has been shaped over time by conditions and situations of social, political, cultural, economic, ethnic or gender factors and then developed into structures that are perceived as real, natural and irreversible. As discussed in Chapter One, patriarchal practices in Tanzania are rooted in customs, religion and tradition that limit female autonomy in participation and decision-making. Fossey, Harvey, McDermott and Davidson (2002:720) highlight the emancipatory paradigm as one that focuses on the critique and transformation of current structures, relationships, and conditions that shape and constrain the development of social practices in organizations and communities by examining them within their historical contexts (cf. Dash, 1993:3-5). This research is concerned with cultural impacts and gender dynamics that influence girls' exclusion in Tanzanian secondary education (Merriam, 2002).

In a study that is undertaken using the emancipatory paradigm, the researcher and the participants are interlocked in an interactive process. Such studies prescribe a more personal interaction mode of inquiry, and use interviews and observations as the dominant methods of data collection. As such, they are qualitative studies that prescribe a more personal interaction mode of data collection. This paradigm, therefore, is suited to this particular study, which aims to provide critical knowledge of the existing ideological structure and teacher practices that are potential barriers to the educational development of the girl-child.

According to Merriam (1988), qualitative research is concerned with the interpretation of subjective meaning, description of social context, and the privileging of lay knowledge. Given the objective of the study, the emancipatory paradigm has been selected as the plan for collecting and utilizing data to investigate teachers' methods of inclusion of female students who are often viewed as the silent group in classroom settings that include male students (Maher, 1987:92).

Patton (1998) points out that qualitative research is interested in meaning – how people make sense of their lives, experiences and their view of the world. In this study, the focus was to seek teachers' understandings and their actions towards female students. In a qualitative research, data analysis is an inductive process (Merriam, 1998), and the aim is to uncover phenomena and not

deduce or prove a theory. The researcher is responsible for the analysis since s/he is the primary instrument in the inquiry (Babbie & Mouton, 2001).

The qualitative researcher is the primary instrument of searching and analysis; the knowledge and facts are mediated through the human instrument. As a primary, human instrument, I accumulated information from the participants through the semi-structured interviews, focus group interviews and observation of what teachers' understandings of inclusion were. I examined the experiences and systematically organized and reorganized it where necessary, classifying and analyzing it continuously as it was in the form of richly descriptive transcripts (Patton, 1998). The relationships within the data that was collected are the basis for theoretical categories and propositions.

A pilot study was conducted prior to this research. Using a semi structured interview guide and a focus group interview; this researcher interviewed two teachers, six girls and two parents from the area. For the main research study, a semi-structured interview was conducted with eight teachers. Parents and female learners were also interviewed as key informants. A focus group interview was conducted with eight teachers as a secondary method of investigation as well as observation of teachers' practices within the school compound and in the selected classrooms.

### **3.4 Research Methods**

Inquiry is a systematic investigation which requires a dialogue between the investigator and the subjects of the inquiry, and which must be in the form of dialogue. The purpose of inquiry is to investigate forms of existing knowledge so that conclusions are based on supporting evidence. According to Patton (1990:120), data collection methods are options and strategies for collecting data depending on a particular research inquiry or paradigm.

The review of literature has provided the information which appears to highlight the gap in teachers' understandings of inclusion of girls in Tanzanian secondary schools. I have used the literature on education, gender, and inclusion as a foundation and support in order to gain new

insight that will enable this research to contribute to knowledge. As a stepping-stone, the conceptual framework and literature review serves as a guideline and demonstrates the researcher's familiarity with the field of knowledge in order to establish credibility. In addition, the literature review provides a path that would link prior research to the current study.

### **3.4.1. Semi-structured Interviews**

Semi-structured individual interviews (Appendix C: parts iii, iv and v; Appendix D: parts iii and iv; and Appendix E: parts iii and iv) were conducted during the study to determine the perspectives of teachers on inclusion. I have applied this method because it is less intrusive to those being interviewed and it encourages a two-way communication between the research subject and the researcher. One-on-one interviews allowed the teachers to discuss sensitive issues more easily.

### **3.4.2 Focus Group Interviews**

Focus group interviews allow respondents to create meaning collectively and at the same time enable the researcher to understand similarities and differences within the group. In addition, they provide an opportunity for teachers to reflect on their individual and collective experiences of inclusion. I purposefully selected eight teachers (three females and five males), who have taught in the last five years to participate in the study. They were interviewed after school programmes had ended in order not to interrupt their schedules. Girls were also purposefully selected using a selection guide, and teachers assisted in selecting participants since they have better knowledge of their students.

### **3.4.3. Observation**

The secondary method that was used for the study was observation. According to Patton (1990:203), human observation is a scientific inquiry that uses observational methods in the collection of ongoing activities and data in the field to make a qualitative analysis of that setting. I chose observation because of the advantages of this method. Some issues that were difficult to capture during the interviews were obtained through this method, as well as those that

participants were unwilling to speak about. On the other hand, I had the opportunity to study and discover directly what was actually taking place among the teachers and female students in the school. I observed the general existing school routines and the teachers' practices in the classrooms, and the way they teach and interact with their students. I observed how teachers run school activities and how they use language and non-verbal communication.

### **3.5 Data Analysis**

Data analysis refers to the process of making meaning of the collected data (Merriam, 1998:178). In qualitative research, data collection and data analysis are simultaneous and ongoing processes. The process of working on data as they are obtained provides a guideline and focus for the researcher during the collection. Neuman (1997) refers to content analysis as a technique for gathering and analyzing the content of a text. It entails studying the data from an overview, reading it, coding segments of meaning, categorizing related codes into groups, seeking relationships between categories to form thematic patterns, writing the final themes of the set data and, finally, presenting patterns of related themes. Data analysis was a continuous process that had started during the collection of data. I sorted the main ideas from the notes that I took during observation and interviewing.

During the initial process, I first described and analyzed the basic questions on issues of teachers' responsibilities, the setting of the school and classroom activities and the goals and objectives of education in the context. The data was collected and organized according to topics and classified depending on patterns that arose; I made a chart that distinguished sorted items.

### **3.6 Credibility of the Data**

According to Merriam (1988:170), reliability is the extent to which research findings can be replicated if the study is repeated. Reliability in a research design is based on the assumption that there is a single reality, which if studied repeatedly, will give the same results. The section will consider, therefore, issues of validity and reliability, as they are also a significant part of the study. In this study, I have applied three different methods to confirm my findings.

First, I interviewed teachers, as this allowed me to prompt things that I could not observe such as their values, prejudices, views, feelings, perspectives and thoughts. Second, girls and parents were interviewed as key informants to check if the findings were relevant and comparable to teachers' reports. Third, I observed processes in the context to obtain major ideas.

Internal validity deals with the question of whether or not the research findings match the reality (Golafshani, 2003:599). In other words, it is important for the researcher to portray reality as the research objects construe it. The internal validity strategies of triangulation, data triangulation and methodological triangulation were applied to this research. Golafshani (2003) refers to triangulation as an approach to research that uses a combination of more than one research strategy in a single investigation. Qualitative researchers apply triangulation as a strategy for purposes of assurance and confirmation of findings. Patton (1990) identifies data triangulation and methodological triangulation as types of triangulation. Below, I will explain how these types of triangulation were applied in this study.

A piece of data, finding or generalization can be verified with several different research methods which lend credibility and make the findings stronger. In this study, data on teachers, girls and parents were examined while multiple methods were applied in the collection of data namely the semi-structured interviews, focus group interviews, and observation which was meant to strengthen and support the findings.

### **3.7 Ethical Considerations**

In qualitative research, ethical codes primarily address relations with those being studied. In this research, the qualitative analysis is used to weigh the costs and benefits of an investigation which safeguards to protect the rights of participants as well as ethical considerations in the presentation of research findings (Merriam, 1988:178). Finch (in Mason, 1996:159) argues that qualitative methods promote a high degree of trust between the researcher and the participants. This places a special responsibility on the researcher to avoid the abuse of trusting. According to Merriam (1998:214), "ethical dilemmas can emerge during the data collection phase or during the dissemination of the findings". Ethical consideration was a part of the major plan and

procedure for this study since minors, who are considered a vulnerable population, were involved in data collection (Creswell, 2009:89).

Permission to conduct the research was sought from the Municipal Director's Office, Ilala Region in Tanzania. (Appendix B). I submitted a letter to the school explaining the objectives and the possible benefits of conducting such a study. The selected teachers and students were provided rationale for the inclusion study. The teachers' assistance in identifying and informing the volunteer participants was obtained. Research participants were fully informed about the procedures and risks involved in this study. I considered meeting the ethical standards by ensuring that I did not put participants such as the girls in a situation where they could face problems at home or in school with their teachers or superiors by attending the interviews. The respondents were assured that their names and that of the school would not be used in the report and documentation of the data, and that they would not be made available to anyone who is not directly involved in the study. I informed respondents that they, the subjects, and I, the researcher, would remain anonymous throughout the study. I also assured them that documents from the semi-structured interviews and the focus group interview would be destroyed once the research was completed since they were meant for academic purposes only.

