

**EXPLORING THE USE OF GENDER-ATYPICAL KISWAHILI
CHILDREN'S STORIES TO ADDRESS GENDER STEREOTYPING AMONG
LEARNERS IN A SELECTED PRIMARY SCHOOL IN TRANS-NZOIA
COUNTY, KENYA**

BY

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DECLARATION

Declaration by Candidate

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DEDICATION

In memory of my beloved father, Ekiru Ekaran Holi.

Ejok noi apa kotere aikoku a kidwang' ebari ang'ibaren. Toper eekisil.

(Thank you father for teaching me that education has more value than cattle. Rest in
eternal peace)

and

To my lovely mother, Paulina Akai.

*Iyong Itio. Niianang'ayong erai kotere nga'akilipasinei konn, ang'arasit konn ka
ng'itatam konn. Irai yong' akaruon kang'.*

(I have reached where I am today because of your prayers, support and
encouragement. You are my heroine)

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ABSTRACT

Children's literature affects a child's socialization process, including the shaping of their gender roles. Despite this fact, educators still provide children with books that propagate gender stereotyping. Previous studies have demonstrated that exposure of children to gender stereotypic books will influence them to conform to gender stereotyped roles and behaviors that could even transcend to their adulthood. Hence, it is due to this fact that the study explored how gender atypical Kiswahili children's stories could be used to address gender stereotyping among learners. The study explores how learners construct gender roles, gender plays and gender traits when exposed to gender atypical Kiswahili children's stories. Bandura's (1977) social learning theory formed the theoretical and conceptual framework on which the study was underpinned. The study adopted participatory visual methodologies design. Data was generated using drawings with standard three pupils from a purposively selected school. The findings of this study revealed that when learners were exposed to gender-atypical Kiswahili children's stories, more girls compared to boys changed from constructing gender stereotyped roles and traits to gender-atypical roles and traits. However, most boys and girls conformed to gender stereotyped plays even after being exposed to gender-atypical Kiswahili children's stories. The findings also revealed that even though some participants conformed to gender stereotyped roles, play and traits, there was change in their perspectives to adopt gender-atypical roles, plays and traits. This study therefore suggests that exposure of children to gender-atypical Kiswahili children's stories could address gender stereotyping during their early stages of socialization. The study recommends that the curriculum should incorporate the use of gender atypical Kiswahili children's stories so as to enable children construct the gender roles, plays and traits in a neutral and non-sexist manner. The study also recommends the infusion of gender education in teachers training education to equip in-service teachers with skills on gender treatment during reading lessons. Lastly the study recommends that the education policy should be restructured to formulate more intervention strategies to eradicate gender stereotypes and promote gender equality. This will enable children to unravel their potential without fear of discrimination based on their Gender identities.

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ACRONYMS AND ABBREVIATIONS

ECDE:	Early Childhood Development Education
EIGE:	European Institute for Gender Equality
GA:	Gender atypical
GS:	Gender-stereotyping
ILO:	International Labor Organization.
MoE:	Ministry of Education
NACOSTI:	National Commission for Science, Technology & Innovation
NGO(s):	Non-Governmental Organization(s)
UNESCO:	United Nations Educational, Scientific and Cultural Organization
UNICEF:	United Nations International Children's Fund
USA:	United States of America
USAID:	United States of America Agency of International Development
WHO:	World Health Organization

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.0 Introduction

This chapter presents the background to this study, the statement of the problem, the purpose of the study, the research objectives, research questions, significance of the study, justification, limitation, assumptions of the study, scope of the study, theoretical frame work, conceptual frame work and operational definition of key terms.

1.1 Background

Books play a significant role in the socialization process of a child. This is because, like other human beings, children acquire a lot of knowledge from books which enable them to form certain patterns of behaviors, perceptions, thinking and beliefs. Fox (1993) says that everything human beings read, construct them and make them who they are, enabling them to present the image of themselves as girls and women and as boys and men. Mpesha (2007; 1996) and Mbuthia (2018) also affirm that children's literature is not just a record of social events but also an instrument for socialization. A number of researches have shown that the reading culture and skills are significant to the child's cognitive development.

Singh (1998) argues that apart from being a significant resource for developing language skills among children, children's books play an important part in transmitting societal culture to children. Gender roles are an important part of this culture. Children's literature affects a child's socialization process including the shaping of their gender roles (Onyango, 2006). How genders are portrayed in children's books contributes to the images children develop of their own role and that of their gender in society.

However even with the great responsibility bestowed on books of socializing learners, most of the authors of children's books seem not to take into consideration the impact of these books on children. Most of these books, especially children's stories have been written in a manner that perpetuate gender-stereotyping.

Researchers as early as 1972 in the United States were revealing that there was underrepresentation of women in children's books and were most often depicted in stereotypical sex roles (Weitzman, Eifler, Hokada, & Ross, 1972). Pre-school literature is one of the academic field that has been gender biased in the U.S. for many decades (Floyd, 2012). Many children's books in US portray male and female characters in a stereotypical manner, which depicts the existence of gender differences among them. In comparison with other developed countries like Norway, that have been scoring disparately in gender equity reports, US has been consistently performing badly on the Global Gender Gap Report (Hausmann, 2009). The report indicated that gender stereotyping between males and females exist more in US than in Norway. However due to interventions, modern U.S has reported less bias in children's literature unlike in 1970's (Gooden & Gooden, 2001).

In Norway, Action Plan for Gender Equity (2008) was formulated to curb gender-stereotyping that had persisted for a long time in the kindergartens. The idea behind the formulation of this action plan was to ensure that kindergartens and basic education promote the development of a society where everybody has the opportunity to use his/her interests and abilities regardless of gender. Floyd (2012) pointed out the need to promote gender equity in early education, in reference to the position of the "Gender Equality in the Kindergartens" (2006). This is what she says:

“Preschools must remain places where boys and girls have the same opportunities to participate in activities and work together. Early education should focus these activities on preparing young children to live in a society that is based on gender equality and avoid stereotyping children based on gender expectations” (Floyd, 2012, p.8).

In Africa, gender-stereotyping is one of the dominant issues in most of African society. This is as a result of African cultures which have rigid conceptions of gender roles and identities. A research that was done as early as 1980s by Albert and Porter (1986) which was on comparison of Children's Gender Role Stereotypes of the United States and South Africa revealed that, South African children portrayed gender stereotype roles to a larger degree than U.S. children. An age/ sex relations effect was also observed within and between the children from the two countries. It was also noted that, age is one the factors that accelerated the increase in gender-stereotyping among South African children as well as their counterparts in US. This suggests that age in children influences their conformability to gender-stereotypes. In other words, children who are older show higher subscription to GS than those who are young.

According to Ezenwa-Ohaeto (2015), most communities in Africa practice patriarchy system which extols male authority, domination and supremacy over the females in all dimensions. Patriarchy is used to nurture and socialize children in their various homes, in regard to their sexes not based on the fact they are humans that deserve equal treatment and opportunities. This is aimed to prepare them quite in time for various roles they are expected to play as adults.

A study conducted by Brugeilles and Cromer (2009) on gender treatment in books used in African schools revealed that, gender stereotyping is propagated to a greater

extent by textbooks. The study explored textbooks used in Togo and Cameroon. The findings revealed that there were unequal representation male and female characters in textbooks. For instance male characters were substantially overrepresented compared to female characters especially in textbooks used to teach Mathematics. In Cameroon textbooks, male characters were 67.6% while in Togo they were 76.4%. This study therefore suggested that authors of these books preferred to use male characters to teach Mathematics than female characters. This can post a message to learners who use these books that, Mathematics is stereotypically a masculine subject rather than feminine subject. Hence, Miller (2013) warns that if this depiction persists, textbooks are likely to make girls less interested in learning Mathematics.

The above study also revealed how African countries have not put attention to address gender stereotyping that is becoming dominant especially in the education sector. However, Nhundu (2007) points out that, Zimbabwe is one of the countries in Africa that has shown great concern in addressing gender stereotyping. Zimbabwe has established Gender Equity Initiatives (GEI) to address gender stereotyping. This initiative was established in 1995, after the fourth world conference on women in Beijing. Zimbabwe formulated a policy on gender equity and established a gender dedicated ministry to empower who were perceived vulnerable due to gender inequality that was being perpetuated in all spheres of influence. The Government of Zimbabwe also established Education act that promoted gender equity in education system. This act advocated for formal and gradual integration of gender education in the curricula and also teacher education. The MoE introduced the Gender Equity in Education Initiative (GEEI) to eradicate gender disparities in education. Through GEEI, Role Model Reader Project (RMRP) was established. The purpose of this project was to mitigate traditional gender role stereotyping using children's books to

encourage girls in primary schools to develop positive non-stereotypical career aspirations.

Kenya is one of the countries in East African community that has been and still has unequal representation of gender in almost all spheres of influence. The male gender has always been considered superior, while the female gender inferior (Onyango, 2006). This has prompted the society to perpetuate male and female gender in a stereotypical manner (Wanjari, 2006). For instance in schools, Agingu (2018) points out that gender stereotyping exist in students' choice and preference of subjects taught. Majority of girls believe that sciences are traditionally meant for boys, while boys believe that languages and arts subjects are meant for girls. The implication of this has been low enrolment of girls in courses and careers linked to science, technology and innovation compared to boys. One factor that is attributed to this choice for subjects, roles and careers among boys and girls is the preparation each culture gives to its children. For example, most cultures would provide toys of cars, guns, balls etc. for boys to play with. This prepares the boys for their future roles and career in science, technology and innovation (Hafner-Burton & Pollack, 2002). Girls are provided with baby toys and dolls; thus, preparing them for house work and motherhood roles. At secondary education level therefore most girls would choose subjects like Home Science, Geography, Christian Religious Education, and Languages. Girls would build interest in careers leading to the care of the family (Mwaba, 1992; Mosley, 2004). It is however observed that, girls who get good female role models may be motivated to take Science subjects (Salisbury & Riddell, 2000).

Children's literature has been greatly used to propagate the above gender stereotyping among children. Numerous studies analyzing children's literature have found out that gender-stereotyping exists in children's literature (Temple, 1993; Simpson &

Masland, 1993; Rudman, 1995; Ernst, 1995; Manjar, 1998; Lowther, 2014; Toys, 2014; Maria, 2014). McCabe, Fairchild, Grauerholz, Pescosolido and Tope (2011) for instance in their study found out that, children books that were published between 1900-2000 exhibited gender-stereotyping in which 57% were dominated by male characters while only 7.5% being dominated by female characters. The above studies have shown that gender-stereotyping is portrayed in those children's books in: content, language, illustration, characterization and gender role. Similar findings have been found in Kiswahili children's literature, where scholarly studies have also shown that gender-stereotyping also exists in Kiswahili children's literature especially Kiswahili children's stories (Onyango, 2007; Matundura, 2007).

When children are exposed to the stereotypical notions and behaviors at an early stage, they tend to conform to them (Leaper, 2000). The situation is even worse when children are exposed to negative stereotypes as it will hinder and adversely affect their learning process (Ambady, Shih, Kim, & Pittinsky, 2001; Neuville & Croizet, 2007; Mutunda, 2009). Miricho and Mbuthia (2017) observe that, most of children stories are written on the basis of creative work than critical work; resulting to production of many children stories, where the focus has been entertainment rather than the impact on the depiction of various characters on the intended audience. In their opinion, they argue that if the depiction continues for a very long time, it might have an adverse impact in the readers because boys will emulate male characters in the stories, while girls will emulate female characters in the stories; thereby adopting the bad behaviors of the male as well as female characters in the stories.

Golshirazian, Dhillon, Maltz, Payne and Rabow (2015) noted that, gender-stereotyping introduced to children at pre-school may have long term impact that can go beyond adolescence to maturity. They argue that gender-stereotyping pattern can

continue to teenage and beyond making girls to remain sidelined and take supportive role, while boys are involved in the main action in the society. Children who do not conform to gender-stereotyping notion that is attributed to their sexuality are usually left at risk of feeling isolated and ridiculed (Fagot, 1977; Lanlois & Down, 1980; Fagot & Lainbach, 1987; Thorn, 1993) and this could easily affect their ability to learn (Kao, Rogers, Spitzmueller, Lin, & Lin, 2014). Hence addressing the issue of gender-stereotyping at a younger stage of child's development is important since it is at that stage when the child starts the socialization process of constructing knowledge. Children's literature has powerful effects on young children who are its readers (Szecsi et.al, 2009; Ekiru, 2018). It is what informs children about their world. Whereas adult readers read books with an evaluative mind, children consume and conform to everything they read in books (Miricho & Mbuthia, 2017). Therefore, there is a need to address gender stereotyping in young children books by depicting gender in a neutral manner in order to curb implications that come along with gender stereotyping (Lundergren & Khau, 2015).

Miller (2013) suggested different ways in which gender stereotyping can be addressed on young children. One way of addressing GS is by parents/teachers/authors sending non-sexist message to children. She also recommends that children should be nurtured in an environment that promotes diversity in gender roles and allows opportunities for all, regardless of gender. She suggests that children can be given gender neutral career puzzles, image of women and men in nontraditional stereotyped roles. For example, women and girls portrayed as being physical and strong, in leadership responsibilities and having occupation in fields such as science, mechanics and sports. Boys on the other way can also be portrayed to be showing other emotions apart from anger, engaging in domestic chores, taking care for the families, and having jobs in fields

like nursing, dance, cooking etc. When children are brought up in a gender neutral environment, boys and girls will have equal opportunities to speak and freely explore their ideas without gender constraints (Derman-Sparks & Edwards, 2010) and this will help children to create a positive and solid foundation for their future gender identity development (Miller, 2013). It is in light of the above that, this study explore how gender atypical Kiswahili children's stories could be used to address gender stereotyping among young children.

1.2 Statement of the Problem

Children's literature affect a child's socialization process, including the shaping of their gender roles (Onyango, 2007; Floyd, 2012; Toçi & Aliu, 2013). But despite this fact, less scholarship studies on gender have featured on children. This is surprising, even though childhood is an important stage in human life. Number of studies in child psychology (Kohlberg, 1966; Gottfredson, 1981; Eccles, 1994) have revealed that fixation in adulthood can be traced back to childhood. Hence, if gender issues such as gender role stereotyping, gender inequality, gender disparities and gender discrimination are not addressed at this stage of their life, they will definitely emanate at their adulthood stage. The implication of this will be the creation of a generation where gender role stereotyping, gender inequality, gender disparities and gender discrimination will be of great dominance. Therefore if this occurs, the Millennium Development Goal number six, which aspire to promote equality and empowerment for all people regardless of gender, will not be achieved. Hence, it is in light of the above, that this study explored how gender stereotyping could be addressed among children at this early stage of their lives using gender atypical Kiswahili children's stories.

1.3 Purpose of the Study

To explore how gender atypical Kiswahili children's stories can be used to address gender stereotyping during reading lessons.

1.4 Objectives of the Study

1. To explore how learners construct gender roles when exposed to gender atypical Kiswahili children's stories.
2. To explore how learners construct gender traits when exposed to gender atypical Kiswahili children's stories.
3. To explore how learners construct gender play when exposed to gender atypical Kiswahili children's stories.

1.5 Main Research Question

How can gender atypical Kiswahili Children's stories be used to address gender-stereotyping during reading lessons?

1.6 Research Questions

1. How do learners construct gender roles when exposed to gender atypical Kiswahili children's stories?
2. How do learners construct gender traits when exposed to gender atypical Kiswahili children's stories?
3. How do learners construct gender play when exposed to gender atypical Kiswahili children's stories?

1.7 Significance of the Study

This study aimed to explore how gender atypical Kiswahili Children's stories address gender stereotyping among learners during reading lessons. The results of this study will help the members of the society to achieve equality for all, which is advocated for

in the Millennium Development Goals number six. The study will also benefit; children educators, curriculum developers, authors and other school stakeholders who aspire to address gender-stereotyping in children and achieve parity in early stages of children development. The study will help teachers to experience how learners construct their gender identity and stereotypes, hence enable them to develop ways of helping them address gender stereotyping that might affect their social development. The study also recommend appropriate strategies for teacher training and in-service program on gender issues, so as to equip them with skills of addressing gender-stereotyping that is manifested in early childhood periods of children's development. They will thereafter, become agents of socializing young children to walk along the path of gender equality and equity from childhood to adulthood.

1.8 Justification of the Study

Although many studies have been done on children's literature, not enough has been done on Kiswahili children literature. This is because it is an emerging genre in Kiswahili literature which has not attracted the attention of many scholars (Bakize, 2013). Even with the few studies that have been done on Kiswahili children literature, the study on GS has been limited. Most studies done previously on GS in Kiswahili children's literature instead, focused on literary criticism showing how male and female characters in those stories were depicted and represented. Such studies have indicated that gender has been depicted and represented in an imbalanced manner.

However, even after this revelation from scholarly studies, these books are still in the public domain where children are given to read. Miricho and Muthia (2017) express fear that these books could post great danger to children, who unlike adults do not read these books with evaluative mind. Children believe everything they read from books as absolute truth (McCabe *et al.*, 2011). Hence when exposed to these books,

they will become more stereotypical in issues regarding to gender. If this problem is not addressed at this early stage, it can contribute to their fixation in adulthood, resulting in a society where men and women discriminate each other on the basis of gender. Therefore this raises an alarm, as there is a need to come up with ways on how to mitigate gender stereotyping at this early stage of their development, using gender atypical Kiswahili children's stories.

Focus on addressing GS is therefore needed to enable educators, curriculum developers, authors, librarians, parents, NGO's working with young children and other school stakeholders who aspire to curb GS in children and achieve equality in early stages of children development, to understand how these stories play a major role in formation and development of children's perception who read them. This will influence the authorship, recommendations and selection of the stories meant for young children, who believe that everything they read in books is the gospel truth (McCabe, *et al.*, 2011). The study also recommends the production and selection of gender neutral books, which children can use at school and home. Hence contribute in the eradication of GS among young children which might be propagated by gender stereotypical books.