### **3.8 Conclusion**

Having outlined the research method, the research design, and issues related to the research method in this third chapter, the empirical part (fieldwork) and the data will be reported in the fourth chapter.

## **Chapter 4**

### **Data Presentation and Analysis**

#### **4.1 Introduction**

This chapter describes the context in which data was collected and analyzed. Data organization is a continuous process that began during the collection of data. I sorted the main ideas from the interview transcripts and the observation notes and organized them according to date and time. The intensive and concentrated data analysis began after the completion of the first interviews and observation. In reducing data, as described in Chapter Three of this study, I followed a process of reading through the collected data and assigning codes to the segments of meaning. Afterward, I categorized related codes in groups while seeking relationships between categories. The analysis of the participants' responses was facilitated by five areas that served as a conceptual framework for this study. These were: (1) responsibilities and roles of men and women in the community; (2) influence of male figures in decision-making; (3) influence of schools in the reinforcement of values and morals; (4) religious influence in roles of men and women; and (5) the contribution of the media on roles of men and women.

The data for the three groups—teachers, parents and girls—were organized separately so that the information could be manageable in its transition from raw data to processed data. The processing of the data from the interview transcriptions and the observation notes led to the identification of the following four themes: (1) gender defined roles; (2) factors that perpetuate gender stereotype; (3) importance of education for girls; and (4) teachers and inclusion of girls in education.

#### **4.2 Context of the Study**

Donald, Lazarus and Lolwana (2006) affirm that humans are contextual beings. As such, phenomena only become meaningful if analyzed within the context in which they occur. The social context of an individual is shaped by the culture, the people, and the institutions within which that person interacts. According to Knox (2010), members of the same context tend to think in similar styles due to exposure to and experience of similar patterns of life. The context

within which the study's phenomenon is analyzed is a Tanzanian school that has been recently built by the government as part of its plan to have secondary schools that are more accessible in the rural areas. The school buildings are new and classrooms are big and spacious. As such, there are ample physical resources for students as well as for teachers. The school where the study was conducted has seventeen teachers of which five are females and twelve are males.

The teacher and girl participants for this study were selected from Mbaha Secondary School and the parent participants were selected from the community. The name of the school is fictitious as it is only one of a few schools in the area. This secondary school serves the surrounding local community that is inhabited by the natives of the Pwani (Coast) Region and a minority group of migrant families from other parts of Tanzania. This community is a predominantly Muslim community, and people in the area live by their traditional and religious values. The main economic activity is small-scale farming supplemented by small-scale trading. Few households in the area depend on salaried employment in the government or private sector.

### **4.3 Participants' Profiles**

Although the focus of the study was the influence of the eight teachers on girls' access to education, data on the girls' experiences and their parents' perspectives as key informants were also sought. The data was obtained during one-on-one interviews with eighteen participants comprising of eight teachers, four parents and eight secondary school girls. In the coded data, PT indicates reference to teachers, while the codes PT1, PT2, PT3, PT4, PT5, PT6, PT7, and PT8 refer to the participants. PP1, PP2, PP3, and PP4 refer to the parent participants, and PG1, PG2, PG3, PG4, PG5, PG6, PG7 and PG8 refer to the girls.

Table 1: Summary of the personal details of the eighteen participants

Participant		Age	Gender	Occupation	Level of Education	Teaching experience
PT1	Tekla	37	F	History Teacher	Teaching Diploma	Six Years
PT2	Daudi	43	M	Civics Teacher	University Degree	Seven Years
PT3	Sele	50	M	Geography Teacher	Teaching Diploma	Ten Years
PT4	Zaina	31	F	Mathematics Teacher	University Degree	Five Years
PT5	Haji	40	M	Biology/Physics Teacher	Teaching Diploma	Seven Years
PT6	Suma	44	F	Biology/Chemistry Teacher	Teaching Diploma	Thirteen Years
PT7	Albert	41	M	Kiswahili/English Teacher	University Degree	Ten Years
PT8	Bruno	39	M	Geo. /Kiswahili Teacher	Teaching Diploma	Seven Years
PG1	Mausi	17	F	Student	Form Two	-
PG2	Anna	17	F	Student	Form Two	-
PG3	Tina	18	F	Student	Form Three	-
PG4	Amina	17	F	Student	Form Two	-
PG5	Rehema	19	F	Student	Form Four	-
PG6	Aisha	18	F	Student	Form Three	-
PG7	Tunu	17	F	Student	Form Two	-
PG8	Salome	15	F	Student	Form One	-
PP1	Juma	45	M	Small Business	Standard Seven	-
PP2	Fatuma	53	F	Kiosk Owner	Form Four	-
PP3	Habibu	38	M	Civil Servant (Clerk)	Form Four	-
PP4	Hawa	41	F	Peasant	Form Two (Incomplete secondary school)	-

#### 4.4 Data Organisation and Display

The data was collected over a period of one year. Prior to interviewing the participants, I sought insight on how these individuals, as community members, function at home, school and in the classroom context by visiting and observing them in these settings. I made field notes recording the community life, the school environment, and the classroom culture, as well as the interactions among the students and between the students and their teachers. This was done to enhance my understanding of how participants functioned in their community, school, and classrooms.

What follows is the display of the data in the categories that emerged after open and axial coding (Patton, 2002). The data is organized to reflect first data on the teachers, followed by data on the girls, and, lastly, data on the parents.

#### **4.4.1 Teachers**

Teachers in Tanzania are well respected by the communities in which they work and are also influential stakeholders as the educators of the children in the community. The data that reported next was from the one-on-one interviews, as well as from the focus group interviews with the three female teachers and the five male teachers. The data reflects their views on gender roles in the community, education and communication, as well as their views on girls' right to education in the Tanzanian society.

##### **Teachers' views on the roles of men and women**

The teacher participants, across gender, subscribed to gender-defined roles for men and women in their community. According to Mr. Sele, the role of men in the community is to provide food and protect the family; this is a role that men have held throughout the ages and a role that has been handed down over generations. Mr. Haji, as well as Mrs. Tekla, expressed similar views on men's roles in the community. They described men's role as the protector of the family and the provider of shelter, food and clothing. Men are seen as breadwinners in the family.

Mr. Daudi and Ms. Zaina stressed that men have the role of protecting as well as providing food and shelter for the family. This view was supported by Mrs. Suma, Mr. Albert and Mr. Bruno who described the primary duty of men as making sure that the family gets food. While men are ascribed the protector role, women are ascribed as the role of nurturers of the family and community. Mrs. Tekla and Mr. Albert shared the view that women's primary role in life is to bear children. They also work on the farms and take care of the family. Thus, in addition to their childbearing role, women also have very specific duties or tasks. All these duties seem to be traditional duties that are expected from Tanzanian women, as the responses from both Mr. Albert and Mrs. Suma show.

As stated by Mr. Albert, "Women have to bear the children and have the duty to farm (*sic*), to do house chores, or small business". Mrs. Suma listed the following roles for women: "to bear and raise children; to prepare food and do house chores; and to farm or run business if the household owns." Ms. Zaina described the roles of a woman as preparing food and operating small

businesses if she lives in a town. With the exception of two participating teachers, all the others shared the view that women's primary roles are childbearing and performing house chores.

Table 2: Summary of the roles identified for men and women in the community by the teachers

<b>Table 2A: Male Roles</b>				
<b>Participants</b>	<b>Protector and Caretaker</b>	<b>Breadwinner</b>	<b>Provider of food, shelter and clothing</b>	
Mrs. Tekla	√			√
Mrs. Suma	√	√		
Ms. Zaina	√			√
Mr. Albert		√		
Mr. Bruno		√		
Mr. Daudi	√			√
Mr. Haji	√			√
Mr. Sele	√	√		

<b>Table 2B: Female roles</b>					
<b>Participants</b>	<b>Child bearer</b>	<b>Farm and work the land</b>	<b>Do household chores</b>	<b>Small business</b>	<b>Prepare food</b>
Mrs. Tekla	√	√	√		
Mrs. Suma	√		√		√
Ms. Zaina				√	√
Mr. Albert	√	√	√	√	
Mr. Bruno	√		√		
Mr. Daudi		√	√	√	
Mr. Haji	√		√		
Mr. Sele	√		√		

The data analysis shows that only men are seen by the teachers as fit or suited to hold senior jobs and professions. For example, Mr. Daudi stated that men are capable of –driving, (being) doctors, politicians and most of the government posts (*sic*)”. Mr. Haji and Mr. Sele also stated that men are able to endure stressful jobs. Hence, their views are similar to Mr. Daudi’s that only men handle senior posts well. Women, on the other hand, are seen as fit to take on roles that are subservient or complementary to males.

The female teachers also abdicate decision-making roles to men. For example, Mrs. Zaina considered the male to be the most important figure in the family; therefore, –girls are not able to make decisions on their own without the permission from a male figure.” Mrs. Tekla and Mrs.

Suma described men as “protectors” and “caretakers of the families in order to make sure that all things go well.” Tanzanian men have great influence in the decision-making matters concerning their families.

### **Teachers’ views on girls’ education as valued**

The responses to questions that focused on how the community views the importance of education for girls are presented in this section. I examined how the sexes are treated in school and this shed light on what enables girls to stay in school and the role that teachers play in encouraging girls to continue with their secondary school education.

According to the teachers, the Tanzanian government uses the media to campaign constantly about the value of secondary and higher education, and about the importance and benefits of education. Mr. Daudi asserts that, “Most people in Tanzania are aware of the value of secondary and higher education; the community values education”. The data, however, shows that parents prefer educating boys to girls. Mrs. Suma, Mrs. Tekla and Mrs. Zaina, stated that when it comes to educational priorities, boys benefit. Mrs. Suma also claimed that decisions are influenced by their culture and taboos, causing families to prefer to educate boys to girls. Mrs. Tekla’s comment below represents the female teachers’ viewpoints:

There are still some parents who see that educating girls is a waste of resources of the family and that at the end of the day the girl will get married and serve his husband’s family. Most people in the community are discouraged to invest on girls because they believe that girls are not smart enough compared to boys.

The table below categorizes their responses.

Table 3: Influences on decisions about girls’ education

Participant	Community values education	Priority is given to boys	Priority is given to girls	Parents are decision makers
Mrs. Tekla		✓		✓
Mrs. Suma	✓	✓		✓
Ms. Zaina	✓	✓		
Mr. Albert	✓			✓
Mr. Bruno	✓			✓
Mr. Daudi	✓	✓		
Mr. Haji	✓			✓
Mr. Sele	✓			

In Table 3 above, four of the teachers give priority to boys' education. It is interesting that three of the four respondents in this case are women. Five respondents believe that parents are the decision makers and all the participants except Mrs. Tekla agreed that, in general, the community values education.

### Teachers' views on inclusion

The data on teachers' practices of inclusion are organized according to their responses to questions on girls' participation in the classroom, the strategies that teachers use to encourage inclusion, and the challenges which teachers face in their classrooms in including girls. The responses indicate teachers' various understanding of inclusionary practices which speak to their actions and reactions in the class and school.

Below is the coded data on the responses of the eight teachers to these aspects of inclusion:

Table 4: Example of the process of assigning codes

Participant	Response	Ref. code
Mr. Daudi	"It is sometimes difficult to help some of the girls because they despise and disrespect male teachers."	PT2. App. C; P.V2
Mr. Bruno	"I provide challenging situations for the girls, if they do not participate in answering the questions which I brainstorm in the classroom, I send them outside to study that topic."	PT8. App. C; P.V3
Mr. Sele	"Girls are very shy, for example... with Muslim girls in this area it is difficult to ask them to do certain tasks and activities because their religion does not allow them to do so. Most of the time they are offended by the normal physical contacts with the boys and they end up excluding themselves."	PT3. App. C; P.V4
Mrs. Suma	"In our community, girls are very shy and not believing in themselves."	PT6. App. C; P.V4
Mr. Tekla	"Girls themselves are barriers to their own academic development, they do not work hard."	PT1: App. C; PV5
Ms. Zaina	"Girls do not work hard in schools, they believe that they will get married and someone else (a male) is studying or working hard for them"	PT4. App. C; PV5

	'tunasomewa.' This is a Kiswahili word literally meaning 'read/study for me.'	
Mrs. Suma	—Some of the girls see themselves as not smart as boys and they always sit behind. Sometimes in my class, if a girl does well in academics, very enthusiastic and challenges boys, the boys regard her as disrespectful to them.”	PT6. App. C; PV5
Mr. Albert	He said that: —Kiswahili and literature subject books recommended by the Ministry of Education and Vocational Training portray issues about the society that influence the existing gender stereotype situation. Women are portrayed as minor characters who work hard or sacrifice for their families and are always oppressed.”	PT7. App. C; PV5
Mr. Haji	—It is important to encourage girls to study hard and pursue further education. This is the task of the parents, communities, government and religious leaders.”	PT5. App. C; PV6

In the data presented above, teachers indicated different levels of understanding and the strategies they applied, opinions of who is responsible for girls' support in the learning environment as well as the impact of the content of the national curriculum. Religious situations and girls' dispositions such as those encountered by Mr. Sele during his classroom activities show that it is a challenge for him to ensure that girls interact appropriately with boys. He seemed uncomfortable to let this interaction take place because of his knowledge of the religious and cultural practices in the area. These socialization and structural relations in his community also contribute to girls' acquisition of the consciousness of their position that they struggle against in the class. Thus, the combination is unknowingly being brought into the classroom. In addition to acknowledging that girls do not believe in themselves, Mrs. Suma's attitude towards girls is influenced by her own experiences in this school that determines girls' position.

Mrs. Tekla and Ms. Zaina seem to blame girls for the barriers to their academic development. How teachers, as community members, are socialized seems to influence their views on inclusion of girls since these attitudes create mental images regarding women's role in society in the teachers. This presentation shows the awareness of practices that would make the girls in their classroom feel accepted and to believe they can perform just like their male counterparts. It is reflected in teachers' discussion of the roles of men and women. The data also shows the lack of a broader understanding of inclusion, i.e. teachers are not aware that exclusion can occur in a

variety of forms, for example, by not giving girls the opportunity to attend school especially in the context in which culture and religion influence girls and pose a challenge to learning.

The responses by Mr. Daudi and Mr. Bruno confirm that they do not understand the underlying rationale of the concept of inclusion. Understanding girls in a non-stereotypical way and at the same time acknowledging and comprehending the ways in which culture, religion and context influence their lives and learning, would not have led these two teachers to punish the girls by making them run around the block. Teachers are not aware that the punitive measures would contribute to existing challenging situations faced by these girls.

Though Mr. Haji recognizes the importance of education for girls, he exonerates teachers as role models who could encourage girls to work hard and pursue further education. He does not see himself as someone who can influence the process as the existing cultural circumstances and religion in this area constrain the potential role he could play. Mr. Haji is a member of the community, and though he is a teacher, he is bound by the way of life, culture and religion he inherited from his community. Mrs. Suma's response indicates that the patriarchal practice from the community is brought into and accepted in the classrooms.

#### **4.4.2 Girls**

This section presents the data collected from the girl participants. The eight girl participants were selected from Form One (Salome); Form Two (Mausi Anna, Amina and Tunu); Form Three (Tina and Aisha) and Form Four (Rehema). I interviewed four students from Form Two as research shows that this is the grade when girls leave school (Appendix D), and as indicated earlier, in this research girls were interviewed as key informants.

##### **Girls' views on the role of men and women in society**

The responses of the girls on the roles of men and women in the community were very similar to those of the teachers, as the following data shows. Mausi and Tunu listed the roles of men as "grazing and taking care of cattle, disciplining the children and wives, serving as providers for family, and making decisions for the family". Tina also gave a similar response that "men's role is to provide enough dowries for a wife or more than one wife, and take care of their children and

wife or wives of their brother(s) if he is not around or has passed away. In addition, she explained that, –if there is a man in a gathering or ceremony, usually, he is the one obliged to lead and do proceedings of that ceremony. If a woman respects a man, it shows that she has been brought up well and would easily get married”. Aisha and Anna said that the man has the duty to protect and take care for his family. Similarly, Rehema, Salome and Tina hold the view that a man has the duty to provide food and shelter for his family. Their description of these roles was of men as protector and caregiver and women as supportive to or subservient to that role. In their community, many economic factors favour boys over girls, for instance, the right of inheritance. Girls‘ bargaining power is weakened, according to Mausi.

Table 5: Girls‘ views on the roles of men in society

<b>Roles: Men</b>	<b>Protector and Caretaker</b>	<b>Breadwinner</b>	<b>Provider of food, shelter and clothing</b>
Aisha	√		
Amina	√	√	
Anna	√		
Mausi	√	√	√
Rehema		√	√
Salome		√	√
Tina		√	√
Tunu	√	√	√

The view of the girl participants on women and their roles in this Tanzanian community is the traditional view— to bear and raise the children, to farm, fetch water and do house chores”. This role, according to Salome, is taught by their parents and elders, and accepted –because it is a good way of avoiding conflicts and even if you visit friends and relatives your parents will be seen as the ones who have brought you up well, thus, it is even easier for you to get a fiancée”.