1.9 Limitations of the Study

The study did not cover a large sample of primary school pupils in Trans-Nzoia County because it is a qualitative study. It was only confined to standard three pupils in a selected primary school, therefore; the study findings cannot be generalized across primary schools in Trans-Nzoia County.

1.10 Assumptions of the Study

The study assumed that the selected primary school would have reading classes in standard three, which was properly monitored and supervised by the teacher. It also assumed that pupils in standard three had good reading skills and culture. Thirdly, the study also assumed that the selected schools would have the relevant Kiswahili storybooks for reading (gender atypical Kiswahili children's storybooks) which were recommended by Kenya Institutes of Curriculum Development (KICD). Last but not least, the study assumed that the school administration, teachers, parents/guardians and pupils would avail all the necessary assistance to facilitate the study.

1.11 Scope of the Study

The study was done in a selected primary school in Trans-Nzoia County. The school was selected because it had active reading classes from standard one to standard three which were properly monitored and supervised by the teachers. The school also had a library which had sufficient number of Kiswahili children's storybooks that pupils read during their reading lessons and also at their leisure time. The participants of the study were standard three pupils of the selected primary school. The study focus was to explore the use of GA Kiswahili children's stories to address gender stereotyping among standard three children in the selected school. The study used pupils at this level because according to Ministry of Education in Kenya, children aged 9 years are the ones supposed to be in this class. This study also incorporated children at this age based on Kohlberg (1966) ideas of cognitive development; that at this age, those children would have to form a stable gender identity and sexuality and start adopting gender-stereotyped behaviors, activities, preferences, etc., exhibited to them by either the environment or social models (Gooden & Gooden, 2001; Clarke & Stermac, 2011). Bender and Leone (1989) reported that the development of gender identities in

children occurs alongside with the desire and passion to read and re-read their favorite storybooks. This occurs when children are between the ages of 8 and 10. They begin to integrate abstract notions and concepts, such as the concept of femininity and masculinity, into their representations (Eisenberg, Martin, & Fabes, 1996). This study also used Kiswahili children's story books that were recommended by KICD and had content that exhibited gender-atypical roles, plays and traits.

1.12 Theoretical Framework

Social learning is a theory that was developed by Albert Bandura (1977) from his famous experiment called 'The bobo doll' (Bandura, 1961). This theory explains that, human beings learn their behavior from the environment through the process referred as observational learning. Children observe the individuals around them demonstrating certain types of behaviors. Individuals that are observed are called models. These models could be parents, teachers, celebrities, characters in children's TV, other siblings, their peer group friends and other characters from the stories (Nhundu, 2007). These models exhibit feminine and masculine behaviors for children to observe and emulate. Children pay close attention to some of these models and learn their behavior. Later on, they may copy or imitate the behavior they have observed (Bandura, 1986). McLeod (2011) argues that, children may imitate their models behaviors regardless of whether those behaviors are perceived by their society to be 'gender appropriate' or not. However, he maintains that there is a high chance that children will likely reproduce the behavior that its society perceive suitable for its sex. McLeod points out that social learning theory is built on three major tenets.

First, sexual similarities between the child and model play a significant role in social learning. The child is likely to pay more attention to people it identifies as similar to

itself and imitate their behaviors. These are models that are of the same sex as the child.

Second, the responses of the people around the child toward an imitated behavior will also influence their imitation and internalization of those behaviors. The people around will either reinforce (encourage) or punish (discourage) the child to imitate their models. If a child imitates a model's behavior and the consequences are rewarding or encouraging, the child is likely to continue performing the behavior. For example if a parent sees a little girl consoling her teddy bear and says "what a kind girl you are", this sentiment is rewarding for that little girl and will more likely make her repeat the behavior because the behavior has been reinforced. Reinforcement can occur in two ways: Externally or internally, and it can either be negative or positive. A child's desire for approval from peers or parents is an external reinforcement, but it feeling happy for being approved is an internal reinforcement.

Third, social identification will also determine whether or not the child will imitate the behaviors from their models. This is known as vicarious reinforcement (Bandura, Adams, & Beyer, 1977; McLeod, 2011). This relates to affection to specific models that possess qualities seen as rewarding. Children will have a number of models with whom they identify. The motivation of children to identify with a particular model is that the model has a quality which the child would like to possess.

1.13 Conceptual Framework

The conceptual framework for this study is built on social learning theory. Children learn behaviors from their role models through observational learning. The society presents children with models from whom they observe, learn and accept that there are gender appropriate behaviors for boys and girls, or males and females. Thereafter,

these children are likely to aspire to conform to behaviors that are defined to be appropriate for their gender (Sigelman, 1995). Reid (1995) suggested that role modeling could be a powerful strategy that could be used to socialize children to obtain new knowledge, values, attitudes, and behaviors that resemble those portrayed by their models.

In this context, a role model is a male character (a man or a boy) or, a female character (a woman or a girl) that engage or perform gender atypical activity (e.g. gender atypical role, play activity, or portrays gender atypical trait) in the story and is seen to be succeeding in that activity or enjoying doing it, regardless of gender constraints. Due to the success or the enjoyment of these models when performing gender atypical roles or play or exhibiting gender atypical traits, children of their similar gender are likely to imitate their behaviors, roles or play activities. Repetitive exposure of these children to particular behavior patterns and anticipations of their model allows them to quickly learn, imitate and reproduce the modelled behaviors (Bandura, 1988). Arbuthnot (1984) asserts that, children books are significant medium through which the society conveys information on modelling. He further argues that children's books have always been used as important tool for disseminating societal beliefs, ideals, expectations and culture to young children. Gooden and Gooden (2001) also assert that children books promote gender stereotyping by reinforcing children to emulate stereotyped gender role expectations. Hence, due to this powerful influence that children books have, they can also be used to socialize children with gender atypical roles so as to address gender stereotyping.

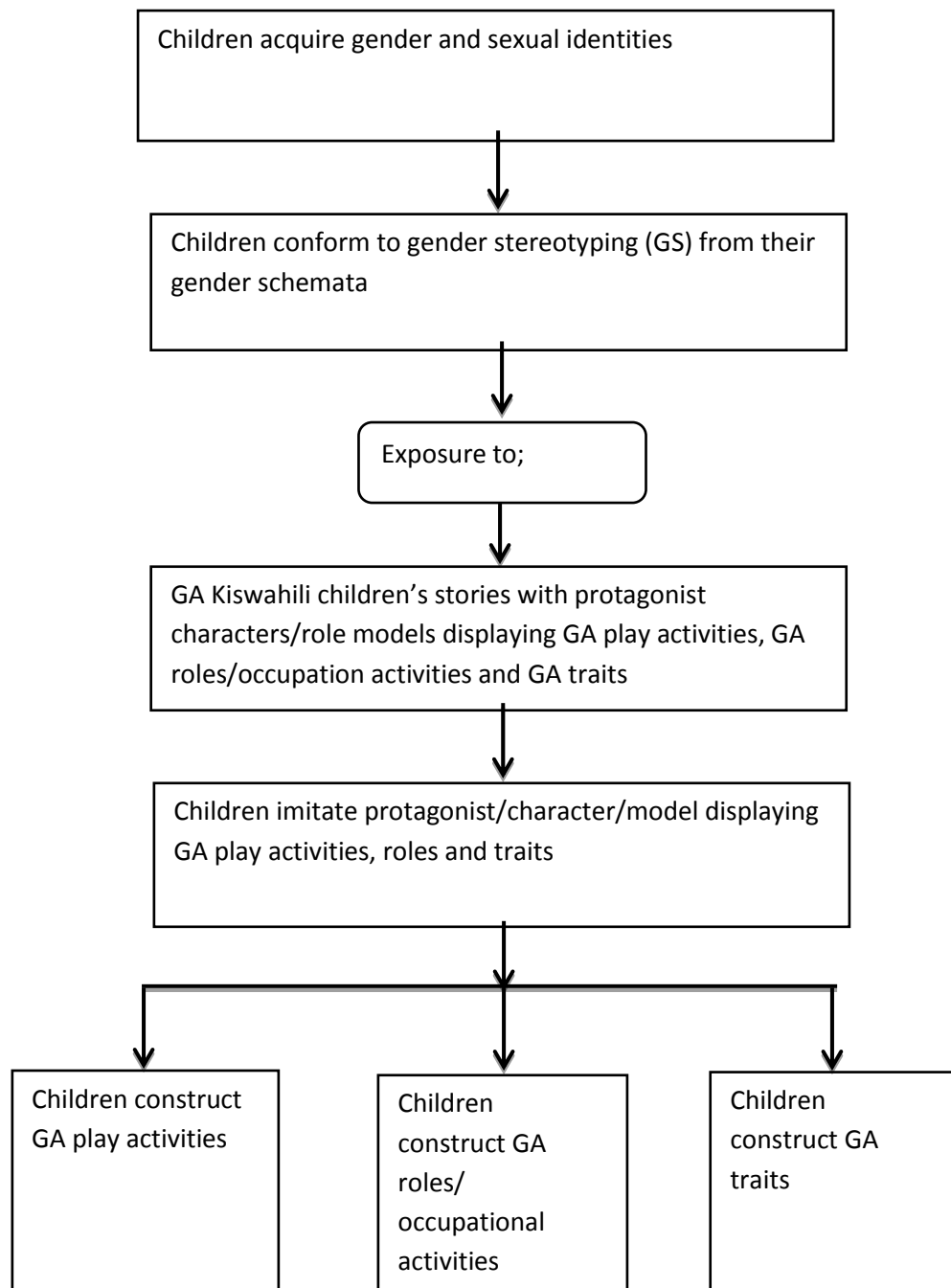


Fig 1.1: Conceptual framework model showing how GA Kiswahili children's stories address GS among children

Source: Author's Construct (2018)

1.14 Operationalization of Terms

Gender: Gender refers to the characteristics of men and women which are socially constructed. These characteristics entails: Roles, norms, and relationships of and between groups of men and women. It varies from one society to another and can always be changed (Hawkes & Buse, 2013a)

Sex: refers to an individual's biological condition and is typically categorized as female, male or intersex. There are a number of pointers of biological sex, comprising of gonads, sex chromosomes, internal reproductive organs and external genitalia (American Psychological Association, 2015).

Gender identity: Gender identity refers to individual's sense of oneself as female, male or something else (American Psychological Association, 2015).

Gender Labeling: Gender labeling refers children's ability to know and correctly categorize themselves and others in relation to their gender (Zosuls et.al, 2009).

Gender traits: These are behaviors and characteristics that are displayed by individuals of female and male gender (Evans & Davies, 2000).

Gender play: These are leisure or recreational activities such as games activities, toys activities that are performed by boys and girls (Green, Bigler, & Catherwood, 2004a).

Gender roles: These are the particular social, economic roles and responsibilities perceived to be suitable for men and women in a certain society (Shelley, Diekhaus, & Van Moffaert, 2002). They can be associated to expectations of females and males in places outside their families as such as work (Williams *et al.*, 1995). For example, men and women are often expected to occupy different roles and perform different tasks in relation to their sex (Kanter, 1977). In this study, gender roles refer to work

and activities children like doing at home as well as their future career goals and aspirations.

Gender Parity: It refers to relative equality in terms of numbers and proportions of men and women, boys and girls, and is usually determined as the ratio of male-to-female values for a certain indicator (American Psychological Association, 2015)

Learners: Children who go to school to acquire education (Marrocco, 2009). In this study learners mean primary school children.

Sex-typing: The stereotypical classification of people, or their behavior or appearance, according to conventional opinions of what is typical of each sex (Huston, 1983).

Gender equality: It refers to the equal responsibilities, rights, and opportunities for men and women and boys and girls (American Psychological Association, 2015)

Gender equity: It refers to fairness of treatment for men and women, basing on their individual needs. This may comprise equal treatment in terms of benefits, rights, opportunities and obligations (American Psychological Association, 2015).

1.15 Summary of the Chapter

In summary, the chapter has presented the background to this study, the statement of the problem, the purpose of the study, the research objectives and research questions. It has also highlighted on significance of the study, justification, limitation, assumptions of the study and the scope of the study. Lastly, the chapter has discussed theoretical frame work and formulated the conceptual frame work and operational definition of key terms under which the study was be underpinned.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews relevant literature related to this study. The literature is derived from textbooks, journals, newspaper articles, reports and the internet. The areas discussed will consist of the following themes: Concept of child, children's literature, concept of development of gender identity in children, gender role and behavior development in children; gender stereotypes, Kiswahili children's literature, features of Kiswahili children's stories, gender depiction in Kiswahili children's literature, gender atypical children's stories, role of storybooks in shaping children's gender roles, play activities and personalities traits and bridging gap of studies on the role of gender atypical storybooks in addressing gender stereotyping among children.

2.1 The Concept of a Child

Bakize (2014) pointed out that the term child is very broad and deriving its meaning is a bit confusing because, the meaning will depend with the philosophical view of the person who is giving it the meaning or the context in which it is used. Bakize (2014) gave examples of Christians who refer to all people including adults and the old as children of God. Another example that he gave was parents who will always refer to the children as children even if they are old. Zuhura (2015) asks herself critical questions concerning who a child is, the beginning of childhood and its end.

In answering the above questions, Bakize (2014) proposes that the concept 'child' be defined according to legal framework such as the constitution as well as ILO which indicates that a child is a human being below 18 years old. Wafula (2011) classified people into four categories: Children (0-17 years), Youths (18-34 years), adults (35-52 years) and the aged (53 years and beyond). His classification agrees with that

provided by the constitution of Kenya (2010) and ILO that a child is any human being below 18 years. However, Bisht (2008) and Zuhura (2015) have a contrary opinion to the above provided definition. Bishit, for instance, defines the child as any person below the age of 15 years. He claims that when that person passes the age of 15 years, he/she ceases being a child and becomes a youth. Zuhura (2015) argues that, a child is any person below the age of 12 years. She asserts that when a person passes the age of 12 years, he/she reaches maturity and adolescent stage. At this stage, that person would have automatically graduated from being a child to be a youth. His/her thinking and behavior would have already changed as a result of biological and psychological changes that come along with adolescent stage.

Kahigi (1995) examined books that were written for children in Tanzania. In his study he stated that children books are those books used by children in ECDE up to standard seven when they complete primary education. Unfortunately, he failed to indicate the age which that child would have attained when he/she reach standard seven. According to National Education Profile (2014), most children in Tanzania complete primary education at around the age of 13 years. Therefore basing on Kahigi's study, a child is any individual below the age of 13 years. The above definitions have used age as the key factor in defining who the child is. However, in Zuhura's definition, she noted that even the state of a person's behavior is an important factor in defining the term child. According to her, children behave in a unique manner compared to adults. In this study, we will adopt Bakize (2014) definition of the term child. According to Bakize, a child is any person below the age of 18 years and has acquired small cognitive development due to his/her younger age. He/she is still under the care and guidance of adult people and lacks freedom to make important and critical decisions concerning his/her life.

2.2 The Concept of Children's Literature

Defining children literature is a bit more complicated (Barone, 2010). This complication is attributed to broadness of the term 'child' which is essential in defining children literature. Barone also add that, the complexity of its definition could also be attributed to the audience of this literature. He gave an example of the most common definition that children literature is a literature written for children. However, he disputes this definition by arguing that it is too shallow as it restricts children literature is only meant for children audience. He gave an example of a book like *Harry Potter* (Rowling, 2007) which is appealing to adults and children audience and asks if that book can be considered as an adult book taken over by children or a children's book loved by adults. Another example of this was a book called '*Northern Lights*' that was written by Philip Pullman. This book was sold as a book for adults in Britain and as a children's book in the US (Mohammad, 2013).

Rice (2002) defines children's literature as good quality trade books; that cover topics of interest and relevance to children of ages ranging from infancy to adolescence, through prose and poetry, fiction and factual. Even though this definition is helpful its details are elusive. It is difficult to determine what a good quality book is because, what is good for one person might not be good for another person. The goodness of a book depends on the readers' interest, taste and preference.

Madumulla (2001) emphasizes on age as an important factor in defining children's literature. He defines children's literature as books that are written specifically for children between 3-15 years old. He further stresses that these ages (3-15 years) are very important in children's social and cognitive development. Children at these ages are socialized to learn societal culture, norms, behaviors and values. Madummula's (cited) views conquer with that of Bishop (1990) who asserts that, literature is a major

socializing agent in children's growth and development. It informs young children about the cultures and values of their societies, the kinds of acceptable behaviors and the importance of being a decent person their respective societies.

According to Knowles and Malmkjær (2002) children's literature refers to any narrative that has been written and published for children. However, this definition disregards some poetry written for children and also assumes that 'written for children' and 'published for children' are one and the same. Contrary to Knowles' and Malmkjær's views, Wamitila (2010) argues that children's literature is not limited to narratives only but also includes novels, short stories, plays, poetry and short forms. He also points out that children literature is not only intended at targeting the children audience, it also targets young adults and adults who are interested in reading issues relating to children. Wamitila (cited) clearly specifies that, what differentiates children's literature from youth and adult literatures are themes in children's literature. The themes in children's literature revolve around childhood, even though characters in those books may be children, animals or adults. Due to the contrasting arguments aroused by the above literary scholars, Lesnik-Oberstein (1996) concluded that, defining children's literature lies at the heart of its endeavour.

In this study, we define children's literature as material written and produced for the information or entertainment for children and young adults. It comprises of all fiction, non-fiction, literary and artistic genres and physical formats. The genre that this study will be focused on is Kiswahili children's stories which include children's novel and short stories as outlined above by Wamitila (2010).