The girls referred to their culture and the celebrations and rituals such as circumcision, marriage and child bearing, that orientate them for such roles. During those events, old women teach girls to abide by the traditions, as stated by Anna. One such orientation is that it is a woman‘s job to cook for her husband and children. She continues:

A woman must be a good cook if you are a female child, so that when you get married you do not end up preparing food that is not properly cooked/half cooked, you will end up being beaten up and sent back home to your aunt or parents house so that they train you better. Men can do most of the jobs, but not washing dishes because it is not appropriate since they need to relax when they come back from work after daily hard working (*sic*).

The girls seem to have bought the idea that conforming to community expectations for girls is important if they want to enhance their chances to be married. They are brought up to be obedient so that they stand a better chance of becoming somebody's wife. Their data shows a definite distinction between roles of men and women in their community. The women's roles are mostly in the service of the family or in maintaining the good of the family. These roles bind them to the home most of the time because of their nature, as can be seen in Table 6 below.

Table 6: List of the roles identified for women by the eight girls

<b>Roles: Women</b>	<b>Child bearer</b>	<b>Farm and work the land</b>	<b>Do household chores</b>	<b>Small business</b>	<b>Prepare food</b>
Aisha	√		√	√	
Amina	√		√		
Anna			√		√
Mausi			√		√
Rehema	√		√		
Salome	√	√	√		
Tina			√		√
Tunu	√			√	√

#### **Girls' views on education as valued**

Many factors influence girls' views on education. The gender-defined duties that they listed impact negatively on their participation in school. According to Tina, "Our communities expect you as girls to behave in certain way and do only certain kinds of work." (PG3. App. C; P.III). The messages that the media send out, support such stereotypes when advertisements portray women only in traditional roles, thus, perpetuating these stereotypes. Some advertisements portray women as synonymous with household products such as detergent (Foma), soap (Mbuni) and cooking oil (Korie).

The girls are aware that being passive in the classroom is seen as being unprepared to study; but their passivity is dictated by the culture. "If you are a girl, you are supposed to follow what you have been told to do by your parents or elders", says Amina. She goes on to describe how the biology teacher refers to the girls in her class as losers: "The biology teacher tells us we will continue to be losers because we do not perform as boys do... she said this when she was announcing the district zone examination results. She said that, "I don't care; you just bother and annoy me, you are always at the bottom holding the tail". (PG6. App. C; P.IV).

According to Rehema, girls are discouraged and restricted from taking part in certain actions and practices in the community even though they are capable of doing it. This hampers their actions in school. Salome believes that it is possible for girls to perform better in school. However, this can only happen once they are released from all their chores at home such as washing dishes, cleaning the house every day, and preparing meals for their siblings every morning.

Not all teachers are dismissive of girls' abilities. One such teacher is Mrs Suma. Madam Suma tells us her story. She said she struggled to be where she is right now. Her family and community discouraged her saying she would soon get pregnant and not finish school. She tells us that her father did not support her, she motivates us through her stories that we must not give up (PG4. App. C; P.III).

This set of data shows that favouring boys is the norm at home and in school. This is facilitated by cultural and religious practices. However, girls acknowledge the presence of individual teachers who constantly motivate and encourage them to become educated. Such individuals are, however, in the minority.

#### **4.4.3 Parents**

Four parents were interviewed in this study – two females, Fatuma and Hawa, as well as two males, Juma and Habibu. The themes that were explored with these participants were roles that the sexes perform in their community, community involvement in decision-making in education, and the value of education for girls (See Appendix E).

#### **Parents' views on the roles of men and women**

According to Mr. Juma, God created men and women with gender specific purposes. As such, he believed that, –The role of a man is to protect his family and provide them food, while that of women is to bear children and care for the family. It is the responsibilities of both parents to perform roles at home but there are specific roles for women and for men”.

Mrs. Fatuma's observation of her community was that –women in [it] are expected to do certain kinds of jobs for they have been taught and the community expects them to do so.” She qualified this viewpoint as religiously mandated: –The religious teachings of the Quran and the Bible

explain clearly that women have to bear children and man has the duty to protect and take care of his family. They can also do other roles to be performed by men and women”.

It would seem that both Mr. Habibu and Mrs. Hawa were pressured by these community-defined roles. Due to their socialization, both of them expressed discomfort with their own viewpoints about roles for men and women as the following two quotes demonstrate:

Mr. Habibu: –It looks awkward for a man to do women’s roles as it is not acceptable in our community. For instance, a man is the protector of the family; hence, he is not expected to wash dishes”.

Mrs. Hawa: –feel ashamed and irresponsible if my husband is to cook for the family, since he does a great job to provide food for the family”.

What was predictable was that the roles that parents identified for men and for women were similar to those indicated by the teachers and the girl participants.

### **Parents’ views on education as valued**

The views of the parents influenced their decisions on the value of sending daughters to school. The views of the two female parents on the value of girls’ education differed. Mrs. Fatuma, the kiosk owner, felt that guidance in decision-making is very important in the life of an individual, and that it should come from the culture and religion. She expressed a lack of confidence in the ability of the female child to make decisions when she said, –Most of the time female make poor decisions or choices. For instance, girls often seek approval and acceptance at wrong time, wrong places and with wrong people unless they consult a male figure”. She does not consider educating a girl child to be an investment, and stated: –will not send my daughter to secondary school... as long as she can read and write it is enough. She needs to learn morals from her religion of Islam which is the most important for a woman” (PP2. App. E; P.IV).

Although Mrs. Hawa was of the opinion that decisions about the education of children were vested in the family or community since the parents pay the school fees, she also named the

government as an important catalyst. According to Mrs Hawa, —The government has a responsibility in educating girls and could contribute to girls‘ academic achievement by giving awareness to the citizens about the responsibility to educating their children... (*sic*) because it is not an easy task, majority of the people take it as a loophole (*sic*) and give priority to their boys”.

Mrs Hawa, like Mrs Fatuma, was in favour of investing in only basic education for her daughter. However, her reason for this decision was because of negative experiences that girls have in school:

There are many bad things done to our daughters in schools; such as punishments and even sometimes students are suspended from schools. I do not know how the school bodies function; therefore, I would rather allow my daughter to have basic education instead of going further with studies and become more stressed (PP4. App. E; P.IV).

The two male participants, Mr. Habibu and Mr Juma‘s views differed from those of the two females in that they considered the investment as threatening to their cultural and religious norms. The following two excerpts support this statement:

Mr. Juma: —Girls are not expected to study so much, they must study about their Islamic religion about heaven since we will leave this world soon. A woman is not supposed to be going out most of the time, she has to stay home and take care of the family, and she has to respect herself”.

Mr Habibu: —If girls are taken to secondary schools to achieve higher education, they become arrogant, they will not listen to their parents, husbands and elders of the community”.

From the above data, it becomes clear that parents are willing to send their daughters to school because the government asks them to do so. They are willing to invest in their education only as far as the basic school level. Their decisions are influenced by cultural practices as well as religion. Although religious orientation gives weight to the views of parents on their daughters‘ education, they also expressed fear about their physical and emotional security and wellbeing in school. They seem to be protective of their children and conclude that secondary education is not necessary in this sense.

#### **4.5 Gendered Messages from the School Environment**

The present section shows the observational data collected in the school environment. It reports examples that could be considered gendered acts that discriminate against girl learners in the school.

##### **Dressing as a criminal offence**

At 7h30, the bell rings for the formal school day to begin. All the students run to the assembly area. During this time, one of the teachers on duty, with a stick in her hand, stops at the Form Two line and picks out three girls. She asks them to go to the male teacher on duty. She shouts from the back of the line, “...have criminals for you, Mr. X!” The teacher uses her stick to point to the girls and she says, “... This is too short! Did your parents see you before you left your homes?” The male teacher, after speaking to the girls for about five minutes, lets them go to their classrooms.

The female teacher is not happy with the outcome, as I overhear her during break time in the teachers’ staff room complaining that she is not happy with her fellow teacher’s response. She expects him to punish the girls for the way they are dressed. The “crime” that the three girls were guilty of was that their skirts were too short according to the female teacher. The school dress code requires girls’ skirts to be below their knees, and boys’ trousers to be not snug or tight, and their school uniform shirts to be loose and comfortable. Clothing is part of the traditional and religious values in this community. It is frowned upon for girls to expose certain parts of their bodies. In this Form Two class, five girls are allowed to wear longer skirts and white headscarves that match the school shirt (white shirt). I interviewed the teacher the next day to find out why she picked out those girls from the row. She justified her actions by stating that they were inappropriately dressed. The shortness of their skirts showed disrespect to the community. She stated that girls should be dressed to avoid sexually tempting boys and men.

##### **Participation as a gendered experience**

Mention was made in the interviews of the attitude of the teachers, but specifically the Biology teacher’s attitude towards girls, and I wanted to verify this data. I selected the Form Two-A class, and I was granted permission to access the class. I decided to observe the interactional patterns between the teacher and the pupils in this class. He started the lesson by asking

questions about the previous lesson. Most of the boys had their hands up, while the girls were silent and quiet. He responded to their silence by asking all the girl learners to leave his class. He instructed them to run around the block and then come back. The girls complied and left the classroom. When they returned, he asked a couple more questions. They again failed to respond. He then said, “You can keep on growing up here,” and then walked towards the second row of desks to sit on top of a girl’s desk and continued teaching. This action seemed to make the girl uncomfortable. It also elicited non-verbal responses from some of the boys in the class. One of the female students tried to send a non-verbal signal to some girls; the teacher sees and sends her out of the class for the rest of the period.