2.3 Gender Identity Development in Children

Children's gender identity is defined as ideas about what it means to be a girl or boy, and how notions of gender apply to them (Bianchi, Morelli, Baiocco, & Chirumbolo, 2017). According to Jacobson (2011), children's gender identity starts when they are born. Jacobson (cited) states that when a baby is born, the primary question that people around will ask is if that baby is a 'girl' or a 'boy'. However, Bianchi *et al.* (2017) contrasts with Jacobson's view by stating that children gender identity process starts at infancy and becomes more complex during middle school years. All the same, the two scholars agree that this process in child life begins at a younger age. Kohlberg (1966) on the hand argues that, children through their daily experiences; during play, interactions and through indirect and direct instruction from adults and their peers will learn that there is gender difference between being a girl or a boy.

After identifying gender difference, which according to Bem (1983) could be both biological and cultural element of gender, they will form gender schema. They will then observe how sexes are classified in the society and how males and females are treated (Trepanier-Street & Romatowski, 1999a). This will enable them to learn what the society considers to be acceptable behaviors for females and males (Gooden & Gooden, 2001; Jacobson, 2011). Kortenhaus and Demarest (1993) emphasize that, gender identity development in children is important because it is what influences how they perceive themselves and how other children or even adults expect from them. Couchenour and Chrisman (2011) observe that, although children will have developed gender identity at the age of 2 years, they will not exhibit preference for gendered behaviors and interactions. Children are likely to demonstrate distinction and preference concerning sex roles at the age of five (Weitzman, Eifler, Hokda & Ross, 1972).

At this developmental stage, Bianchi *et al.* (2017) explains, children become more aware of gender stereotypes concerning how boys and girls are expected to think and act. Children will also begin to classify certain abilities and activities as being typically "masculine" or "feminine". This awareness may discourage them from associating in activities and behaviors not representative of their own gender, even if they used to participate or engage in those behaviors before the new awareness. For instance, girls who used to be good at sports, Mathematics and Sciences might start refraining from those subjects, with a view that they are meant for young boys. Similarly, boys might also avoid activities and subjects like reading, art, music, and spelling with the view that they are meant for girls (Cherry, 2013).

2.4 Gender Roles and Behavior Development in Children

In order to explain how children develop ideas concerning gender traits and gender roles which depict their societal culture, it is important to examine cognitive development theories of children. These theories explain ways in which children's notions of gender roles develop, and the ways in which behaviors and activities effect these development (Carr, 2012). These theories are: Social learning theory, gender schema and Kohlberg's cognitive developmental theory. These theories in unison affirm that gender role formation and development can be viewed as a multidimensional concept. They demonstrate how activities and behaviors influence the formation and the development of gender stereotypes. However, each theory distinctively examines different aspects of this development in children (Carr, 2012).

Social learning theory for example, looks at the ways in which young children's behaviors and activities influence their gender role formation (Perry & Bussey, 1979; Huston, 1983). Contrary to this, gender schema theory lays emphasis on the ways in which the degree of gender roles, specifically in relation to how well society depicts

these gender roles to young children, influence children's gender stereotypes development (Bern, 1981, 1983; Martin & Halverson Jr, 1981). However, the two theories concur that, behaviors and activities of children and the people around them, influence their development of gender stereotypes.

The third theory is the Kohlberg's (1966) cognitive developmental theory, which explains the ways in which children define girl or boy, based on the gender stereotypes around them (Upchurch, Levy-Storms, Sucoff, & Aneshensel, 1998). Kohlberg exhibits that when children socialize with other children in school or any social set up, the experiences they get from that socialization process, influences them develop ideas and concepts related to gender and what it mean to be a girl or a boy. The society's definitions about what being a girl or a boy and what roles are attached to them, will influence how they build their understanding of gender roles and gender stereotypes. Afterwards, children will then behave in social situations associated directly to the definitions and theories they have formulated concerning these ideas and concepts (Millan, 2012). However, Martin and Ruble (2004) point out that, different situations or other environmental factors that affect children's development may cause changes and variations in children behaviors.

As children grow and get older, they will often experiment different types of behaviors and this will make their gender definitions more rigid. Martin and Ruble (cited further insist that, children are active observant in what is happening in the social world around, and aspire to find the meaning about them. They use this knowledge to develop their ideas and notions related to gender roles. To achieve that, they will resort to gender schema provided by the societal culture to enable them interpret what they hear and see in their social world, even though they may not

comprehend the true meaning of stereotypes (Freeman, 2007). Therefore, children develop gender stereotypes from what they see, hear, and do in their social world.

With regard to this study, the above theoretical arguments are important because they explain how children construct their gender roles and behaviors due the exposure to certain gender schema prescribed for them by the society and the environment they operate within. This study explores how children will construct their gender roles, traits and play when exposed to gender-atypical Kiswahili stories. Children were exposed to books where characters have been portrayed in a manner that is contrary to the traditional stereotyped gender roles and behavior, which are accorded to them by the society. The theoretical assumption developed from the above argument is that after the exposure of children to gender –atypical Kiswahili children’s storybooks, children interpreted and internalized how gender roles and behaviors were depicted in those stories. Children thereafter, constructed their gender roles, traits and play in line with gender-atypical Kiswahili children’s stories (Martin & Halverson, 1981; Martin & Ruble , 2004; Noakes & Rinaldi, 2006; Freeman, 2007; Millán, Calenti, Sánchez, Lorenzo, & Maseda, 2012).

2.5 Gender-stereotypes

Gender-stereotype is a concept derived from two sub-concepts within it. These sub-concepts are: gender and stereotypes. Therefore, in order to comprehend the meaning of gender-stereotypes, we will first define the concepts; gender and thereafter, stereotypes. Gender is defined as behaviors, attribute and activities that are socially constructed in a given society and are usually considered appropriate for women and men (Hawkes & Buse, 2013b).

In many occasions, the majority of people find it difficult to differentiate between gender and sex and hence often use them as synonyms. Geary *et al.* (2014) clearly spelled out this confusion by pointing out that, sex is physiological and biological features that define women and men. He further emphasize that sex is inborn, where human beings are born either female or male but gender is constructed by the society. A Stereotype is defined as mental depictions of a certain group and the members of that group (Bodén, 2013). These mental depictions are largely constituted of generalized, positive and negative notions regarding the characteristics of members of that group. According to McGarty, Yzerbyt, and Spears (2002), formation and development of stereotypes is anchored on three fundamental principles, which asserts that stereotypes are:

- (a) Aids to explanation,
- (b) Energy-saving concepts and
- (c) Collective group beliefs.

Bem (1993) defines gender stereotypes as beliefs that are formed when a person's sex is associated with suitable feminine and masculine social roles. Gender-stereotypes in children develop from gender schema. Gender schema as discussed above, is a concept that was developed by Bem in her famous theory, it is referred to as gender schema theory or Bem's theory (Martin & Halverson, 1981; Bem, 1981, 1983). This theory demonstrates that children develop gender schemas or naive theories about the characteristics of females and males. When these naive theories or gender schema is activated, it produces gender stereotypes (Bigler, 1995). The gender stereotypes produced will there after influence the processing of gender- related information (Liben & Signorella, 1980; Bem, 1981; Martin & Halverson, 1981). Therefore, gender stereotypes can be defined as activated naive theories that children forms about male

and female characteristics. In other words, these are ideas, notions and information children develop on what characteristics male and female should portray, how they should behave in relation to their gender, what roles should male and female play in the society, among other activities that are supposed to be engaged differently by male and female due to gender difference.

Gender stereotyping in children develops as a result of two major factors that affect gender schematic processing. These factors are cognitive factors and environmental factors (Bem, 1981; Martin & Halverson, 1981). In relation to the environment, societal practice of using a "functional" category is what results in gender stereotyping (Bem 1981, 1983).

Bigler (1995) gave an example of a social context where the use of gender as a functional category is experienced. He uses a case of social setting like a playing field which is purported to be neutral with regard to gender. A functional category in this case can be created, when the teacher, or any adult individual divides those children into "boys" and "girls" teams and puts emphasis on gender (besides some other attribute), when referring to those children like "Good morning, boys and girls". Once children establish network of gender-related relations and learn them, the functional use of gender increases GS, even in the absence of explicitly stereotypic messages (Bem, 1983).

2.6 Studies on Gender Stereotyping

Number of studies (e.g. Albert & Porter, 1986; O'Boyle, 1992; Bigler, 1995; Steinke, Long, Marne & Ghosh, 2008; Seefeldt, 2008; Singletary, Ruggs & Hebl, 2009; Paoletti, 2012; Cohen, 2012; Favara, 2012; Cvencek, Meltzoff, & Kapur, 2013; Rogers, 2014; Golshirazian, Dhillon, Maltz, Payne, & Rabow, 2015; Karin, Nieke,

Huzinga & Jolles, 2016) have been conducted on gender stereotyping especially on Social Psychology and Developmental Psychology.

Albert & Porter (1986) conducted a comparative study to examine gender roles and gender traits stereotypes between the children from South Africa and U.S. The study wanted to find out whether age, sex, socio-religious upbringing and the employment status of the mothers affected children gender traits and gender-role stereotypes. The study included 1211 participant from which 452 were South African children and 759, U.S children. The findings revealed that children from South Africa showed sex-typed the male gender role to a greater level than the children from U.S. Regarding the age/sex interaction, it was revealed that increase in age/sex resulted to an increase in gender role stereotypes. Children who had more age in the two countries were more likely to to perform gender roles that have been stereotypically associated to individuals of their similar sex. Concerning socio-religious background and mother status, it was found that two aspects did not have any statistical significance influence on gender traits and gender role stereotypes except in South Africa; where children from Jewish and liberal Christian backgrounds, had flexible notions of the female and the male gender role, than their counterparts from conservative Christian background.

The findings of the above study agree with Martin and Ruble (2004) who found out that, age influences gender identity and gender stereotypes. Martin and Ruble revealed that as children grow and get older, they will often experiment different types of behaviors and this will make their gender definitions more rigid. Societal culture influence on GS is also evident in this study. As pointed out by Bem (1983) societal culture influences children to learn and conceptualize what it means to be female or male. The societal culture combined with the cognitive development of the child is what forms the gender schema. Hence, the activation of gender schema by the

same societal culture results to the production of gender stereotypes beliefs in those children. The children will therefore change their behavior to suit in with the gender expectations and norms of their culture (Eisenberg, Martin & Fables, 1996). In this study, it is presumed that the South African Children formed their gender schema from African culture, which historically have been leaning more on male gender than to the female gender. Ezenwa-Ohaeto (2015) states that, most African societies practice patriarchal system that exults male's authority, domination, and supremacy. This case is different from U.S, where societal culture and other socio-political factors influence gender equity and equality as evident in the Global Gender Gap Report (Hausmann, 2009).

Fagot, Leinbach, and O'boyle (1992) also conducted a study on gender stereotyping. His study was mainly focused on the role of parents in perpetuating gender labeling and GS to their children. His study investigated whether gender labeling and gender stereotyping in 24-, 30-, and 36 months old children were biologically related to each other, and to mothers responses and attitude towards the sex-typed behavior on sex roles in a free-play situation with their children. The findings of that study indicated that children who understood labels for girls and boys showed more knowledge and information of gender stereotypes than children who did not. Mothers whose children had internalize labels for girls and boys endorsed more traditional attitudes and perceptions toward women and toward sex roles within the family. The same mothers also reinforced and initiated more sex-typing of toy play activities with their children. This study is important to the present study because, it demonstrate the role of parents or, the role models who can influence the initiation of gender stereotypes belief on children (Bandura, Ross, & Ross, 1961). Another important revelation which is important to the present study was that, when children are exposed to gender

stereotypes behaviors and beliefs they will emulate and express them (Bandura, 1977).

Bigler (1995) study investigated the role of classification skill in moderating environmental effects on children's GS. To achieve this, the study resort to test Bem's theory and the hypothesis that children's classification skill moderates environmental influences on GS. The study involved 66 children from elementary school. Experimental design was used to measure the influence of classification skills on gender stereotyping among children. The participants were grouped in 1 of 3 types of school classrooms in which teachers made: (1) functional use of male and female groups, (2) functional use of "red" and "green" groups, or (3) no explicit groups. The study found out that the functional use of gender categories led to increases in GS, especially among the children with low advanced classification skill. This finding is significant to the present study because, it aimed to show how the exposure of children to books whose content are characterized with gender stereotypes would influence their portrayal of gender in a stereotypical manner. This agrees with Bem (1983) suggestion that GS increases when the society use of gender as a functional category.

Steinke', Long, Marne and Ghosh (2008) study, explored GS in depictions of scientist characters, in television programs perceived to be popular among middle school-aged children. The study was investigating number of gender representation of characters, and character traits depicted by female and male characters across the entire programs. 14 television programs were analyzed using content analysis method. The results of the study showed that scientist characters of male gender were more in numbers compared to the female scientist characters, in nearly all scenes in the programs. Male scientist characters portrayed masculine behaviors of dominance and

independence, but not athleticism while scientist characters of female gender showed feminine traits of dependence, caring, and romance. The study is significant to the present study because it revealed how the society uses media and other artistic work to perpetuate gender stereotyping.

The above study also focused on the character traits of female and male character and showed how gender stereotyping is promoted through character traits. This is significant to the present study because, it explores how gender stereotyping promoted through character traits influences children's perception on gender traits. These results conquer with results of another study conducted by Matundura (2007), on the number of gender representation and character traits depicted in Kiswahili children's literature. In his study, Matundura (cited) also found out that the female characters were underrepresented in numbers compared to the male characters; male characters exhibited masculine traits, while female characters showed feminine traits. Researchers have warned that if this depiction is consistent and repetitive, children and adults are likely to assume it as a true reflection of reality (Gerbner, Gross, Signorielli, Morgan, & Jackson-Beeck, 1967). Lastly, the implications of the above study findings (i.e. Steinke, Long, Marne & Ghosh, 2008) is that gender stereotyping portrayed in those TV program, could affect middle school-aged girls' future interest in pursuing science careers as they are likely to perceive that scientists work is masculine and not feminine.

Singletary, Ruggs and Hebl (2009) conducted a literature overview of stereotypes threats. Their study was focused on examining causes, effects and remedies of gender stereotypes. The study showed that people are often stereotyped or judged according to their membership groups for example gender, race, ethnicity, age, ethnicity and religious association. The study also indicated that if a given group is judged or

evaluated in terms of negative stereotypes, the group can be demotivated and perform badly in that domain where the negative stereotype exists. Ambady, Shih, Kim and Todd (2001) study on stereotype susceptibility in children, also showed similar findings to this study. Their study also showed that, activation of negative stereotype can impend cognitive development in adult, where activation of positive stereotype can facilitate cognitive threat. This will result to development of stereotype threat (Steel & Aroson, 1995). This is important to the present study because it enabled it to predict stereotype threat that gender stereotyping in Kiswahili children's stories can result on learners' construction of gender identity. If the reader (young child) encounters negative stereotypes in those stories for example portraying girls as weak, passive and dependent characters in those stories, they are likely to subscribe to those traits and personalities. The same case might occur to boys when exposed to negative stereotyped threats. The study also highlighted ways in which stereotypes activation of gender stereotypes occur. There are two major ways in which stereotype activation is done:

- a) Having individual relate with a science professor or a mathematician who is a male (Spencer, Logel, & Davies, 2016).
- b) Watching a video that involves women and men in engaging in stereotyped gender roles (Davies, Spencer, Quinn & Gerhardstein, 2002).

The concept of stereotype activation highlighted above is significant to the present study. It shows that, children's notions about gender, that they acquire from the gender schema, can be activated or deactivated. The present study explores how children's exposure to gender -atypical Kiswahili children's stories could deactivate stereotypes idea /notion that children had already formed in their gender schema.

Cohen (2013)'s study showed that gender difference in color preference exists in children and adults though we lack scientific explanations to account for that. The study used survey design where 749 participants (adults and children) responded to online survey. The researcher possesses a question asking "What is your favorite color?" Majority of men preferred blue, while women preferred red, purple and pink. These findings are similar to the most recent research that was done by (Paoletti, 2012), which reported that difference in color preference existed among men and women and was common in U.S. There were also previous studies on sex difference in color perception, which also revealed similar findings (Bilmer, Kirkland & Jameson, 2004; Perez & Suero, 2007). However, all the above studies fail to identify the root cause of color preference among individuals of male and female gender. This prompted scholars to conduct research to establish the cause of gender difference in color preference across individuals of different gender. Researches that were done out of that, attributed that gender stereotyping by color have biological origin (Alexander, 2003; Cohen-Bendahan, Van de Beek & Berenbaum, 2005; Jadv, Hines, & Golombok, 2010). Unfortunately, these findings were challenged by other recent studies which disputed the notion that gender stereotyping has biological origin. The studies that were conducted on infants found out that there was no statistically significant difference in their tendencies to gaze at color (Franklin, Baris, Ling & Hurlbert, 2010; Jadv, Hires & Golombok, 2010). Due to the above contradictory arguments, Cohen (cited) finally decided to acknowledge speculative reasons offered by Alexander (2003), about gender preference on color that gender color preference among children and even adults is caused by social learning. This is relevant to the present study because it demonstrates the role of the society in shaping children's gender trait preference.

Favara's (2012) study examines the effect of gender stereotyping on women who had attain the same education with men. The study questioned why women were under-represented in technical degrees which were dominated by men. To answer that research question, the study investigated how gender identity affected girls' and boys' educational choices and when the gender pattern appears first. It was found that gender stereotypes influences educational choices from the age of 14 years and this influence is larger for girls than for boys. It also found out that attending sixth-form-single schools made students to have educational choices that were less stereotyped. Therefore, Favara suggested that it is possible to modify or curb gender preference by use of the environment which is gender neutral. In the context of the present study, learning environment which comprises of learning materials such as books could be used as tools to modify gender stereotyping among learners. Otherwise if the books children use in their learning environment promote gender stereotyping, children are likely to construct gender stereotyped roles as evident in the above study. At the same time, when exposed to gender atypical stories, children are likely to construct gender atypical roles.