On another observational session in this class, the teacher repeated his action of sitting on top of this girl’s desk. It was a Biology period at 11:10 a.m. The Biology teacher entered the classroom, and the students stood up to greet him. He responded and walked to the second row to sit on top of the same girl’s desk and began his introduction to the lesson. Again, the girl seemed unsettled; however, the teacher kept on addressing the class. His action did not go unnoticed and seemed to be drawing attention from the students all the time, which suggests that the behaviour was seen as questionable. A couple of boys at the right rear side of the classroom sent non-verbal signals to some of the students in the classroom. He noticed the signals and asked what they were up to, but he did not take any action against them (RT3: App. F). I followed this up with an informal interview with three girls from the class during the break time to find out what their views were on the teacher’s actions and this is what they had to say:

Zubeida: –The male teachers *–ni wasumbufu*” (meaning; male teachers are stubborn). They do a lot of inappropriate stuff you did not see, Madam; he winks to us, which affects our listening mood. We are scared to report on these matters because they will send us to the academic headmaster and we will be suspended. If that teacher is given a warning, he will be pointing at us in the classroom every day. This situation affects my listening”.

Kimbau: –Teachers know what they are doing, I know they study psychology and this subject enables them to understand you. They think they are very clever to judge our understanding”.

Sijali: –Both male teachers and female teachers discuss about our abilities in the staff

room, I have overheard them several times insisting that they only teach those who understand so that they can then teach their friends. The male teachers are so hard on us and we fear them, they give us punishment that is not relevant to the mistakes”.

#### **4.6 Summary of Chapter**

In this chapter, I have presented and analyzed the data that I collected for the study. This was done through semi-structured interviews, focus group interviews and observation. The data was guided by the research question which was, “What constitute teachers’ understanding of practices of girls’ inclusion in a secondary school in Tanzania?” In the next chapter, I will present and discuss the findings of this research study.

## **Chapter 5**

### **Findings and Recommendations**

#### **5.1 Introduction**

Across sub-Saharan Africa, girls' secondary school enrolment rate drop more than 50% when compared to the primary school enrolment. Schools and their teachers reproduce the existing community structure and send a powerful message to students with regard to their intellectual ability, personal traits, and their roles in society. This is done through the actions, practices and reactions of educators. In this study, I have argued that teachers' views on the value of educating girls beyond primary education could influence their retention in school. This study investigates teachers' understanding of the value of girls' access to secondary school education in Tanzania. Secondary school girls and their parents were also interviewed in an attempt to find out how community views influence thinking about girls' access to education.

This study was undertaken within an emancipatory paradigm. Teachers' understandings of girls' inclusion are embedded in structural and historical frameworks. Meaning making was socially constructed by seeking understandings of the meanings teachers made of their actions towards female students. Semi-structured interviews and focus group interviews were used for the primary data collection while observation was used as a secondary method of data collection to explore teachers' perspectives that were observable and that were related to inclusion.

#### **5.2 Understanding the Teachers' Mission as Educators of the Nation**

The mission of the Ministry of Education and Vocational Training (2007) is to educate all Tanzanians to become well educated, knowledgeable, skilled, and culturally mature to handle national and international challenges in various political and socio-economic fields. Furthermore, the government aims to guarantee an appropriate and legal working environment to enable all stakeholders who are eager to provide equal opportunities to all as well as enhance cultural administration. The eight participants, despite having had access to education and having accumulated qualifications, do not seem to value girls' access to education. The views they hold are influenced by their traditional and cultural upbringing, and the way they have been

socialized. The general response of all of the teacher respondents indicated a lack of knowledge about inclusive education and the value of girls' education. It would seem that the knowledge they possess and bring into their teaching practices plays out methodologically, attitudinally, pedagogically and expressively.

My findings show that the teachers do not understand that they contribute to girls' unwillingness to participate or speak up in class. Instead, the views of the teachers on why girl learners do not participate in class were premised on culturally preconceived views that girls from their community are shy, do not want to participate, and avoid contact with the opposite sex. Being in a democratic deliberation period of thought does not seem to affect the thinking of the teachers. This is captured in the responses of the following teachers.

Mr. Daudi claims that, "It is sometimes difficult to help some of the girls because they despise and disrespect male teachers".

In Mr. Sele's view, "Girls are very shy, for example... with Muslim girls in this area, it is difficult to ask them to do certain tasks and activities because their religion does not allow them to do so. Most of the time they are offended by the normal physical contacts with the boys and they end up excluding themselves".

Another teacher, Mr. Bruno, admits that, "provide challenging situations for the girls, if they do not participate in answering the questions which I brainstorm in the classroom; I send them outside to study that topic".

For Ms. Zaina, "Girls do not work hard in schools, they believe that they will get married and someone else (a male) is studying or working hard for them 'tunasomewa.' This is a Kiswahili word literally meaning 'read/study for me'."

The teachers' lack of recognition of that their actions could cause the girls not to participate fully in the classroom, and that their inability to acknowledge their role could be one of the reasons why inclusive education is not part of their teacher's training curriculum and practice as teachers.

### **5.3 Undermining Girls' Privilege to Learn and Right to Participate**

The data reveals the teachers' lack of understanding of how their acts in the classroom contribute to girls' isolation. Though the teachers were from the same community, their pedagogical processes and the decisions on the quality of girls' participation in the school ignored the cultural and religious constraints that some of these girl learners face. In their classrooms, Muslim girls were a particularly vulnerable group. Within this community, such girls are raised to be quiet, respectful and duty-bound - a situation which teachers are aware of. Girls are aught about the joys of marriage and motherhood, and they are brought up to keep their husbands happy. They are expected to be loving, compassionate, caring, nurturing and sympathetic, while remaining sexy and beautiful. However, in class, teachers act towards girls in contradictory ways through the messages that they convey to these girls.

As my observation notes reflect, learners were segregated by sex. Boy learners dominated classroom attention while girl learners were mostly treated as invisible. However, when teachers asked questions, they expected girl learners to compete with boys vocally. When girls kept quiet, they were punished by being sent out of the classroom or by being told that they would not make progress because they are lazy. Furthermore, instead of individual punishment being meted out, all girls were often subjected to punishment. Being chased from the classroom and being commanded to run around the block a few times were experienced as humiliating, intimidating and discomforting by these girls.

Girls' isolation in the classroom was also advanced through being singled out by some male teachers, the Biology teacher, in particular. His seeking out the desk of one girl in the class to sit on drew a lot of attention from her classmates of both sexes. This particular teacher's repeated action can be interpreted as dishonourable and disrespecting to girls. This stereotype can prove harmful to girls as it can suppress individual expression and creativity, as well as hinder personal and professional growth in the learning environment. The non-verbal actions used by teachers were suppressive, demoralizing, discouraging and judgmental as far as girls' education is concerned.

According to Booth, Kari and Stomstad (2003), for teachers to encourage students, they are to have a positive view of the differences represented in classrooms and girls should not feel threatened. Their negative behaviours alienated girls and influenced their learning negatively.

#### **5.4 Insensitivity to Religious Restrictions on Girls' Educational Participation**

Religion is part of the everyday life of the participants in this study. The participating teachers confirmed that religion guides community members to act in appropriate ways. This is a patriarchal society in which men have more power and are more privileged than women. The community's religious and cultural values are reflected in the teachers' perception of the female child's education. How the teachers are socialized definitely impedes their decisions and their practices. This finding is supported by feminist literature that speaks of the substantial influence of religion and gender on the creation and maintenance of gender roles in social units such as schools.

Streitmatter (1994:33) underlines this point when she says, "some religions have underscored the superiority of males and the inferiority of females". Teachers' actions in classroom activities showed that they abided by the religious or cultural norms concerning restrictions on physical contact between girls and boys in classrooms. They stated that they adhered to this to pacify parents that their value system was being respected. However, by abiding by the strict separation of the sexes, teachers are not able to challenge constructively the stereotypical community norms and values held against girls that contribute to the restriction on girls' freedom or independence.

The religious norms were found to hinder girls' participation in certain types of educational activities. Some of the curricular activities did not take into consideration these religious constraints. Physical education is an example of this. The physical education curriculum required girls to perform certain rigorous physical activities that required them to wear sports gear, rather than their school attire, which was inappropriate for such exercises. The girls are often too shy to engage in these activities for fear of revealing their some parts of their bodies.