Cvencek, Meltzoff and Kapur (2013) examined gender stereotypes and cognitive consistency in Singaporean children. The purpose of the research was to access the effect of gender identity and gender stereotypes on children's performance in Mathematics. The results revealed that, Singaporean children's Math-gender stereotypes in boys were more compared to girls and thus, the performance of boys in Math's was higher than in girls. This study is important to the present study because it demonstrates possible effects of GS in children's cognitive abilities, thus enabling the present study to anticipate possible effect of gender a typicality in Kiswahili

children's stories on learners' construction of gender play, gender roles and gender traits.

Gender stereotyping is also associated with altruistic acts. A study conducted by Seefeldt (2008) aimed to find out if there were significant differences in altruism between women and men. Altruism according to Spinrad (2006) is a voluntary behavior intending to benefit another person. Women were found to be having more concern on altruism act than men, therefore, the author projected that this could be caused by the difference in socialization. To his opinion, the society socializes women to be more concerned of others, while men are predominantly socialized to be strong to be able to compete with each other. The study also found out that when children are asked who they perceive to be more altruistic, girls are rated as more altruistic than boys. Shigetomi, Hartmann, and Gelfand (1981) also pointed out that the perception of associating girls with altruism more than boys also exists among teachers. The above study helps the present study to explain the role of society in instilling gender roles, traits and play to young girls and boys through socialization. In the context of this study, children socialization of gender roles, plays and traits is through children's story books.

Rogers' (2014) study discusses the challenges of gender stereotypes and heterosexual stereotypes in primary school education. The study show how gender stereotypes can influence children to adopt stereotyped activities and engagement in school. Rogers therefore recommends that, stereotypes should be challenged in primary school education so that children can grow up and be secure in their own identity, without been influenced by the societal gender stereotypes to engage in sex typed behavior and activities. He also suggests that, the primary classrooms should be a space where the teacher can form a close bond of trust amongst the class and therefore, initiate

discussion on diversity to ensure that all children feel valued, hence, curbing gender stereotypes that exist among them. These studies are related to the present study because, the two studies address the role of gender stereotyping on children's construction of gender roles and gender traits. However, this study is majorly focused on discussing the challenges that gender stereotyping bring on education, while the present study is focused on gender atypicality in Kiswahili children's stories and its role in shaping learners construction of gender roles, traits and play.

Golshirazian, Dhillon, Maltz, Payne, and Rabow's (2015) study examined empirical and theoretical studies on how to teach each other about gender, gender roles and gender relations. The study demonstrates how peer groups reinforce normative gender identities and expression and perpetuates gender stereotypes. Social identity theory was used in the study, to explain how peer group memberships play a critical role in self-appraisal, such as those that the individual is motivated to create and maintain norms of the group, in order to achieve a positive identity (Tarrant, 2002). The findings of the study showed that peer group in pre-school, influences separation of children along gender line and develop their interest, identities and behaviors. What is coming out in this study is the idea that children reinforce each other to display similar level of engagement in gender stereotype behaviors. This is helpful to the present study because, it shows how influential the peer groups' characters in children stories could be, in propagating gender atypical behaviors to children who will read those books. Bakize (2014) states that, children will always identify themselves with children characters found in the stories, and they will want to emulate the behaviors of those children characters.

Vander Heyden, van Atteveldt, Huizinga, and Jolles (2016) examined the implicit and explicit gender beliefs in spatial abilities. The study investigated gender beliefs on

spatial abilities among boys and girls. The findings revealed that in 10-12 years old, children of both sexes linked spatial abilities with boys having more male stereotyped attitude than girls. On implicit measures, boys associated more implicit measures of spatial abilities, while girls were gender neutral. Children of both gender conquered that building and construction activities are more typical for boys than girls. These findings are important to the present study because, they show how children form gender schema about gender roles, thus, exposing them to atypical books would socialize them to construct gender atypical roles.

In summary, the above studies on gender stereotyping looked at causes and effects of gender stereotyping on children and adults. They also looked at factors influencing gender stereotyping such as society culture, age, peer groups and the environment. A number of those studies examine effect of gender stereotypes on children's formation of perception on gender role, gender trait and gender color. Unfortunately, they fail to address how gender stereotypes in children's books can be deconstructed in children with the use of gender atypical Kiswahili children's stories, which the present study intends to address. In addition, the above studies were conducted within the context of western culture, while the present study was done within the African context. This is because gender construction is culture specific (Gielen & Roopnarine, 2016). Hence different societies will construct different gender roles, traits and plays due to differences that exist in their cultures.

2.7 Kiswahili Children's Literature

Kiswahili children's literature is a discipline that has attracted little attention from literary scholars compared to other genres of Kiswahili literature (Wamitila, 2008). Wamitila adds that, most literary scholars intentionally ignore this field because they think that this genre is too shallow to be subjected to critical literary analysis, since it

is meant for children. This is what he says, “The genre of Kiswahili children’s literature has been ignored for many years in the literary criticism of Kiswahili literature. Many literary scholars put emphasis on adult literature and ignore Kiswahili children’s literature due to the view that this genre is still ‘young’ and it only involve the narratives of ‘frogs and hares” (Wamitila, 2008, p.324). Bakize (2013, 2014) supports Wamitila’s claim that this genre is still ‘new’ in the world of Kiswahili literature in Kenya and Tanzania.

In Kenya for example, Ngugi (2011) points out that, Kiswahili children’s literature has shown potential growth and development, just in the 2000s due to the establishment of many publishing companies that ventured in publishing Kiswahili children storybooks. She also adds that emergence of many private schools that have initiated reading programs to enhance their pupils language abilities, have also contributed to the growth of Kiswahili children’s literature .This is because these schools buy a lot of Kiswahili storybooks for their pupils to use them during their reading lessons. However this situation is different from that in Tanzania as reported by Bakize (2014) and Madummula (2001) that Kiswahili children’s literature has been developing since 1990s due to the initiatives that were put in place by different organizations such as CIDA (Canadian International Development Agency), British Council and Aga Khan Foundation, to enhance writing and reading of children’s books. Moreover, there are other organizations that came up in the 2000s to strengthen the growth of children’s books in Tanzania. These organizations were: Book Aid International (BAI), Pestalozzi Children’s Foundation (PCF) and TUSOME Vitabu (TV). These organizations gave grants to many schools to establish libraries for children’s books.

From the above examples, it is evident that Kiswahili children's literature has received tremendous development in Tanzania compared to Kenya. This variance could be attributing to the language policy for education that was adopted by these countries after independence. King'ei (2010) argues that, language policy for education in Tanzania promoted the growth of Kiswahili language compared to Kenya. He explains that both colonial and post-colonial Tanzania, had language policies that emphasized the use of Kiswahili language, in schools and other social institution as a tool for communication (p.149). This is contrary to what was experienced in the colonial and post-colonial Kenya. Language policies during the colonial and post-colonial Kenya, emphasized the use of English language and local native languages in schools, to derail and curb the growth and influence of Kiswahili language. Kingei (cited) reports that:

“...The Commission for Education in Kenya had no intention of promoting Kiswahili language. Instead, it showed more interest in promoting the use of English language as official language for communication...Beecher Commission for Education (1942-1948) recommended the use of local native languages and English in Education...The introduction of language policies in the post-colonial Kenya such as English Medium (EM) and New English Approach (NEA), also emphasized the use of English language from lower level of primary education to higher level of tertiary education” (p.131). Hence, language policies for education, that seem to disregard the use Kiswahili language in the elementary and even tertiary level of education, adversely affected the growth and development of Kiswahili children's literature in Kenya.

However, Ngugi (2012) asserts that, although little has been achieved in the development of Kiswahili children's literature, this genre has a long historical development in Kenya. She suggests that for the better understanding of the growth

and development of Kiswahili children's literature, it should be categorized and discussed in three historical periods: Pre-colonial period, colonial period and post-colonial period.

2.7.1 Kiswahili children's literature during the pre-colonial period

Kiswahili children's literature found in this period was Oral Literature. Oral literature is a literature that is passed from one generation to another through word of mouth (Matei, 2016). This literature according to Kobia (2006) and Wamitila (2008) comprised of drama, poetry, oral narrative, short forms and oral speech. Through Oral literature, children were entertained as well as being socialized to learn the acceptable cultural norms and societal moral values (Ngugi, 2012). Ngugi (cited) further emphasized that the most popular genre in Kiswahili Oral literature at this historical period was children's stories, which was also referred to as oral narratives.

2.7.2 Kiswahili children's literature during the colonial period

This was a period between (1895-1963) when Kenya became a colonial state under the British colony (Ndege, 2009). During this period, tremendous changes occurred in Kiswahili children's literature. Kiswahili Oral literature that was originally African in nature was replaced by the 'colonial literature' which was characterized by Eurocentric cultures and values (Ngugi, 2012, p.109). This literature was put into two categories:

- i. Children's literature that was characterized with Europeans' culture; that did not depict the ideal situation of an African child's life.
- ii. Children's literature that was derived from biblical stories, that were used in churches during Sunday schools to teach children Christians' moral values

However, this literature that was imported from Eurocentric culture was not modified to Afrocentric culture so as to socialize an African child within the Afrocentric context (Osazee, 2004). Due to this, many African children did not find it appealing to them because, it contained strange or alien theme that did not make sense to them. Achebe (Quoted in Osazee 2004 & Ngugi, 2009) puts it more concisely when he wrote about the Nigerian child:

“Before 1960 Nigerian children read nothing but British children’s books and had to be left to figure out what was meant by Big Ben, Westminster Abbey, Trafalgar Square and the Thames. The poems they were forced to memorize talked about bleak and chilly mid-winter, snowflakes, men who galloped by whenever the moon and stars were out, great ports and swarming cities, and of course the Pied Piper – subjects and images which convey no meaning and no feeling to the average Nigerian (African) child in his natural environment.”

Although this statement refers to Nigerian children, it can also be applied to many children in many countries in Africa, Kenya being inclusive. The literature that was provided for children in African countries was based on the cultures of their colonial masters. African children could not therefore, identify themselves with the characters in the books. It was therefore difficult for most of them to appreciate reading this kind of literature because, it was disconnected from their environment and culture. The unfamiliar images and settings and were some of the critical issues in children’s books.

According to Alcock (2005), the first Kiswahili children’s storybook to be published was known as *Kusoma Kwa Watoto Siku ya Jumapili* (Sunday reading book for children). This book was used at church as well as at school. Apart from Christian

books, European author such as Isabelle Fremont wrote Kiswahili storybooks for children such as *Paka Jimi* (1945) and *Mbwa Tomi* (1947). Ngugi (1981) noted that, the aim of the colonialist was to socialize African children to conform to Eurocentric culture and disregard Afrocentric culture, as they painted it as primitive culture. To achieve this, they published a storybook that depicted Africans as primitive human being who lived like animals and had poor social-cognitive development (Ngugi 2012). A good example of that book was *Mashimo ya Mfalme Suleiman* (Johnson, 1929). However, after the standardization of Kiswahili in 1939 (Kingei, 2010) by the Inter-territorial committee of East Africa (ICEA), Kiswahili literature in general gained a new momentum (Mbaabu, 1996). The ICEA motivated African authors to write children's storybooks using standard Kiswahili language. Therefore, this helped to restore the African children's stories that had to be engulfed by the European's children's stories. This led to emergence of Kiswahili children's stories like *Lila na Fila* (Kiimbila, 1966), that were used in African schools during reading lessons. Another significant development in Kiswahili children's literature at this period according to Madumulla (2001) was the emergence of translated children's stories from English to Kiswahili. These storybooks were: *Mashujaa, Hadithi za Wayunani* (Kingsley, 1989), *Safari ya Msafiri* (Bunyan, 1925), *Alfu-Lela Ulela* (Johnson & Brenn, 1928), *Hekaya za Abunuwasi* (Msafiri-Chiponda, 1935), *Hadithi ya Allan Quartermain* (Johnson, 1934) and *Elisi katika Nchi ya Ajabu* (Conan-David, 1940).

2.7.3 Kiswahili children's literature in the post-colonial period

According to Odaga (1985), this was a period when Africans were deconstructing the colonialist racist notions, which had portrayed Africans as primitive people. African authors during this period wrote children's stories that aimed to socialize African children with norms and values that were enshrined by African culture. Hence, this

led to the authorship and publication of several Kiswahili storybooks for children. Another important development during this period that boosted the growth of Kiswahili children's literature was the formation of East African Community (EAC) in 1969. The formation of EAC led to the establishment of East African Literature Bureau (E.A.L.B), which published and distributed many Kiswahili Children's storybooks across East African countries (Ngugi 2009, 2012).

However, this period was faced with challenges which derailed the growth and development of Kiswahili Children's literature as discussed by Ogechi (2002) in his study, *'The Reality and Challenges of Publishing in Kenya'*. Ogechi argues that, Kiswahili was degraded and devalued compared to English hence, few books were published in Kiswahili. Another challenge was monopolization of authorship, publication and distribution of books that were only reserved for Government Publishing Companies, such as Jomo Kenyatta Foundation (JKF) and Kenya Literature Bureau (KLB), which denied private publishing companies opportunity to write and distribute books. Thirdly, Kenya was experiencing tough economic crisis at this period. Hence, this also affected the authorship and publication of Kiswahili children's storybooks, since the government prioritized on other basic and vital socio-economic issues, and ignored investing in publication and distribution of books for children.

In 1984, Kiswahili children's literature witnessed some positive changes after the implementation of the Mackay's commission recommendation which recommended that Kiswahili language be made a compulsory subject from primary level to secondary level (Habwe, 2010; Kingei, 2010; Ngugi, 2012). This prompted publishing companies to publish Kiswahili children's storybooks though the number was still low compared to English children's storybooks. This could be attributed to the

negative notions towards Kiswahili that was still dominant in Kenyan education sector. It was until 2002 that significant changes were witnessed in the development of Kiswahili children's literature (Ministry of Education, 2002). At this time, there were changes in the syllabus and the curriculum. The new curriculum included Kiswahili literature as a compulsory course within the Kiswahili language subject. Many schools due to this, were influenced to buy many Kiswahili storybooks to be used by their pupils and students during their literature lessons and personal reading. The curriculum also included reading lessons in school timetables. Many private publishing companies emerged out of this sudden outbreak of demand for Kiswahili storybooks. Examples of these companies are Phoenix, Longhorn, Oxford and East African publishing house. They developed a series of readers both written in English and Kiswahili by local African writers. Phoenix for example has '*Young Reader*' series for English and '*Hadithi za Kikwetu*' for Kiswahili, Longhorn has '*Utamu Kolea*', East African Publishing House has Kiswahili readers series, at three levels: *Vitabu vya Paukwa* (for age 3-7), *Vitabu vya Nyota* (for age 7-9) and *Vitabu vya Sayari* (for age 10-13), '*Tusome kwa Furaha*'; Oxford University Press has '*Mradi wa Kusoma*', while Longhorn has '*Sasa Sema*'. These initiatives have led to the authorship, publication and distribution of many Kiswahili children's stories.

2.7.4 Features of Kiswahili Children's stories

Wamitila (2008, 2010), and Bakize (2014) identified certain features in Kiswahili children's stories. These features are:

- i. The focus of the stories is on children
- ii. The stories use simple language that suits the language abilities of children
- iii. The stories usually have simple plots
- iv. There is always vivid description of story's setting or context

- v. Stories are usually characterized with fantasy
- vi. Most stories are accompanied with visual illustrations, drawings and pictures.
- vii. They are usually short in length
- viii. Characters are usually children of male, female or both genders.
- ix. The theme is usually centered on childhood or children's daily life experiences.
- x. Main characters are usually the winners/heroes at the end of the stories.
- xi. Good characters are usually rewarded or glorified while evil characters are usually punished at the end of the stories.

2.7.5 Gender Representation in Kiswahili Children's stories

Gender representation in Kiswahili children's stories has been an area of interest to a few number of Kiswahili literary scholars (e.g. Karuga, 2005; Matundura, 2007; Onyango, 2007; Miricho & Mbutia, 2017; Bakize, 2017). These studies have revealed how gender is depicted in Kiswahili children's stories.

Karuga's (2005) study emphasized on the characterization and how important it is to depict children characters in a proper manner, in Kiswahili children's stories. Her study was based on literary analysis of Kiswahili children's storybooks, where she analyzed themes and styles that authors of Kiswahili children's storybooks use to represent both female and male children characters in the stories. Her findings revealed the themes that are usually accorded to children characters and artistic style used in those stories to build both female and male characters in the stories.

Matundura's (2007) study examined gender stereotyping in Kiswahili children's stories. His study aimed to answer three research questions: Does gender stereotyping exist in Kiswahili children's stories? Are children characters represented in a balanced

manner without gender discrimination in Kiswahili children's stories? Do authors of Kiswahili children's stories use equal number of male and female characters in their stories? His study revealed that, gender stereotyping was dominant in Kiswahili children's stories and girl characters were portrayed as weak while the boy characters were depicted as heroes. The study also revealed that, female characters were few in numbers compared to male characters that were large in numbers and dominant in the stories.

Onyango's (2007) study explored physical, social, economic and political manifestation of masculinities in selected Kiswahili children's storybooks. Onyango explored Ken Walibora's three children's storybooks namely: *Mtu wa Mvua* ('The Rain Man'), *Ndoto ya Amerika* ('The Dream of Going to America') and *Mgomba Changaraweni* ('The Banana Plant in the Pebble'). In his study, he aspired to show that power and ideological features of masculinities are rooted at childhood. The above children's books were analyzed using critical discourse analysis. The study findings revealed that male characters outshine female characters in terms of number representation and also in structural power and social position in all the stories. Male characters/boys characters were depicted as strong, independent and adventurous while female /girls' characters were depicted as weak, passive and dependent.

Muricho and Mbuthia (2017) investigated the depiction of characters in Kiswahili children's stories. The study aimed to assess if there were changes in the gender depiction brought about by new trends and development in the 21st century, such as societal female empowerment. In their findings, the girl child was found to be depicted in a positive manner, while the boy child was depicted negatively. A similar study to that of Muricho and Mbuthia was the study that was conducted by Bakize (2017). In that study, (Bakize, 2017) explored the liberation efforts that have been

employed in Swahili children's literature. His aim was to assess if Kiswahili children's literary works embraced the global and changing social perception towards women status in the society. Using the content analysis of five selected Tanzanian Swahili children's literary work, and the feminist theoretical approach, he found out that female characters status had improved in those literary works compared to previous works, where they were portrayed as inferior to male characters.

From the above studies, it is evident that the scholarship studies on gender over the last three decades, have also contributed to gender equality and gender consciousness in character representations in Kiswahili children's stories. Authors in the recent time as demonstrated by Miricho and Mbuthia (2017) and Bakize (2017), tend to be shifting from according characters traditional stereotypical roles, traits and activities, hence, opted to portray their characters in gender-atypical manner. This will play a significant role in children gender identity development through their life. Child psychologists (Mittal, Griskevicius, Simpson, Sung, & Young, 2015) have argued that child's socialization process is important because it has direct implication to their fixation in adulthood. Hence when children are exposed to gender-atypical stories, there is a possibility that they will develop gender-atypical traits, roles and behavior. Nair and Rosli (2013) assert that children's stories are important sources of knowledge construction among young children. As children read the stories, or have the stories read to them, they are presented with multiple belief systems and ideologies and. This comprises notions of femininity and masculinity (Taylor, 2003). These ideologies are absorbed by young children and go on to influence their behavior and attitudes as they grow to adulthood. Ezenwa-Ohaeto (2015) also affirms that, the gender-atypical representation of characters would inspire female characters to be like those female characters in the stories that have achieved greatness. It would

also help boys who read those stories to appreciate that house chores are not meant for girls alone, but also for them. This would help all children to achieve self-development and actualization by engaging in activities, play, behaviors, traits and roles they like without interference from the traditional gender typical identity.

In summary, the above scholarship studies on gender in Kiswahili children's stories focused on content analysis of themes, styles, characterization and depiction of gender in those selected Kiswahili children's stories. Those studies also focused on female characters empowerment in Kiswahili children's literature and adopted feministic approach in their investigations. The above researchers however, did not explore how those books addressed gender stereotyping among the children who are their primary readers as the studies were only done using literary criticism and content analysis of the selected Kiswahili children's stories. This therefore, left a research gap in Kiswahili children's literature as we lack evidence of an empirical study that has explored the use of gender-atypical Kiswahili children's stories to address gender stereotyping among children. Therefore, the present study aimed to explore how gender-atypical Kiswahili children's stories could address gender stereotyping among learners during reading lessons.

2.8 Gender-atypical Children Stories

According to Pruden and Abad (2013), gender atypical stories are stories that suggest that characters portray behaviors usually associated with the opposite sex. For instance, female characters may display roles and behaviors that are traditionally believed to be done or displayed by male only in the society. Similarly, male characters can be assigned roles and character traits in those stories that are stereotypically believed to be portrayed by individuals of female gender and not of male gender. Mirele (2015) refer to these stories as stories that redefine gender roles

by challenging gender-stereotyping and promoting individuality. In her article titled ‘20 Children’s Books That Redefine Gender Roles’, she outlined 20 gender atypical children’s books that counter preconceived notions of what it means to be a boy or a girl. These children’s storybooks include: *Made by Raffi* (Pomranz, 2014), *When The Bees Fly Home* (Cheng, 2015), *The Paper Bag Princess* (Munsch, 2009), *Williams Dolls* (Zolotow, 1985), *You Forgot Your Skirt, Amelia Bloomer* (Corey, 2000), *Ballerino Nate* (Bradley, 2006), *10,000 Dresses* (Ewert, 2008), *Allie’s Basketball Dream* (Barber, 1996), *A Fire Engine for Ruth* (Newman, 2004), *Free to Be...You and Me* (Thomas, 2008), *Princesses Can Be Pirates Too* (Zellerhoff, 2012), *Shopping with Dad* (Harvey, 2010), *Tough Borris* (Ganeshan-Singh, 1994), *All I Want to Be Me* (Ruthblatt, 2011), *Little Kunoichi, The Ninja Girl* (Ishida, 2015), *Morris Micklewhite and The Tangerine Dress* (Baldacchino, 2014), *Not All Princess Dress in Pink* (Yolen, 2010), *Max, The Stubborn Little Wolf* (Judes, 1996) and *My Princess Boy* (Kilodavis, 2010).

Alderman (2015) suggest that when these gender atypical books and text are used in an environment that is predominated by sexism or gender stereotypes, they can help to address gender stereotyping among children. The studies below demonstrate how gender atypical children’s stories could be used to address gender stereotyping among children.

2.8.1 The role of storybooks in shaping children’s plays activities

Number of previous studies (e.g. Downs, 1983; O’Brien, Huston, & Risley, 1983; Smetana & Letourneau, 1984; O’Brien & Huston, 1985; Martin & Ruble, 2004; Kawalski & Kanita, 2003; DeRoser & Marcus, 2005; Cherney & Dempsey, 2010) have revealed that, children as early as 2- 3 years of age prefer to play with toys stereotypically linked to their own sex. However, other studies (e.g., Ashton, 1983;

Green, Bigler, & Catherwood, 2004), have revealed that, children's exposure to gender-atypical storybooks have increased their preference to play with gender-atypical toys.

Ashton (1983) conducted a study to investigate the role of storybooks in shaping children's play activities. The study involved 2-5 years old children (32 children, 16 boys and 16 girls), who were read picture storybooks of characters playing with either a sex-role stereotypic or non-stereotypic toy. The picture storybooks had either male or female main characters playing with a non-stereotypic or stereotyped toy. After this exposure to these storybooks, those children were given the chance to play with the same toys and their behavior was recorded. The findings of the study revealed that, boys and girls exposed to a stereotypic picture book, significantly more often select a stereotypic toy with which to play than children exposed to a non-stereotypic book. On the other hand, boys and girls exposed to a non-stereotypic book, significantly more often select a non-stereotypic toy with which to play than children exposed to a stereotypic book. The study also revealed that girls seemed to be more strongly affected by the picture books than boys. More interesting in the study was that the findings of the two groups (group exposed to non-stereotypic picture book and that exposed to stereotypic picture book), showed that male and female children were more affected by the non-stereotypic picture book than the male and female groups exposed to the stereotypic picture book.

Green, Bigler and Catherwood (2004) conducted a similar study to that of Ashton (ibid) to examine the influence of non-stereotypic stories on children's gender-typed toy play behavior. The study aimed to find out, whether children who are highly gender typed would opt or prefer to play with gender atypical play toys when they are read a story of character of their same sex, that play with gender atypical toys. The

study involved 8 highly gender-typed preschool children, who were exposed to 2 gender atypical storybooks in which characters displayed gender atypical toy play behaviors. The findings revealed that, these gender atypical storybooks influenced a significant change of play behavior in some of the children. These children, all being of female gender showed increased play with gender atypical toys and decreased play with gender stereotypical toys. However, the study reveals that some boys showed little while others showed insignificant change in playing with gender atypical toys after the exposure to gender atypical storybooks.

From the above studies, it is revealed that girls are flexible to change from gender stereotyped play behavior to gender atypical play behavior when exposed to gender atypical stories. This is different from boys who tend to be rigid and still conform to their gender stereotyped play behavior, even after exposure to gender atypical stories with male characters depicted playing with gender atypical toys. However, the studies equally suggest that children exposure to gender atypical storybooks may influence children's immediate and future play behavior.

2.8.2 The role of storybooks in shaping children's gender roles and activities

According to Liben, Bigler, and Krogh (2001), young children have preconceived notions about what roles are suitable for females and males, and have a tendency of selecting roles that are stereotypically associated with their gender when inquired about their future careers (Levy et al., 2000; Morgan et al., 2001). However, 5-6-year-old children are more likely to remember individuals displaying gender atypical roles and activities, than those portraying gender stereotypes activities (Wilbourn & Kee, 2010). Furthermore, children still attribute knowledge about roles or activities to individuals portraying gender atypical roles (Gregg & Dobson, 1980; Shenouda & Danovitch, 2013). For example, when children are presented with a female mechanic

and male nurse and asked who knows more about a number of occupation related items, children would attribute mechanic related knowledge to a woman and nurse related knowledge to a man, despite the fact that their occupation defied stereotype.

In the light of the above arguments, empirical studies (e.g. Scott & Feldman-Summers, 1979; Trepanier-Street & Romatowski, 1999; Nhundu, 2007; Karniol & Gal-Disegni, 2009) have shown that, reading gender-atypical storybooks changes children's stereotypes notions about gender appropriate occupation and activities. The above studies suggest that, when children are exposed to storybooks with female central characters displaying atypical gender roles (i.e., occupations, activities ;), their belief in number of occupations appropriate for women is likely to increase.

For instance, the study conducted by Scott and Feldman-Summers (1979) on the 3rd- and 4th-grade children who read gender-atypical stories, in which female main characters were involved in gender atypical roles and activities (for example, a story about a female explorer). Those children who were exposed to those significantly reported that girls could participate in the gender atypical activities depicted in the stories. Another similar study to this was an experiment study done by Trepanier-Street and Romatowski (1999) on 4–6-year-old children to examine their gender attitude concerning occupation roles. At the pretest of the study, children distinguished occupation as appropriate for male and female. Later on in the study, children were carefully read by their teacher selected books of male and female portraying gender atypical occupational roles. After reading and engaging in teacher-guided activities related to gender atypical stories, more children judged the occupation as suitable for both male and female.

Similarly, recent studies on young children by Karniol and Gal-Disegni (2009) also revealed that gender atypical books shape their notions of occupational roles and activities. The study involved the 1st graders who were categorized in to 2 groups. The first group was assigned gender fair basal readers while the second group was given gender stereotyped readers. At the end of the study, the evaluation results of the 2 groups indicated that, those children who were exposed to gender fair basal readers judged more activities (e.g., baking a cake, playing in mud) as suitable for both females and males than those children assigned gender-stereotyped basal readers. The above studies suggest that, children's exposure to gender atypical stories defy children's stereotypes about gender-appropriate activities and occupation.

Nhundu's (2007) study of Zimbabweans' girls is considered one of the most exciting results in children's stories and gender stereotypes literature (Abad and Pruden, 2013). This study was conducted on young Zimbabweans' girls enrolled in 4th grade until their completion of 7th grade. The study used experiment design where girls were put into 2 groups (experiment group and controlled groups). In the experiment group; girls were exposed to biographical stories of women succeeding in non-traditional careers, while the controlled group was not exposed to those stories. During the pretest, girls in both groups (experiment and controlled group) showed desire for gender stereotyped careers and occupations. However, during post-test, the girls who were in the experiment group reported that, all jobs were equally appropriate for both female and male. When asked to mention the careers they admired to do in future, they aspired to do gender atypical careers similar to those done by the successful women in the biographical stories. In contrast, almost all girls in the controlled group, who had not been exposed to this gender -atypical biographical stories, still showed desire for stereotypically traditional careers rather than a gender-atypical careers.

Hence, this finding indicated that reading gender-atypical stories can shape young girls future career goals and ambitions.

2.8.3 The role of storybooks in shaping children's gender traits

According to O'Brien and Huston (1985), young children begin to form stereotypes about their gender traits by the age of 2-3 years. They exhibit knowledge for gender traits through their choice for toys and gender roles (e.g. Cherney, Herper, & Winter, 2006). Children also display their knowledge at the age of 4-5 years through their choice of friends (e.g. Blakemore & Centers, 2005). At this age, they prefer to choose friends of their own sex because they feel they share similar physical and behavioral traits. For examples, boys will prefer to choose other boys as playmates when playing games like soccer because they think they are stronger unlike girls who are perceive to be weak (Toçi & Aliu, 2013). Similarly, girls are likely to play with other girls with dolls, or cooking toys in fear of playing soccer which they consider it as 'rough and tumble' game. In their view, soccer can only be played by boys who are strong, alert and coordinated, while dolls and cooking toys are suitable for girls because girls are tiny, soft and delicate (Liu, 2006).

Social learning theorist have also argued that children adopt typical gender traits due to parental or peers' influence either intentionally or unintentionally (Gunderson, Ramirez, Levine, & Beilock, 2012). Parents and peers tend to reinforce certain gender 'appropriate' behaviors to their children (Morrow, 2006; Freeman, 2007; Lamb, 2010). However, a study conducted by Hagerman *et al.* (2002) has shown that at the age of 6-5 years, children experiment different roles to see what it feels like to be a girl or a boy, and to expand the traditional definitions of female and male. Even though these children will try to explore different gender atypical roles and traits, parents, teachers

or even their peers will always monitor their behavior and shape them to conform to the traditional stereotyped roles and traits (Freeman, 2007).

Despite the fact that the above studies have demonstrated how young children construct gender traits, we lack evidence of an empirical study that has demonstrated how children's literature shapes children's construction of their gender traits. Studies that have been done on gender traits in children's literature (e.g. Oskamp, Kaufman, & Wolterbeek, 1996; Evans & David, 2000; Bevik & Liljegren, 2010; Koenig, Eagly, Mitchell, & Ristikari, 2011; Foyld, 2012) were limited to traits that authors of children's books attributed to male and female characters in their stories.

Weitzman, Eifler, Hokada, and Ross's (1972) study, is considered as classical study on gender depiction in children's picture books (Worland, 2008; Foyld, 2012). In their study, they investigated gender portrayal in children's books. Their findings revealed that gender was portrayed in a stereotyped manner in children's picture books. Female characters (mothers) were depicted as passive, while the male characters were active. Fathers in the stories demonstrated dominancy in the outside activities, while mothers were only confined to indoor or domestic activities. Men also demonstrated competent leadership skills, while women remained to be subject to the male authorities in the stories. Furthermore, men/male characters were depicted as strong and heroes who could rescue people in the stories while women/female characters were weak and hence always looked upon men for rescue and protection. These findings were supported by later studies (e.g. Oskamp, Kaufman & Wolterbeek, 1996; Kortenhaus & Demarest, 1993; Evans & David, 2000; McCabe, 2011).

Even though many studies tend to agree with the above findings, Anderson and Hamilton (2005) presented different findings. Their study examined the depiction of

male characters (fathers) in children's picture books. The results indicated that fathers were depicted as unaffectionate and uninvolved in the daily care of children, while mothers were portrayed as affectionate and responsible in the care of children. Fathers relied so much on mothers on nurturing of their children. They were depicted as weak, passive and dependent on family matters such as children upbringing and family social wellbeing.

Evans and David's (2000) study formed important evaluation guidelines for the study of gender traits in children's literature (Foyld, 2012). Using Bem's (1981) theory of gender schema and Richardson (1993), Evans and Davies examined elementary readers and developed guidelines for the evaluation of gender traits in children's literature. They developed a list of 16 gender traits, 8 masculine and 8 feminine (p. 260). For each trait, they included a definition for clarification. The list of characteristics is shown in Table 2.1

Table 2.1 showing 16 lists of masculine and feminine traits

Personality Traits	Definition
Masculine Traits	
Adventurous	Actively exploring the environment, be it real or imaginary
Aggressive	Actions and motives with intent to hurt or frighten; imparts hostile feelings
Argumentative	Belligerent; verbally disagreeable with another
Assertive	Taking charge of a situation, making plans and issuing instructions
Competitive	Challenging to win over another physically or intellectually
Decisive	Quick to consider options/situation and make up mind
Risk-taker	Willing to take a chance on personal safety or reputation to achieve a goal
Self-reliant	Can accomplish tasks or handle situations alone with confidence
Feminine traits	
Affectionate	Openly expressing warm feelings; hugging, touching, holding
Emotionally expressive	Allowing feelings to show, including temper tantrums, crying, or laughing
Impetuous	Quick to act without thinking of the consequences; impulsive
Nurturing	Actively caring and aiding another's development, be it physically or emotionally
Panicky	Reacting to situation with hysteria; crying, shouting, running
Passive	Following another's lead and not being active in a situation
Tender	Handling someone with gentle sensitivity and consideration
Understanding	Being able to see and comprehend a situation from another person's perspective; showing empathy

Adopted from Davies and Evans (2000, p.261)

Other studies that have also examined gender traits representation in children's literature (e.g. Bevik & Liljegren, 2010; Eagly & Mladinic, 2011) pointed out that,

female and male characters were depicted in stereotypical manner similar to what was found out by Evans and David (ibid). Females were portrayed as emotional, nurturing and sympathetic, while the males were painted as ambitious, confident and aggressive.

Scholars have shown concern over the likely impact of gender stereotyping in depicting male and female characters in children's books. For example, Kortenhaus & Demarest (1993) state this could have long-term influence on child's conception of behaviors that are socially accepted and how male and female are supposed to act in the society. McCabe *et al.* (2011) also assert that, stereotypical gender trait in depiction of characters can also damage early children's understanding of gender. These types of books can legitimize dominance of patriarchal system in their development of gender identity, hence promote poor self-image in children, especially girls (Aina & Cameron, 2011; Floyd, 2012).

2.9 Summary and Conclusion

Although the above studies have shown positive results on the role of gender atypical children's stories in shaping children's play activities and gender roles, the studies only focused on pre-school children of age 4-5 years, hence their generalizability is limited to preschoolers. Additionally, it was only Nhundu's (2007) study that was done on young children, who were beyond the age of 5 years. However, Nhundu's study focused on girls rather than children of both gender. Thus, its findings are also limited to generalizability for young girls.