The teachers' insensitivity to the reasons for their refusal to participate in certain physical education activities served to isolate certain girls more than others. Thijs and Verkuyten (2009) point out that students' engagement entails behavioural, emotional and cognitive involvement in academic activities. The classroom environment plays a crucial part and teachers are the important agents. My findings suggest that the teachers did not even consider other ways and options that would facilitate the girls' participation. It was clear that the methodologies they used and applied in class did not take cognizance of gendered cultural and religious constraints to participation.

## **5.5 Inadequate Teachers' Training in Cognition and Learning in Girl Child Education**

Teachers' education is fundamental to teachers' practice (David and Sumara, 1997). Participating teachers in this research reveal that teachers do not have full understanding of the importance of cognition and girls' education. First, recognizing the importance of girls' cognitive functions and their uniqueness influences learning and optimizes girls' brain potential. Lack of understanding in this direction hampers girls' ability to learn effectively (Cilliers and Kilpin, 2003). In this study, teachers displayed inadequate understanding of this phenomenon. Thus, the educators are to acknowledge and respect the uniqueness of every girl. Realizing that every girl is different from the other especially in the ways in which they learn and perceive the world, and translate their learning experiences. Thus, girls' growth and development and the cognitive potential and differences in temperament and culture may affect how a girl learns and how the teacher organizes his or her teaching in order to maximize the potential in individual girl learner and appreciate her uniqueness.

The educator needs to recognize the girls' ever-changing interwovenness in all dimensions which equally create an impact in cognitive function of the girls. The girl's relationship with and interdependence on the environment and other social-cultural units in which the girl belongs affect the way the girl as a learner perceives learning and actively involves herself in the learning atmosphere. This enables the educator to have background knowledge of the learner in order to plan and facilitate learning appropriately (Cilliers and Kilpin, 2003). The educator needs to understand that a girl, as a learner, can change and develop. This implies that the learner is not

static, given time, space and proper direction can learn change and improve in their learning abilities. Moreover, as the learner develops, so does her brain development. Hence, the teachers' planning and facilitation may help improve the learner's perception and change. This involves the teacher's motivation of the learner to help the learner maximize her potential.

Every girl is more than what the educator or the girl herself can perceive. This nullifies the tendencies that the educators use in labelling girls, based on their own observations. A girl has a self-image that the educator needs to recognize in order to build her up and not to break the girl's morale in learning. The educator, therefore, is there to help build a positive self-image of every girl because this helps in boosting the girl's cognitive development. A stressed girl cannot learn well. Negative self-image breeds stress and a stressed brain limits learning. Every girl has relatively unlimited potential. This implies that every educator is to endeavour to bring out and trigger the potential within each learner by helping the learners to make use of their brain potential. Every child can learn. Therefore, every educator is to optimize brain functioning by organizing relaxed and enjoyable learning experiences free from threat and fear. Teachers understanding of this notion would in turn enable them to treat girls' education with much importance just as boys (Cilliers and Kilpin, 2003).

## **5.6 Influence of Teachers' Roles as Community Members on Girls' Participation Skills**

The data reflects the influence of teachers' roles as men and women in the community as well as teachers' reaction to girls. I observed a lack of communication on the part of the teachers which influenced their rapport with the girls. Sorting out girls' problems resulted in tension and frustration among teachers. The female teacher on duty did not give feedback as to why the girls were not punished. Another type of frustration which arose was when girls reported male teachers' behaviours towards them to the school administration. The male teacher carried his frustration into the classroom where he pointed fingers at the girls who reported the matter, and this instilled fear in the girls in such a way that they would rather keep the molestation to themselves than report it. In addition, some of the girls retreat and feel negative about schooling, seeing it as being handled by some male teachers (see Chapter 4).

Furthermore, teachers' reactions and practices can be linked to the kind of attitudes that teachers displayed in educating girls. Teachers seemed to stereotype girls in school attributing their lack of participation to their shyness, and blamed girls for the lack progress in their education.

Mrs. Tekla confirms this when she says that, "Girls themselves are barriers to their own academic development; they do not work hard".

Mrs. Suma emphasizes that, "Some of the girls see themselves as not smart as boys and they always sit behind (*sic*). Sometimes in my class, if a girl does well in academics, very enthusiastic and challenges boys, the boys regard her as disrespectful to them".

Mr. Haji acknowledges the importance of girls' education but does not see it as his responsibility to encourage and promote it. He believes that parents and government are the main change agents and not he. He says, "It is important to encourage girls to study hard and pursue with further education. This is the task of the parents, communities, government and religious leaders".

It is clear that, in theory, Tanzania is aware of the significance of an equal gender environment. A framework in which all education providers are responsible for providing equal learning environment regarding gender is clearly stated in the constitution and basic policies. Non-governmental organizations have also been in the frontline of raising awareness and bringing the matter to the government's attention (Mbillyi, 2000). It is therefore the role of the teacher as an agent in implementing educational policies to instil this in their practice in the school environment.

## **5.7 Inappropriate Non-verbal Language and Indicator of Teachers' Perception of Girls' Education**

The use of non-verbal language in communication in the classroom was observed; however, boys only applied this during the lesson. When a girl attempted to do the same, she was spotted and sent out of the classroom immediately for the rest of the period. However, the male teacher did not realize the bias in the way he acted towards these two genders. The teacher's body language

in the classroom did not seem to appear professional, for instance, in the case which one of the teachers winked his eyes to the girls during a class lesson.

### **5.8 Media Influence on Teachers' Perception of Girls' Education**

The role of the media is to inform and educate the public and to enable people to understand and reflect on the world. Thus, they play a crucial role in shaping public consciousness and public policy. As mentioned by the participants, local plays and adverts colourfully broadcast different gender roles. Women's traditional gender roles are represented in the advertisement of most of the household cleaning agents, (detergents, bath soaps, and cooking oil) which indicates that they are the major consumers of those products. The classroom actions of the teachers, who are a part of the community, typically represented these depictions. The teachers assumed that girls were not good enough in the classroom; therefore, they ignored them and did not take initiative to support and give them opportunities to participate in the classrooms.

### **5.9 Community's Understanding of the Value of Education and Teachers' Actions and Practices**

My interviews with parents from the school community revealed the view on girls' education. Parents saw the importance of education but they considered it would not be necessary for girls to proceed because it would not be beneficial to the parents, and could lead to stubbornness in girls and irresponsible attitude towards their specified traditional roles. Furthermore, they saw education as humiliating to girls because of punishment and instead stressed the importance of religious education vis-à-vis schooling. Teachers' action indicated their belief in not deviating from the traditional roles taught by the elders. They do not realize that, as respected figures in the society, their professional role as guardians is submerged in the accepted and expected religious norms and values.

### **5.10 Concluding Remarks**

According to Hinton (2000), stereotypes are psychological constructs. Developing and implementing strategies that promote social justice are not always straightforward when there is an evident tension between individuals while retaining an awareness of and responsibility to

collective concerns (Francis and Skelton, 2001:193). Teaching inclusively respects students' circumstances, talents and experiences and seeks to enlist them in constructing knowledge. According to Kosnik and Beck (2009), a close teacher-student relationship is basic to all other aspects of a sound vision of teaching. Engaging students and integrating learning depend on the teacher's knowledge of students' individual interests, abilities and needs. A caring and respectful relationship with each student produces a positive atmosphere in the classroom.

In this study, teachers unfairly treated girls based on what the community regards as accepted norms, values, customs, and expected characteristics to be reflected by girls. Teachers could have considered the impact of the deprivation they put girls through and their rights to access the best education. It is further revealed that teachers had limited understanding of the concept of inclusion since their actions and reactions towards girls appeared to be outrageous and intimidating.

Again, the participants have revealed some common grounds on gender and inclusive education. The study focused on teachers' understanding of girls' inclusions as well as challenges and experiences of girls who are marginalized in social issues, education being one of them. The researcher observed that teachers contribute to the challenges which girls face in the academic context. The research findings reflect the gender stereotypes that prevail in the various communities and secondary schools in Tanzania. In addition, teachers are not fully aware of inclusive education, and they lack strategies to assist girls in the classroom situation and school environment. Teachers have the basic knowledge of the government's educational policies, which insist on inclusive education, but the policies are difficult to implement, and they are handed to teachers through the Ministry of Education and Vocational Training without proper training.

This study lists the following as influential factors that hinder inclusion:

- (1) The social and religious positions of the parents and teachers as well as the geographical location of the community seem to be the major cause of the limited intra-gender differences that exist within the area of study and other parts of the country.
- (2) The study of teachers' understanding of inclusion in secondary school education indicated that limited understanding in the area of the study. Teachers demonstrated

limited understanding of the definition of inclusive education and its application in schools.

Based on these findings, it is clear that girls' education requires much attention. The study reflects the views of the teachers, parents and students from a peri-urban community of the coastal region of Tanzania whose residents observe their traditions, customs, taboos, cultures and majority of them practice Islamic religion which is a significant source of gender socialization. It is used as an instrument in defence of patriarchy; it discriminates against women. Christian and Islamic religious' laws give central place to paternalistic interpretation of women's appropriate roles and socio-political arrangement of the society (Anderson and Taylor, 2004).