The studies also revealed that there were no significant changes in boys' behaviors when they were exposed to gender atypical stories books. Perhaps this could be attributed to the methodology used, which tended to favor girls more than boys in

term of content recall. The method used in most of these studies was the teacher reading gender atypical storybooks to children of age 4-5 years, then evaluating them to examine the effect of those stories on their construction of gender roles and play activities. However, this method could not be suitable for boys because, studies have demonstrated that boys are less flexible in modifying the gender stereotypes that they have already acquired (Ashton, 1983), unlike girls whose gender stereotypes are likely to be altered more easily (Green *et al.*, 2005). Previous studies have suggested that, children remember gender atypical information better when engaged to read the books by themselves due to novelty effects (Jennings, 1975; Trepanier-Street & Kropp, 1987). Hence, when boys are exposed to read gender atypical stories, they are likely to internalize and remember more gender atypical information and this could shape the construction of gender roles, play activities and traits. Therefore, this study employed the novelty effect, which was not employed in the previous studies especially those that addressed the role of storybooks in addressing children's play activities.

Most of the above studies were done within US and western countries contexts in 1970-1999, with only few of them conducted in 2000-2009. However, it is only Nhundu's (2007) study that was done within African context (Zimbabwe). Hence, their findings were limited to generalizability for children within western countries and US contexts. This therefore, leaves a research gap as we lack evidence of a study that has explored the use of gender atypical Kiswahili children's stories in addressing gender stereotyping within Kenyan context. This study thus, explored how learners in a selected school in Kenya, construct their gender play activities, gender roles and gender traits when exposed to gender atypical Kiswahili children's stories. The study also used participatory visual methodology design, which was not used in the

previous studies to generate data from children and analyze those data using qualitative data analysis techniques.

This qualitative approach, unlike the quantitative approach that had been consistently used by previous researchers, enabled the study to do an in-depth exploration on how learners construct gender roles, plays and traits, when exposed to gender atypical stories. This was different from prior studies which used quantitative measuring scales such as COAT-AM (Children's Occupation, Activity and Trait-Attitude Measure) to examine their construction of gender roles and traits.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

This chapter contains the research design and the methods that were used to conduct the study. It includes the research approach, research paradigm, research design, study location, research design, target population, sample and sampling techniques, data generation procedure, data generation instruments, data analysis, reliability, validity and ethical considerations.

3.1 Research Approach

This study was underpinned by the qualitative research approach. According to Rukwaru (2015), qualitative research involves the identification and exploration of a number of mutually related variables, that give an insight into human behavior (motivations, opinion, and attitude), in the nature and causes of certain problems and in the consequences of the problems of those affected. Atkinson, Coffey, Delamont, Lofland, and Lofland (2001) also define qualitative approach, as a form of social inquiry that focuses on the way people interpret and make sense of their experiences and the world they live. Researchers who use qualitative approach seek to find a deeper truth and study a give phenomenon in its natural setting. Hence, this approach is used when in-depth information about the research topic is required (Rudison, 2015). This approach is suitable for this study because, the study will explore how learners' construct gender roles, gender traits and gender play activities when exposed to Kiswahili gender atypical children's stories. Therefore, as suggested by O'Leary (2017) and Rukwaru (2015), exploratory studies should adopt qualitative approach because, it is useful in exploration of behavior, experiences and the feelings of people and what lies at the core of their lives.

3.2 Research Paradigm

According to Bhattacharjee (2012), a paradigm is defined as a mental model or frame of references that a researcher uses to organize his/her reasoning and observation. The proponent of the world of paradigm is Thomas Kuhn (1962) in his work ‘The Nature of Science Revolution’, where he examined paradigm as the underlying assumptions and intellectual structure upon which inquiry in research is based. Paradigm has also been defined as world view (Creswell, 2009; Wahyuni, 2012). In general, as pointed out by (Alonso *et al.*, 2011), the term paradigm is best defined as a whole system of thinking. A paradigm would comprise the conventional theories, approaches, models, traditions, body of research and methodologies, frame of reference and it can be used as a framework for observation and understanding (Babbie, 2011; Rubin, Rubin, & Haridakis, 2016; Creswell & Creswell, 2017).

This study was underpinned on interpretivist’s paradigm. Interpretivists believe the reality is multiple and relative (Goldkuhl, 2012). Thanh and Thanh (2015) explain that, these multiple realities also depend on other systems for meanings, which make it even more difficult to interpret in terms of fixed realities (Tuli, 2011). The present study adopted the interpretivist paradigm because it advocates that knowledge is socially constructed rather than objectively determined (Rahi, 2017).

3.3 Research Design

A research design is defined as overall plan that enables a researcher to conduct a research study (Yin, 2017). A research design is a plan, a scheme or an outline, that is used to generate answers to research problems (Orodho, 2003). It entails the blue print for the collection, measurement and analysis of data (Kothari, 2004; Du Preez & Roux, 2008; Rukwaru, 2015). This study adopted Participatory Visual Methodology Design (PVMD). This design is defined by Reavey (2012) as a ‘hand over agency to

the participants, rather than inquiring them to answer researcher-defined questions'. This design is participant centered, rather than researcher centered. It gives the participants freedom to listen, reflect and speak out their views (Clark & Moss, 2011). The participants and researcher in PVMD can also engage their knowledge to develop more understanding of a given phenomenon that affects the participants. Number of scholars (e.g., Clark, 2010; Dockett, Einarsdottir, & Perry, 2011; Clark, 2011; Waller & Bitou, 2011) have asserted that PVMD is an appropriate design to be used in research dealing with children because, it breaks methodological boundaries that can inhibit children to express themselves freely.

This design was also appropriate for the study because it gave participants, who were small children, an opportunity to freely interact with gender atypical Kiswahili children's stories. After interactions and reflections of those books, the participants were allowed to construct gender roles, gender plays and gender traits. Their participation was done through drawing and talking about those drawing. Due to this, participants' multiple knowledge from the research context were voiced (Van der Riet & Boettiger, 2009).

3.4 Target Population

Kombo and Tromp (2006) define population as a group of individuals, objects or items from which a sample is taken for measurement. The target population for this study was standard three pupils of a selected primary school. The study included all standard three pupils, whose parents and guardians gave their consent for the pupils to participate in the study. The Data that was generated by all participants was used to study how learners in that research context constructed gender roles, plays and traits when exposed to gender atypical Kiswahili children's stories.

3.5 Sampling Techniques and Sample Size

Sampling is the procedure a researcher uses to gather people or collect things to study (Kombo & Tromp, 2006). Purposive sampling technique was used to select primary schools for study. The criterion behind this selection was that, the selected school has functional library lessons, where pupils are usually taken through library lessons, with their teachers. Hence, the school was suitable for the study because the school already had Kiswahili children's storybooks, which could be used during the study. The teachers also had schedules for reading classes and learners had quite a good reading skill and culture. Hence, these conditions were favorable for this study to be conducted to this study context and population.

3.6. Data Generation Methods

Data was generated through drawings to answer the main research question and achieve the purpose of the research topic. The instruments that were used in drawing method to generate data were the prompts.

3.6.1 Drawings

A drawing is defined as a form of communication through image (Pepin-Wakefield, 2009). Drawing as data generation method, is viewed appropriate especially when conducting a study on young children (Mitchell, Chege, Maina, & Rothman, 2016). It is the simplest method of data generation in social science research (Mitchell, De Lange, & Moletsane, 2017). Through drawings, children and other individuals in the society who might have difficulties in expressing themselves due to language difficulties or other constraints that encompasses the topic of discussion (Mitchell, Theron, Stuart, Smith, & Campbell, 2011). Drawings were suitable for this study because, they did not only gave children aesthetic pleasure, but also crystalized their thoughts to produce artefacts that could be drawn on to tease them into the discussion

of their view point (Theron, Mitchell, Smith, & Stuart, 2011; Mitchell, De Lange, & Molestsane, 2017). This is because when a participant makes a drawing, he/she is required to accompany it with oral or written explanations to give the meaning depicted in that drawing (Strange & Willig, 2005; Shinebourne and Smith, 2011). Children freely expressed their own ideas and understanding of their gender identity through drawings and at the same time, they could engage on each other's drawings, hence, resulting to improved mutual understanding.

With regard to this study, I used prompts to ask learners to draw activities/roles they liked doing at school, or at home. I also requested them to draw their future career goals and aspirations. Finally, I asked them to draw play activities they like engaging in at school and home. After drawing, the learners made oral and written explanations regarding those drawings. These drawings were done during the pre-exposure and post-exposure to gender-atypical Kiswahili children stories. My participants engaged in two drawing phases (pre- and post-exposure drawing phases) to enable me explore how they constructed gender roles, gender plays and gender traits before and after being exposed to gender atypical Kiswahili children's stories. To motivate my participants during drawing session, I encouraged them that the 'content rather than the quality' of the drawings was important (Theron et al., 2011).

3.7 Trustworthiness

The study was underpinned on qualitative approach. Hence; as the researcher, I validated the findings to ensure that they are trustworthy (Lincoln and Guba, 1985; Koonin, 2014). According to Fouché and Schurink (2014) and Cope (2014), a qualitative researcher could use 4 criteria to ensure trustworthiness. These criteria are credibility, confirmability, transferability and dependability.

3.7.1 Credibility

Credibility in qualitative research is considered as the truth value attached to the research findings (Lincoln and Guba, 1985; Patton, 2002; Henning et al., 2004). In other words it refers to how the researcher ensures that the findings of his/her study depict a true and authentic representation of the data generated by the participants. It also helps the researcher to interrogate the methodology he/she used in data generation to ascertain if the data generation instrument actually generated the requisite data for the study (Creswell, 2009). In this study, credibility was established by providing the participants with the opportunity to talk about their drawings. During pre-and post-exposure evaluation, the participants had one day of making drawings and accompanied them with written explanations. Afterwards, I set another day for each participant to individually make oral explanations regarding his/her drawings. I also asked each participant questions relating to his/her drawings to obtain the veracity of the data as well as gaining more insight of the data generated. This enabled me to establish the internal validity of the data (Patton, 2002).

3.7.2 Confirmability

Confirmability in qualitative research is considered as the extent in which the research process and results are free from bias or prejudice (Shenton, 2004; Creswell, 2009). According to Lincoln and Guba (1985), confirmability can be achieved through audit trails by engaging another person to review cross-check the data and verify whether the findings actually emanated from the data. This technique is referred to as member checking (Creswell, 2013). In this study, I engaged my supervisors to cross-check my data as well as confirming my findings. I also engaged an expert from the department of Kiswahili and African Languages, Moi University, due to her interest in this study area to examine and critique the research findings, analysis, interpretations,

discussions, and conclusions. After the completion of data analysis and interpretation process, I arranged a meeting with the teacher who was part of my research team and four participants to cross-check the analyzed data and findings to ensure that they were a true representation of their views.

3.7.3 Transferability

Transferability is the extent to which the findings of the study can be applicable to other similar contexts or participants (Guba, 1981). In order to ensure the transferability of the research findings, Lincoln and Guba (1985) suggest that the researcher should provide a compressive description the research process and findings .To ensure transferability in this study, I provided a detailed description regarding the context of the study, the research design, the research paradigm, the relationship between the issues being researched in the present study and the existing literature, the geographical location and sites, sample and sampling techniques, and the duration of data generation.

3.7.4 Dependability

Dependability referrers to the degree of which the findings of the study would be similar if the study is replicated with the same participants in the same context (Guba, 1981). According to Morse et al., (2002) and Given (2008), an audit trail technique is essential in ensuring that the results of the study can be replicated. It involves keeping an accurate record and account of everything that happen during the research process. To ensure dependability of this I kept an accurate record of drawings, recordings, transcriptions, consent forms and field notes. All raw data was gathered and stored in a file and used as an audit trail to compare against the research findings.

3.8 Data Collection Procedures

Upon approval of my proposal by the examination board of school of education, I sought an introductory letter from Moi University, school of Education, to enable me to obtain a permit from National Commission for Science, Technology & Innovation (NACOSTI). I applied for the research permit from NACOSTI. The application was successful. I was then advised by the NACOSTI to seek research authorization from County Commissioner and County Director of Education of Trans-Nzoia County. Thereafter, I presented a letter of introduction to the selected school of my study through the head of the institution. The head of the institution read the letter and agreed her pupils to be involved in the study since it had no psychological or physical harm to the pupils. I thereafter gave her a consent form which she consented. I also gave the class teacher the consent form to consent for his willingness to participate in the study. After, his consent, I asked the pupils with the help of the class teacher, to say if they were all willing to participate in the study. All the 15 pupils voluntarily and willingly agreed to participate in the study. Since the school had obtained Committal Order for all the children, I consulted my supervisors and we resolved not to get consent from parents and guardians. In the Committal Order obtained from the Court of Law, the parents had already given consent to the school to engage their children in all educational affairs.

The teacher assisted me to prepare and guide the learners during the study. He also assisted to take the learners through reading classes. With the help of an expert in children's literature, I carefully selected gender atypical Kiswahili children's stories that were used in the study. The selected gender atypical storybooks were: *Sungura Mjanja* (Islam, 2003), *Atoke Asitoke?* (Mwangi, 2009), *Siku za Juma 1a* (Nyakeri, 2006), *Siku za Juma 1c* (Nyakeri, 2006), *Mama Mwizi* (Mutuku, 2014), *Kombo*

Arudi Shule (Lewela, 2008), *Zawadi ya Rangi* (Karan, 2008), *Tuzo ya Baba* (Zawadi, 2013), *Vitendo vya Jamila* (Mogambi, 2006), and *Furaha ya Arope* (Walibora, 2013)

The selected storybooks were of the learners' level and approved by Kenya Institute of Curriculum Development. After the selection of children's storybooks, I did a pre-exposure evaluation for my participants to explore how they conduct gender roles, gender plays and gender traits before being exposed to GA Kiswahili children's stories. I gave my participants drawing prompts during the pre-exposure evaluation to make drawings of work and play activities they like doing at home and school. I also asked them to draw their future career goals and aspirations. After the drawings, I asked each participant to give an oral explanation for each drawing he/she had made. I kept all their drawings and recording oral explanations in my data files. Thereafter, I exposed the participants to GA Kiswahili children's stories for a period of 4 weeks. After the exposure to GA Kiswahili children's stories, I conducted a post-exposure evaluation to the participants. I gave them similar drawings prompts to which they had used earlier during the pre-exposure evaluation, which required them to draw their preferred work, future career goals and play activities. They also presented oral explanations regarding their drawings. The drawings were scanned and the captions of the drawings and transcription of oral explanations were coded to generate categories and themes for analysis. Data review and analysis were done concurrently with data generation.

3.9 Data Analysis procedures

Data analysis is process of obtaining key variables; detecting any variances and testing the basic assumptions (Kombo & Tromp, 2006; Martinez, Martinez, & Solka,

2017). The analysis of data is done to enable the researcher to answer the research questions (Johnston, 2017).

In this study, I used the qualitative methods of analyzing data. Qualitative analysis was done thematically. Thematic analysis involves identifying pattern within the data (Crowe, Inder, & Porter, 2015; Vaismoradi, Turunen, & Snelgrove, 2016). I organized the information into a form suitable for analysis through transcription of participants' oral explanations. I checked the information for consistency and accuracy during transcription. Thereafter, I coded the transcribed data and captions from the drawings. Lastly, I categorized the codes, reduced the information and developed the themes for discussions.

3.10 Ethical Considerations

Webster's dictionary (2018) defines ethics as conformance to the principles of conducts of a given profession or group. Therefore in research, these are code of conducts or principles of conduct that the researcher should adhere to during and after the study (Gratton & Jones, 2010; Slater, & Vrahimis, 2018; Makhoul, Chehab, Shaito, & Sibai, 2018). Ethical issues can be classified into: Ethical issues relating to research process, ethical issues relating to the researcher and ethical issues relating to the participants (Trochim, 2006; Saunders, 2011; Bhattacharje, 2012).

In this study, I adhered to ethical issues in the following ways:

3.10.1 Privacy of the Participants and Anonymity

In this study, I ensured that the privacy of the participants was protected. I advised the participants to use the pseudonyms in their drawings to protect their true names of identities. This ensured that all the information they gave which included drawings and oral explanations, were protected and concealed.

3.10.2 Voluntary participation

I ensured that participants participated voluntarily in this study and were free to withdraw whenever they wished during the study. At the start of the study, before pre-exposure evaluation, I explained to the participants what the study was all about and all it entailed. The participants voluntarily agreed to participate in the study.

3.10.3 Confidentiality

I maintained confidentiality of data provided by the participants. The information that the participant gave when they talked about their drawings remained confidential between the participants, the supervisors and me. I stored all the data generated by my participants in a secured data base file inside my locker and computer to protect them from foreign intrusion.

3.10.4 Protection from Risks

In this study, I ensured that the participants were not be subjected to any risk of unusual stress, embarrassment or loss of self-esteem. I ensured that all participants' views and opinions were respected. I reassured them that the content in their drawings was more important for this study rather than the quality of those drawings as suggested by Theron et al., (2011).

3.11 Summary and Conclusion

This chapter looked at the research design and the methods that were used to conduct the study. It included the research approach, research paradigm, research design, study location, research design, target population, sample and sampling techniques, data generation procedure, data generation instruments, data analysis, reliability, validity and ethical considerations.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1 Introduction

The previous chapter discussed the research design and methodology used in this study. In this chapter, I present the data as generated from the participants. The results presented here were obtained from data that was generated through drawings with participants. The results are presented in three sections. The first section presents the drawings as made by the participants followed by their explanation. This section will have three sub-sections. The first sub-section will present the drawings that show how learners construct gender roles. The second sub-section will present the drawings that show how learners construct gender plays and the third sub-section will present tables showing a summary on how learners constructed gender roles and gender plays. The second section presents the results analysis and interpretation. Lastly, the third section will present the discussion regarding the obtained results.

4.2 Results: Learners Construction of Gender Roles

In this section, I provide the various drawings and their explanations. The drawings presented depict how learners construct gender roles in two ways. First, the drawings show how they construct work and activities they normally do at school and at home and secondly, how they construct their future career aspirations. Each participant made two drawings regarding the two dimensions of gender roles, the first drawing in each dimension shows how learners constructed gender roles before the exposure to GA Kiswahili children's stories while the second drawings depicted how they constructed gender roles after the exposure to GA Kiswahili children's stories. Fifteen participants made the drawings: Each participant made two drawings for each dimension, therefore, a total of 30 drawings are presented. For each participant, the pre-exposure

evaluation drawing to GA Kiswahili children's stories is presented first followed by the post-exposure evaluation drawing.

Drawings Showing How Learners Construct Work and Activities at School and Home.

This first drawing was made by Jack in Pre-exposure evaluation to show activities he likes



Figure 4.1: Drawing of an activity normally done by Jack

Explanation: What I like doing at school and home.

Napenda kucheza mpira kwa sababu itanipeleka mbali

‘I like playing football because I believe it will take me far.’

This second drawing was made by Jack in Post-exposure evaluation to show activities he likes doing at home and school.



Figure 4.2: Drawing of an activity normally done by Jack

Explanation: What I like doing at school and home.

Napenda kulima shamba nipate lishe bora na pia kusafisha mazingira

‘I like farming in order to have sufficient food for me to be healthy and also conserving and cleaning the environment.’

The third drawing is by participant Moreen in Pre-exposure evaluation. It shows the work that she likes doing at home.



Figure 4.3: Drawing made by participant Moreen showing work she likes doing at home

Explanation: What I like doing at home

Mimi napenda kuchota maji kwa sababu hiyo ndiyo tunafanyia kazi mbalimbali.

‘I like fetching water because water is useful in doing various activities’

The fourth drawing is by participant Moreen in Post-exposure evaluation. It shows the work that she likes doing at home.



Figure 4.4: Drawing made by participant Moreen showing work she likes doing at home

Explanation: What I like doing at home

Mimi ninachunga kondoo. Ninapenda chungu kondoo ili nimusaidiye baba naye aweze kupumzika.

‘I am looking after the sheep. I like looking after the sheep to relieve my father so that he can also have time to rest.

The fifth drawing is by participant Pogba in Pre-exposure evaluation. It shows the work that he likes doing at home and school.

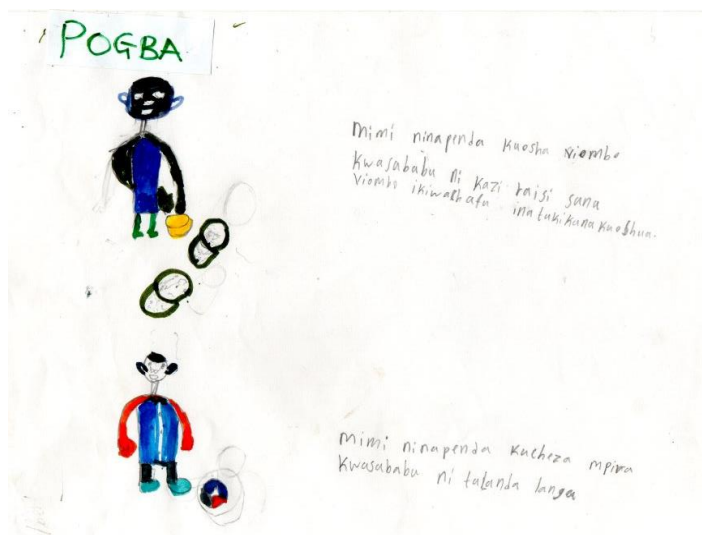


Figure 4.5: Drawing made by participant Pogba, showing work he likes doing at home and school

Explanation: What I like doing at home and school.

*Mimi napenda kuosha viombo kwa sababu ni kazi rahisi sana.
Viombo ikiwa chafu sana inatajikana kuoshwa.*

‘I like washing the utensils because it is an easy task for me. When utensils are dirty, they need to be cleaned.’

Mimi napenda kucheza mpira kwa sababu ni talanta langu

‘I like playing football because it is my talent.’

The sixth drawing is by participant Pogba in Post-exposure evaluation. It shows the work that he likes doing at home and school.

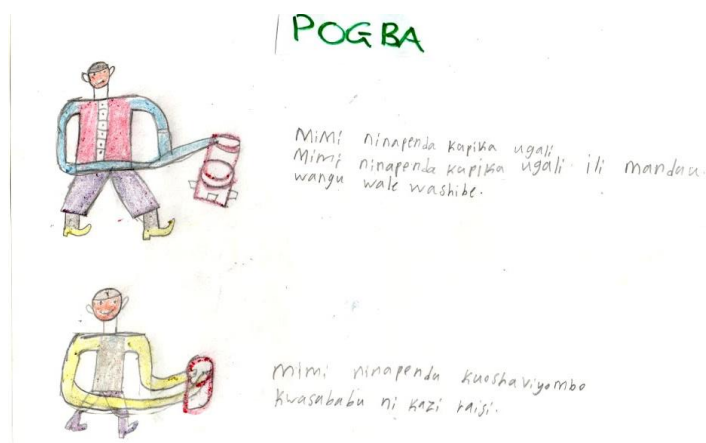


Figure 4.6: Drawing by Pogba showing work he likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kupika ugali. Napenda kupika ugali ili mandugu wangu wale washibe.

‘I like cooking ugali so that my brothers can eat and get satisfied.’

Mimi napenda kuosha vyombo kwa sababu in kazi rahisi.

‘I like washing the utensils because it is an easy task for me.’

The seventh drawing is by participant Shantel in Pre-exposure evaluation. It shows the work that she likes doing at home and school.



Figure 4.7: Drawing by Shantel howing work she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kuosha vyombo. Mimi huosha vyombo kwa sababu tusikuwe wagonjwa. Mimi huosha vyombo ili tuwe wasafi maishani. Ni muhimu kuosha vyombo kila siku. Tukiosha vyombo kila siku tutaishi maisha bora.

‘I like washing utensils. I normally wash utensils so that I cannot become sick. Washing utensils is very important in life. It is important for us to wash utensils every day. If we wash utensils, we will live a good life.

Mimi napenda kuchota maji. Ninachota maji ili itusaidie. Maji ni kitu muhimu sana.

‘I like fetching water. I felt water so that it can help us. Water is very important.’

The eighth drawing is by participant Shantel in Post-exposure evaluation. It shows the work that she likes doing at home and school.



Figure 4.8: Drawing by Shantel showing work she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kuchunga ngombe. Ninachunga ngombe ili itupe maziwa.

‘I like looking after the cows. I look after the cows so they can give us milk.

Mimi ninapenda kupanda ndizi, mahindi, maharagwe, mboga. Ninapenda kupanda mimeya mingi.

‘I like planting banana, maize, beans, and vegetables. I like planting many crops.

The ninth drawing is by participant Brown, in Pre-exposure evaluation. It shows the work/activities that he likes doing at home and school.



Figure 4.9: Drawing by Brown, showing work/activities he likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kucheza mpira kwa sababu huwa nawaona wachezaji wakicheza.

‘I like playing football because I see footballers playing it.’

Mimi napenda kuchota maji kwa sababu inasheha nguo.

‘I like fetching water because it is used in washing clothes.’

Mimi napenda kuchora gari.

‘I like drawing a car.’

The tenth drawing is by participant Brown, in Post-exposure evaluation. It shows the work/activities that he likes doing at home and school.



Figure 4.10: Drawing by Brown showing work/activities he likes doing at home and school

Explanation: What I like doing at home and school.

Kwa shule ninapenda kuchota maji.

‘In school, I like fetching water.’

Nyumbani mimi ninapenda kukata nyasi.

‘At home like slashing the grass.’

The eleventh drawing is by participant Annete, in Pre-exposure evaluation. It shows the work/activities that she likes doing at home and school.



Figure 4.11: Drawing by Annete showing activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kumwagilia maua maji kusudi isikauke.

‘I like watering flowers so that they don’t dry out.’

Mimi napenda kupalilia mahindi kusudi isiharibike.

‘I like watering weeding maize plants so that they don’t get spoilt.’

This twelfth drawing is by participant Annete, in Post-exposure evaluation. It shows the work/activities that she likes doing at home and school



Figure 4.12: Drawing by Annete showing work/activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kuchunga ng'ombe kusudi ikishiba itatupeya maziwa.

‘I like looking after the cow because when it is satisfied it gives us milk.’

Mimi napenda kupika kusudi nishibe nipate nguvu zakutumia kufanya kazi.

‘I like cooking food because when I eat food I get energy to do other works/tasks.’

The thirteenth drawing is by participant Fatuma, in Pre-exposure evaluation. It shows the work/activities that she likes doing at home and school.



Figure 4.13: Drawing Fatuma showing work/activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kuoshea dada yangu manguo kwa sababu ninampenda. ninapenda kazi hiyo kwa sababu mimi ni mkubwa kwake.

‘I like washing clothes for my younger sister because I love her. I do that work for her because I am her elder sister.’

Mimi ninapenda kuimba kwa sababu ninamtukuza mungu.

‘I like singing because in singing I praise God.’

Mimi ninapenda kucheza kati kwa sababu ni mchezo ya wasichana.

‘I like playing kati because it is a play activity for girls.’

The fourteenth drawing is by participant Fatuma, in Post-exposure evaluation. It shows the work/activities that she likes doing at home and school.

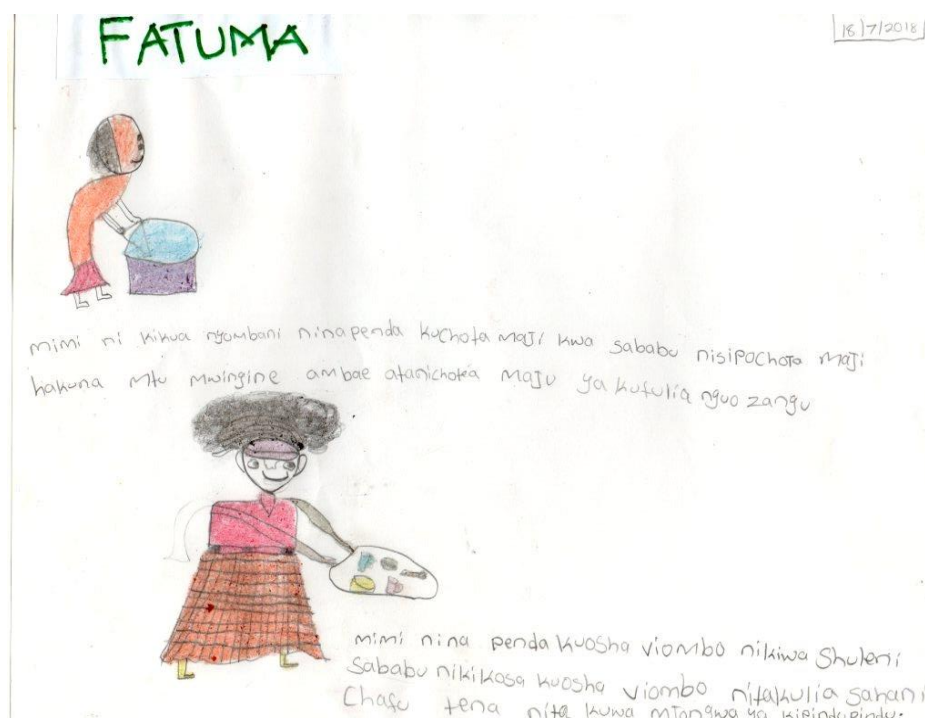


Figure 4.14: Drawing Fatuma showing work/activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi nikikua nyumbani, napenda kuchota maji kwa sababu nisipochota hakuna mtu mwingine ambaye atanichotea maji ya kufulia nguo zangu.

‘When I am at home, I like fetching water because if I don’t do so, nobody will fetch for me water that I can use to wash my clothes with.’

Mimi ninapenda kuosha vyombo shuleni kwa sababu nikikosa kuosha vyombo vitakuwa chafu.

‘I like washing utensils at home because when I don’t wash them, they become dirty.’

The fifteenth drawing is by participant Specks, in Pre-exposure evaluation. It shows the work/activities that he likes doing at home and school.

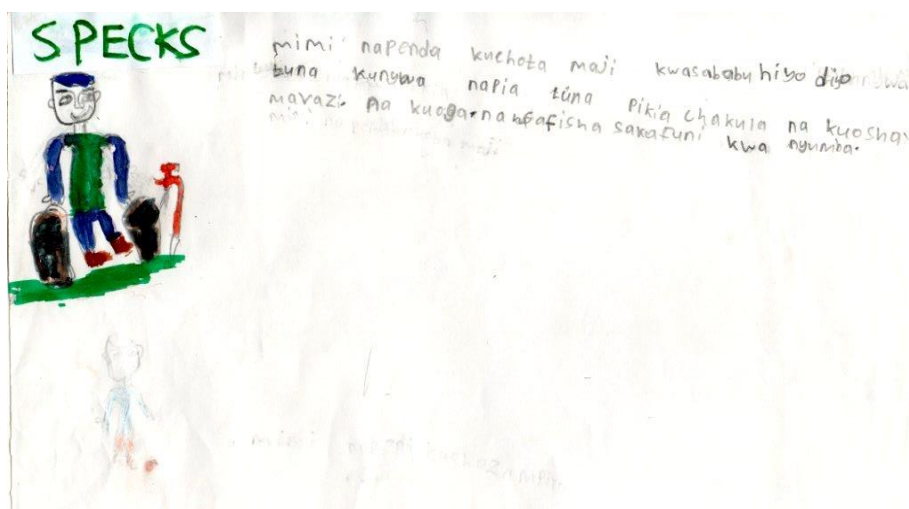


Figure 4.15: Drawing by Specks showing work/activities he likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kuchota maji kwa sababu hiyo ndio tunakunywa na pia tunapikia chakula na kuosha mavazi. Na pia kuoga na kusafisha sakafuni kwa nyuma.

‘I like fetching water because we use water for drinking, cooking food, washing clothes, bathing and mopping the floor of our house.’

The sixteenth drawing is by participant Specks, in Post-exposure evaluation. It shows the work/activities that he likes doing at home and school.

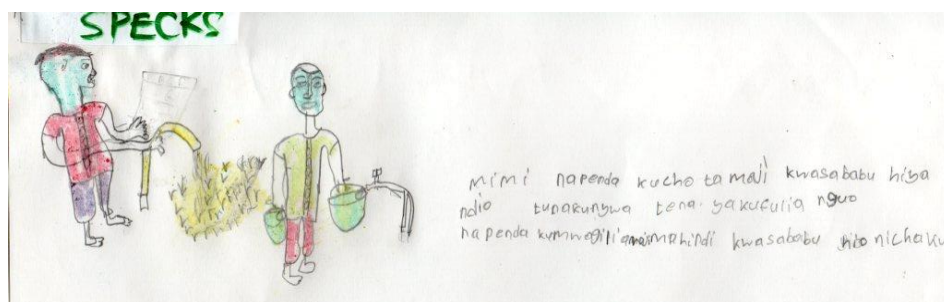


Figure 4.16: Drawing by Specks, showing work/activities he likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kuchota maji kwa sababu hiyo ndio tunakunywa na pia kufulia mavazi. Na pia kuwagilia mahindi kwa sababu ni chakula.

‘I like fetching water because we use water for drinking, washing clothes, and watering maize plants because they provide food.

The seventeenth drawing is by participant Evelyne, in Pre-exposure evaluation. It shows the work/activities that she likes doing at home and school.

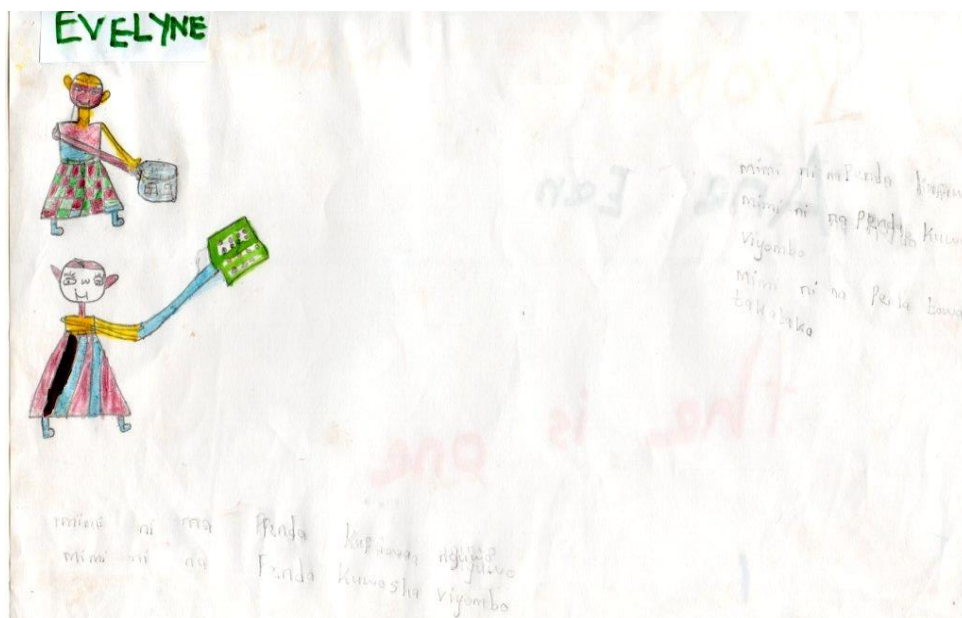


Figure 4.17: Drawing by Evelyne, showing activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kuosha nguo na kuchota uchafu.

‘I like washing clothes and pick up the litters’

The eighteenth drawing is by participant Evelyne, in Post-exposure evaluation. It shows the work/activities that she likes doing at home and school.

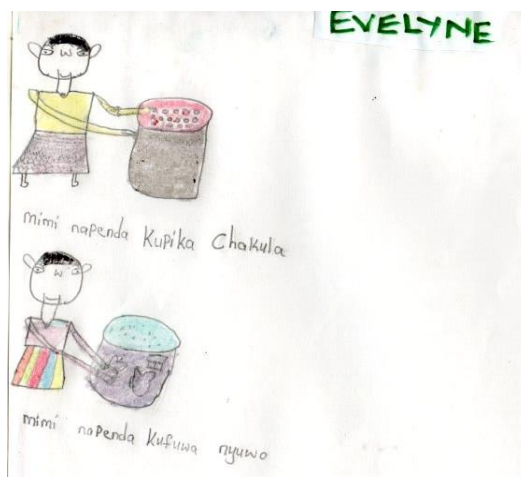


Figure 4.18: Drawing by Evelyne, showing activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kupika chakula. Mimi napenda kufua nguo.