The study also found that structures and interactions in religion are hierarchically pronounced; men have always dominated the respective proceedings, teachings, and laws resulting in disadvantaging and marginalizing (Anderson and Taylor, 2004; Al-Barwani, 1998).

In the community, religion is a sensitive issue in the everyday life of the Tanzanian teacher whose religious values and attitudes permeate the classroom in that he/she unconsciously practices these values and attitudes when teaching.

### **5.11 Recommendations for Further Research**

Recommendations at this level will be generic to the research findings. In pursuit of better education of girls in Tanzania, further research could focus on:

1. The possibilities of gender sensitive and inclusive education in various secondary schools in Tanzania in order to improve girl child education in the country.
2. The role of the community and teachers in gender and inclusive education, and how training methods for the teachers, could empower girls in schools.
3. Religion and culture, and their relationships and influence on education in the Tanzanian education system.

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## **Appendix A:** **Invitation Letter**

Haile Selasie Road 64/67,  
Oyster-bay,  
P. O. Box 62346,  
Dar es Salaam,  
Tanzania

Dear...

Greetings

You are hereby requested to participate in a research project that is undertaken as requirement for a Master's degree (Educational Support) through the University of Stellenbosch, Republic of South Africa.

The title of the dissertation is: **Teachers' Understandings of Girls' Inclusion in a Tanzanian Secondary School.**

The purpose of this study is to gain insight into teachers' understanding of girls' inclusion in Tanzanian secondary schools as well as understanding the extent to which teachers in this context practice inclusion. The research activities will be conducted through one-on-one interviews. Participation in this study is voluntary and you may withdraw at any time. You are assured that all the information that will be obtained from the participants during the interviews will be anonymously handled and treated as strictly confidential.

In addition to this, the research report will not include your name; instead, it will only have pseudonyms which will be for purposes of protecting your identity to ensure the confidentiality of the sensitive information and data. All ethical obligations and consideration will also be adhered to.

The estimated duration for each interview will be 45-60 minutes.

Please do not hesitate to provide any additional information if needed regarding this study. For further questions and queries, please contact the supervisor of this research:

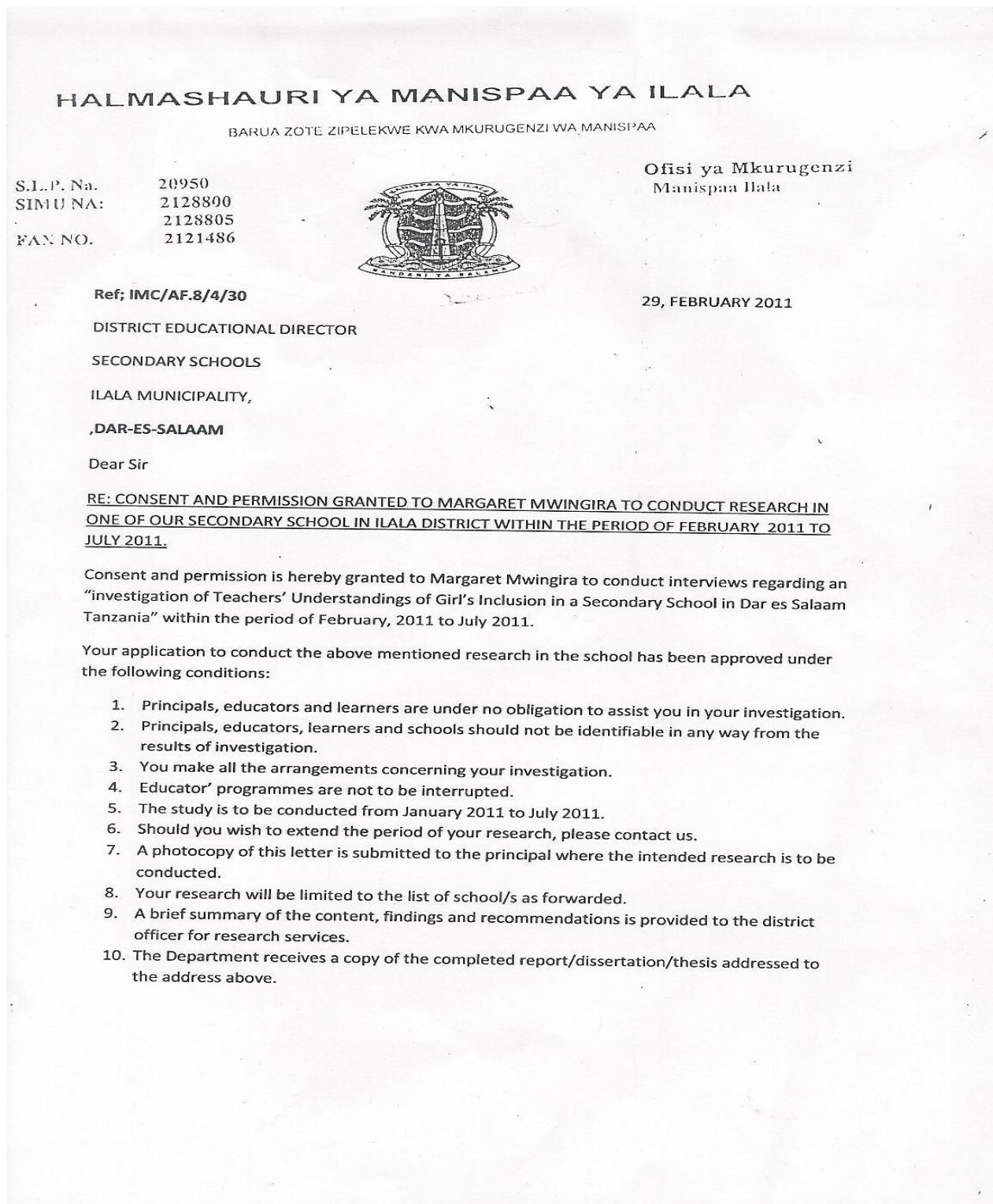
Prof. Doria Daniels,  
Department of Educational Psychology,  
Stellenbosch University,  
Private Bag, X1  
Matieland, South Africa

Yours sincerely,

Margaret P. Mwingira

## Appendix B

### Permission Letter



Wish you success in your research.

Kind regards,



Gedeon Katalambula

**For. DIRECTOR ILALA MUNINCIPALITY COUNCIL**

Cc; Margaret Mwingira (student)

## Appendix C

### Interview Guide (for Teachers)



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#### **Theme I – Personal Data**

1. Name of Participant (or Code Name) \_\_\_\_\_

2. Name of the School \_\_\_\_\_

3. Age \_\_\_\_\_ 4. Gender (male/female) \_\_\_\_\_

(b). Number of years taught .....

4. Occupation (put ✓ where applicable) Teacher \_\_\_\_\_ Student \_\_\_\_\_

5. Highest level of Education attained \_\_\_\_\_

6. How many children are in your family: Girls \_\_\_\_\_ Boys \_\_\_\_\_

7. How many children in your family have attained:

(a) Secondary School Education and above— Boys \_\_\_\_\_ Girls \_\_\_\_\_

(b) Primary and Secondary School Education— Boys \_\_\_\_\_ Girls \_\_\_\_\_

(c) Primary School Education only— Boys \_\_\_\_\_ Girls \_\_\_\_\_

## **Theme II – Gender Issues**

1. What roles do men play in your community?
2. If you were to describe the roles of women in your community what would they be? Please give examples.
  
- 3a. Why do you think only women do these jobs?
  
- 3b. Are there roles that both women and men perform?
  
- 4a. .If a woman was to do one of the jobs that men do, what would be the criticisms /comments?  
(Ask about the jobs that they claim only men do)
  
- 4b. If a man was to do one of the jobs that women do, what would be the criticisms /comments?  
(Ask about the jobs that they claim only women do)
  
- 5a How would these gender defined roles influence the decisions that girls make?
  
- 5b. What general influential factors in your community perpetuate **what** girls are?
  
6. What general influential factors in your community perpetuate **who** girls are?
  
7. How do the influential factors mentioned above have an impact on their participation and academic performance in school?

## **Part III – Education and Communication**

Next, I would like to ask about decision-making.

- 1a. Describe your community's involvement in decisions on education.

- 1b. Who are the people on school boards?
- 1c. How are decisions taken?
2. If girls stay away from school, what would be the school's decision/what is done about it?
3. What is your view on educating a girl?
4. What challenges do families in the community face when girls go to school?
5. Are there benefits of sending girls to school? If so, what are they?
6. As a community member, what do you consider the major constraints that prohibit people from encouraging girls to stay in school?

#### **Part IV – Girls and Education [for all participants]**

1. Is education a priority for you? Why? (Ask for the reasons why she is attending school).
2. Is this a priority in your community? Why do you say so? Probe
3. Is there a difference in how girls and boys are treated in class? (Wait for an answer)
  - Give me examples of these
  - Why do you think this happens?
4. What has been your experience with female teachers in terms of encouragement? Tell me about it.  
Can you give me an example(s) of how they encourage/discourage students?
5. Is it important for girls to stay in school?

6. To what do you attribute the attrition rate of girls in the secondary school?
7. How could girls be encouraged to stay in school?

**Part V – Teachers and Inclusion (Questions to be posed to teachers only)**

1. What do you understand by the term inclusion/inclusive education?
2. How do you ensure that everyone in the classroom participates?
3. What strategies do you apply to ensure that all your students participate?
4. Are girls different to interact with from boys? If so how?
5. What are the challenges of educating girls at the secondary school level?
6. Is it important for you encourage girls to stay? (Stay where? At home/school?)

## **Appendix D**

### **Interview Guide (for Girls)**

#### **THEME I – PERSONAL DATA**

1. Name of Participant (or Code Name) \_\_\_\_\_

2. Name of the School \_\_\_\_\_

3. Age \_\_\_\_\_ 4. Gender (male/female) \_\_\_\_\_

4. Occupation

5. Grade/Form \_\_\_\_\_

6. How many children are in your family— Girls \_\_\_\_\_ Boys \_\_\_\_\_

7. How many children in your family have attained:

(a) Secondary School Education and above— Boys \_\_\_\_\_ Girls \_\_\_\_\_

(b) Primary and Secondary School Education— Boys \_\_\_\_\_ Girls \_\_\_\_\_

(c) Primary School Education only— Boys \_\_\_\_\_ Girls \_\_\_\_\_

#### **Theme II – Gender Issues**

1. What roles do men play in your community?

2. If you were to describe the roles of women in your community, what would they be? Please give examples.

3a. Why do you think only women do these jobs?

3b. Are there roles that both women and men perform?

4a. If a woman was to do one of the jobs that men do, what would be the criticisms /comments?  
(Ask about the jobs that they claim only men do)

4b. If a man was to do one of the jobs that women do, what would be the criticisms /comments?  
(Ask about the jobs that they claim only women do)

5a How would these gender defined roles influence the decisions that girls make?

5b. What are the general influential factors in your community that perpetuate **what** girls are?

6. What are the general influential factors in your community that perpetuate **who** girls are?

7. How do the influential factors mentioned above have an impact on their participation and academic performance in school?

### **Part III – Education and Communication**

Next, I would like to ask about decision-making.

1a. Describe your community's involvement in decisions on education.

1b. Who are the people on school boards?

1c. How are decisions taken?

2. If girls stay away from school, what would be the school's decision/what is done about it?

3. What is your view on educating a girl?

4. What challenges do families in the community face when girls go to school?
5. Are there benefits of sending girls to school? If so, what are they?
6. As a community member, what do you consider the major constraints that prohibit people from encouraging girls to stay in school?

#### **Part IV – Girls and Education [for all participants]**

1. Is education a priority for you? Why? (Ask for the reasons why she is attending school).
2. Is this a priority in your community? Why do you say so? Probe
3. Is there a difference in how girls and boys are treated in class? (Wait for an answer)
  - Give me examples of these
  - Why do you think this happens?
4. What has been your experience with female teachers in terms of encouragement? Tell me about it.  
Can you give me an example(s) of how they encourage/discourage students?
5. Is it important for girls to stay in school?
6. To what do you attribute the attrition rate of girls in the secondary school?
7. How could girls be encouraged to stay in school?

## **Appendix E**

### **Interview Guide (for Parents)**

#### **THEME I – PERSONAL DATA**

1. Name of Participant (or Code Name) \_\_\_\_\_

2. Name of Street/Area you live \_\_\_\_\_

3. Age \_\_\_\_\_ 4. Gender (male/female) \_\_\_\_\_

4. Occupation \_\_\_\_\_

5. Highest level of Education attained \_\_\_\_\_

6. How many children are in your family— Girls \_\_\_\_\_ Boys \_\_\_\_\_

7. How many children in your family have attained:

(a) Secondary School Education and above— Boys \_\_\_\_\_ Girls \_\_\_\_\_

(b) Primary and Secondary School Education— Boys \_\_\_\_\_ Girls \_\_\_\_\_

(c) Primary School Education only— Boys \_\_\_\_\_ Girls \_\_\_\_\_

#### **Theme II – Gender Issues**

1. What roles do men play in your community?

2. If you were to describe the roles of women in your community, what would they be? Please give examples.

3a. Why do you think only women do these jobs?

3b. Are there roles that both women and men perform?

4a .If a woman was to do one of the jobs that men do, what would be the criticisms /comments?  
(Ask about the jobs that they said only men do)

4b. If a man was to do one of the jobs that women do, what would be the criticisms /comments?  
(Ask about the jobs that they said only women do)

5a. How would these gender defined roles influence the decisions that girls make?

5b. What are the general influential factors in your community that perpetuate **what** girls are?

6. What are the general influential factors in your community that perpetuate **who** girls are?

7. How do the influential factors mentioned above have an impact on their participation and academic performance in school?

### **Part III – Education and Communication**

Next, I would like to ask about decision-making.

1a. Describe your community’s involvement in decisions on education.

1b. Who are the people on school boards?

1c. How are decisions taken?

2. If girls stay away from school, what would be the school’s decision/what is done about it?

3. What is your view on educating a girl?

4. What challenges do families in the community face when girls go to school?

5. Are there benefits of sending girls to school? If so, what are they?
6. As a community member, what do you consider the major constraints that prohibit people from encouraging girls to stay in school?

#### **Part IV – Girls and Education [for all participants]**

1. Is education a priority for you? Why? (Ask for the reasons why she is attending school)
2. Is this a priority in your community? Why do you say so? Probe
3. Is there a difference in how girls and boys are treated in class? (Wait for an answer)
  - Give me examples of these
  - Why do you think this happens?
4. What has been your experience with female teachers in terms of encouragement? Tell me about it.  
Can you give me an example(s) of how they encourage/discourage students?
5. Is it important for girls to stay in school?
6. To what do you attribute the attrition rate of girls in the secondary school?
7. How could girls be encouraged to stay in school?

## **Appendix F**

### **Aspects of Observation**

The following aspects were considered during the observation:

- Dress code
- Speech
- Behaviour
- Interactions among students
- Interactions between students and teachers
- Gender attributions that prevail in the school compound and classrooms
- How teachers and students communicated gender expectations
- Ways in which girls in the school and classrooms conform to these expectations
- Ways in which girls in the school and classrooms contest these expectations
- Ways in which girls benefit from various gender expectations
- The limitations of girls by these expectations
- Roles of girls in the classroom and school environment

## **Appendix G**

### **Focus Group Interview Guide**

1. What comes to your mind when you hear the word inclusion?
2. What does inclusive education mean to you?
3. When was the first time you heard of inclusive education?
4. What do teachers do to make sure that students are part of the classroom?
5. What do teachers do to ensure that girls participate in the classroom and in the school?
6. What is the best way for teachers to ensure girls' participation?
7. In what ways are girls different to interact with boys? Why?
8. What are the major issues that make girls participate in the classroom?
9. What are the major factors that discourage girls' participation in the classroom and in the school in general?



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25 August 2011

Tel.: 021 - 808-9183  
Enquiries: Sidney Engelbrecht  
Email: sidney@sun.ac.za

Reference No. 510/2011

Ms MP Mwingira  
Department of Educational Psychology  
University of Stellenbosch  
**STELLENBOSCH**  
7602

Ms MP Mwingira

#### LETTER OF ETHICS CLEARANCE

With regard to your application, I would like to inform you that the project, *Teachers understanding of girls inclusion into secondary school*, has been approved on condition that:

1. The researcher/s remain within the procedures and protocols indicated in the proposal;
2. The researcher/s stay within the boundaries of applicable national legislation, institutional guidelines, and applicable standards of scientific rigor that are followed within this field of study and that; and
3. Any substantive changes to this research project should be brought to the attention of the Ethics Committee with a view to obtain ethical clearance for it.
4. This ethics clearance is valid for one year from 25 August 2011 to 24 August 2012.

The Research Ethics Committee has taken note of the fact that the application for ethics approval was submitted after the fieldwork for the study was completed. Having considered the circumstances that led to this situation, taking into account the information that was provided in the application form and the research proposal, as well as the manner in which the fieldwork was conducted, the Research Ethics Committee is satisfied that there are no outstanding ethical issues pertaining to this research that should receive attention.

We wish you success with your research activities.

Best regards

  
Engelbrecht.  
**MR SF ENGELBRECHT**

Secretary: Research Ethics Committee: Human Research (Humaniora)  
Registered with the National Health Research Ethics Council (NHREC): REC-050411-032