‘I like cooking food and washing clothes.’

The nineteenth drawing is by participant Maria, in Pre-exposure evaluation. It shows the work/activities that she likes doing at home and school.



Figure 4.19: Drawing by Maria, showing activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kulima shamba ya mama yangu. Mama anafurahia sana sana.

‘I like farming in my mother’s farm. This usually makes her very happy.’

Mimi napenda pia kupika chakula.

‘I also like cooking food.

The twentieth drawing is by participant Maria, in Post-exposure evaluation. It shows the work/activities that she likes doing at home and school.



Figure 4.20: Drawing by Maria, showing activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi ninapenda kuosha mavazi nyumbani. Ni kazi rahisi sana.

‘I like washing clothes at home. I find it easy for me.

Mimi napenda kumwagilia mtama maji.

‘I like watering millets’ plants.’

The twenty first drawing is by participant Princess, in Pre-exposure evaluation. It shows the work/activities that she likes doing at home and school.



Figure 4.21: Drawing by Princess showing activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kufagia, kufua nguo, kuenda maji na kulima.

‘I like sweeping, washing clothes, fetching water and farming.

The twenty second drawing is by participant Princess, in Post-exposure evaluation. It shows the work/activities that she likes doing at home and school.

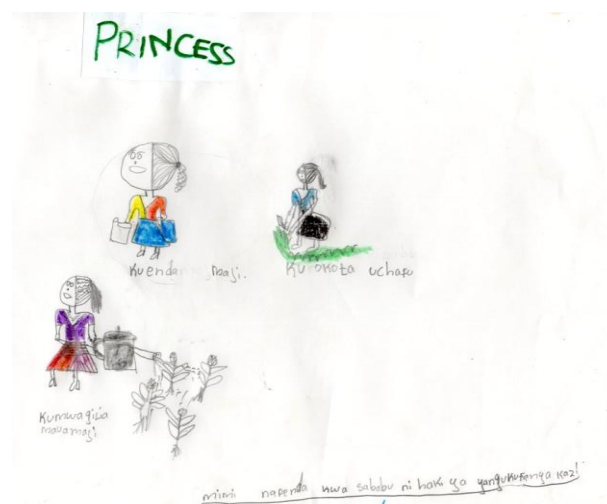


Figure 4.22: Drawing by Princess, showing activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kuenda maji, kuokota uchafu na kumwagilia maua maji.

‘I like fetching water, picking up rubbish and watering flowers.

The twenty third drawing is by participant Pinky, in Pre-exposure evaluation. It shows work/activities that she likes doing at home and school.



Figure 4.23: Drawing by Pinky, showing work/activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi napenda kuimba, kuosha nguo, kuruka Kamba, kusoma kitabu cha Kiswahili na kupanda mahindi.

‘I like singing, washing clothes, skipping a rope, reading Kiswahili book and planting maize.’

The twenty fourth drawing is by participant Pinky, in Post-exposure evaluation. It shows the work/activities that she likes doing at home and school.



Figure 4.24: Drawing by Pinky, showing work/activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi ninapenda kuchunga ngombe na mbuzi.
‘I like looking after the cow and the goat.’

Mimi napenda kukusanya na kuchoma uchafu.
‘I like collecting and burning rubbish’

The twenty fifth drawing is by participant Rehema, in Pre-exposure evaluation. It shows the work/activities that she likes doing at home and school.

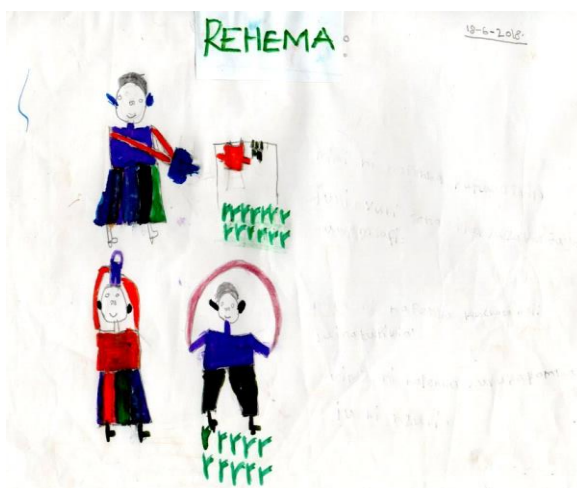


Figure 4.25: Drawing by Rehema, showing activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi ninapenda kufua nguo, kuchota maji na kuruka Kamba.

‘I like washing clothes, fetching water and skipping a rope.’

The twenty sixth drawing is by participant Rehema, in Post-exposure evaluation. It shows the work/activities that she likes doing at home and school.



Figure 4.26: Drawing by Rehema, showing activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi ninapenda kuchunga ng'ombe ili nisaidie mama yangu.

‘I like looking after the cow so that I can help my mother.’

Mimi napenda kufagia nyumba ili nisaidie mama yangu.

‘I like sweeping the house so that I can help my mother.’

The twenty seventh drawing is by participant Mos, in Pre-exposure evaluation. It shows the work/activities that he likes doing at home and school.



Figure 4.27: Drawing by Mos, showing work/activities he likes doing at home and school

Explanation: What I like doing at home and school.

Mimi ninapenda kulima shamba.
'I like farming.'

The twenty eighth drawing is by participant Mos, in Post-exposure evaluation. It shows the work/activities that he likes doing at home and school.



Figure 4.28: Drawing by Mos, showing work/activities he likes doing at home and school

Explanation: What I like doing at home and school.

Mimi ninapenda kuosha vyombo.

‘I like washing utensils.’

The twenty ninth drawing is by participant Precious, in Pre-exposure evaluation. It shows the work/activities that she likes doing at home and school.



Figure 4.29: Drawing by Precious, showing activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi ninapenda kufagia ili shule iwe safi.

‘I like sweeping so that the school would be clean.’

The thirtieth drawing is by participant Precious, in Post-exposure evaluation. It shows the work/activities that she likes doing at home and school.



Figure 4.30: Drawing by Precious, showing activities she likes doing at home and school

Explanation: What I like doing at home and school.

Mimi ninapenda kumwagilia mimea maji kwa sababu nitapata chakula.

‘I like watering plants because I will get food.’

Section Two: Drawings Showing How Learners Construct Future Careers Goals and Aspirations

This thirty first drawing was made by Jack in Pre-exposure evaluation to show his future career goal and aspiration



Figure 4.31: Drawing of future career goal by Jack

Explanation: What I would like be in future.

Napenda kuwa mwalimu

‘I would like to be a teacher.’

This thirty second drawing was made by Jack in Post-exposure evaluation to show his future career goal and aspiration.



Figure 4.32: Drawing of future career goal by Jack

Explanation: What I would like be in future.

Kulinda watu. Hii ni kazi ya mwanajeshi.

‘I am a soldier. I am doing this work to protect people.’

This thirty third drawing was made by Moreen in Pre-exposure evaluation to show her future career goal and aspiration.



Figure 4.33: Drawing of future career goal by Moreen

Explanation: What I would like be in future.

Mimi napenda kuwa daktari kwa sababu niweze kuwasaidiya wagonja wa aina mbalimbali.

‘I would like to be a doctor so that I can help different types of sick people.’

This thirty fourth drawing was made by Moreen in Post-exposure evaluation to show her future career goal and aspiration.



Figure 4.34: Drawing of future career goal by Moreen

Explanation: What I would like be in future.

Mimi napenda kuwa daktari. Napenda kuwatibu wagonjwa wenye maradi tofauti.

‘I would like to be a doctor so that I can help different types of sick people.’

This thirty fifth drawing was made by Pogba in Pre-exposure evaluation to show his future career goal and aspiration.

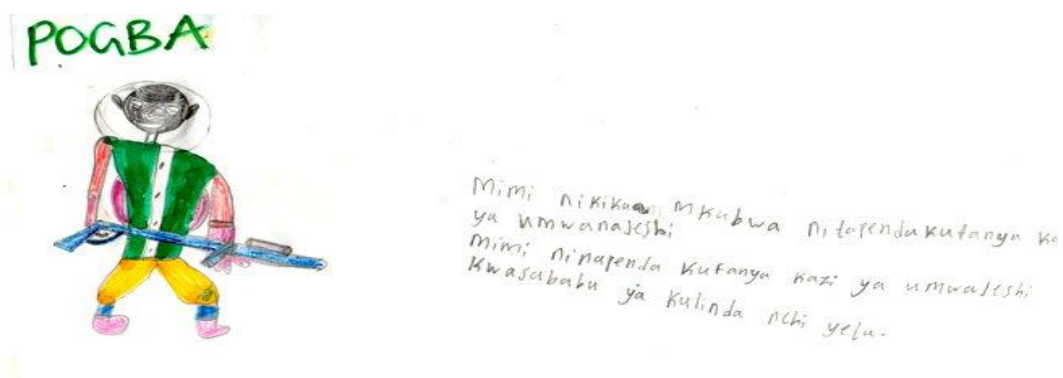


Figure 4.35: Drawing of future career goal by Pogba

Explanation: What I would like be in future.

Mimi nikikua mkubwa nitapenda kufanya kazi ya uwanajeshi. Mimi ninapenda kufanya kazi ya umwanajeshi kwa sababu ya kulinda nchi yetu.

‘When I grow up, I would like to be a soldier so that I can protect my country.’

This thirty sixth drawing was made by Pogba in Post-exposure evaluation to show his future career goal and aspiration.

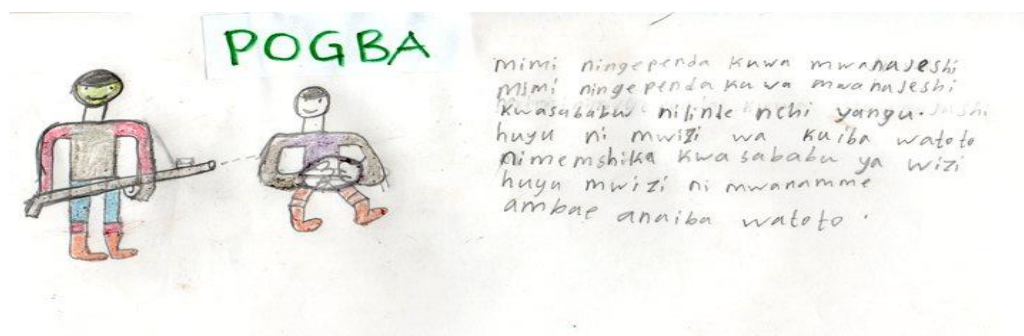


Figure 4.36: Drawing of future career goal by Pogba

Explanation: What I would like be in future.

Mimi ningenda kuwa mwanajeshi. Mimi ningenda kuwa mwanajeshi kwa sababu nilinde nchi yangu. Huyu ni mwizi wa kuiba watoto. nimemshika kwa sababu ya wizi. Huyu mwizi ni mwanamume ambae anaiba watoto.

‘When I grow up, i would like to be a soldier so that I can protect my country. This is a male thief. I have arrested him because he steal and kidnap children’

This thirty seventh drawing was made by Shantel in Pre-exposure evaluation to show her future career goal and aspiration.



Figure 4.37: Drawing of future career goal by Shantel

Explanation: What I would like be in future.

Mimi napenda kuwa mwalimu.mimi nitafurahi sana kuwa mwalimu nikiwa mkubwa.Mimi nitafurahi sana kuwafunza wanafunzi kama walivyonifunza.

‘When I grow up, I would like to be a teacher so that I can teach my students the way I was taught.’

This thirty eighth drawing was made by Shantel in Post-exposure evaluation to show her future career goal and aspiration.

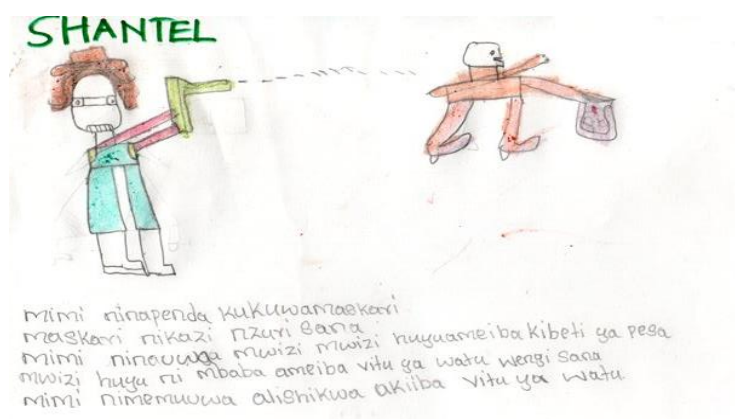


Figure 4.38: Drawing of future career goal by Shantel

Explanation: What I would like be in future.

Mimi napenda kukuwa maaskari.maaskari ni kazi nzuri sana.mimi ninauwaa mwizi mwizi huyu ameiba kibeti ya pesa.mwizi huyu ni mbaba ameiba vitu ya watu wengi sana.mimi nimemuuwaa alishikwa akiiba vitu ya watu wengi sana.’

‘When I grow up, I would like to be a police officer. In this picture I have killed a male thief who was caught stealing a lot of properties from the people.’

This thirty ninth drawing was made by Brown in Pre-exposure evaluation to show his future career goal and aspiration.



Figure 4.39: Drawing of future career goal by Brown

Explanation: What I would like be in future.

Mimi napenda kuwa mchezaji kwa sababu naona wakipewa zawadi.

‘I would like to be a footballer because I normally see footballers being given presents.

This fortieth drawing was made by Brown in Post-exposure evaluation to show his future career goal and aspiration.



Figure 4.40: Drawing of future career goal by Brown

Explanation: What I would like be in future.

Mimi nikikua mkubwa nitakuwa pilot.

‘I would like to be a pilot when I grow up.’

This forty first drawing was made by Annete in Pre-exposure evaluation to show her future career goal and aspiration.



Figure 4.41: Drawing of future career goal by Annete

Explanation: What I would like be in future.

Mimi ni daktari. Nasaidia wagonjwa ili wasife mapema.

'I am a doctor. I am helping the sick people so that they cannot die early.'

Mimi ni mwalimu. Ninawafundisha wanafunzi kusudi wapate elimu.

I am a teacher. I am teaching students so that they can acquire education.

This forty second drawing was made by Annete in Post-exposure evaluation to show her future career goal and aspiration.



Figure 4.42: Drawing of future career goal by Annete

Explanation: What I would like be in future.

Mimi ni polisi nimemkamata mwizi mwanamume alikuwa ameiba viatu, mboga na viazi.

'I am a police officer. I am arresting a male thief. He had stolen shoes, vegetables and cassavas.'

This forty third drawing was made by Fatuma in Pre-exposure evaluation to show her future career goal and aspiration.



Figure 4.43: Drawing of future career goal by Fatuma

Explanation: What I would like be in future.

Mimi ningependa kumaliza shule ili niwe dakitari. Ningependa kuwa dakitari ili niweze kuwatibu wagonjwa ata baba yangu akiwa mgonjwa nitajaribu kumtibu.

‘I would like to be a doctor when I complete school so that I can help sick people including my father.

This forty fourth drawing was made by Fatuma in Post-exposure evaluation to show her future career goal and aspiration.

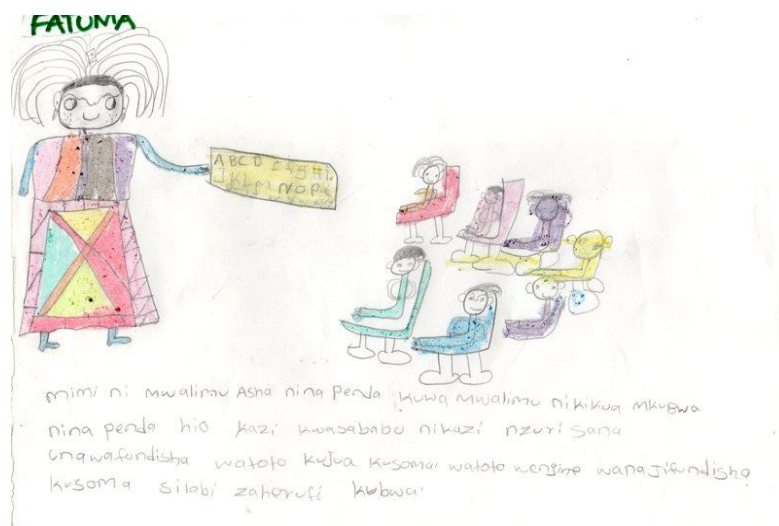


Figure 4.44: Drawing of future career goal by Fatuma

Explanation: What I would like be in future.

Mimi mwalimu Fatuma ninapenda kuwa mwalimu nikikua mkubwa. Ninapenda hiyo kazi kwa sababu ni kazi nzuri sana. unawafundisha watoto kujua kusoma watoto wengine wanajifundisha kusoma silabi za herufi kubwa.

‘I, teacher Fatuma, would like to be a teacher when I grow up. I like that job because it is good. As a teacher I would be able to teach children how to read. Other children are learning how to read syllable with capital letters.’

This forty fifth drawing was made by Specks in Pre-exposure evaluation to show his future career goal and aspiration.



Figure 4.45: Drawing of future career goal by Specks

Explanation: What I would like be in future.

Mimi napenda kuwa mwanajeshi kwa sababu nasaidia nchi yangu kukamata jambazi na wezi.

‘I would like to be a soldier because I would be helping my country to catch robbers and thieves.’

This forty sixth drawing was made by Specks in Post-exposure evaluation to show his future career goal and aspiration.

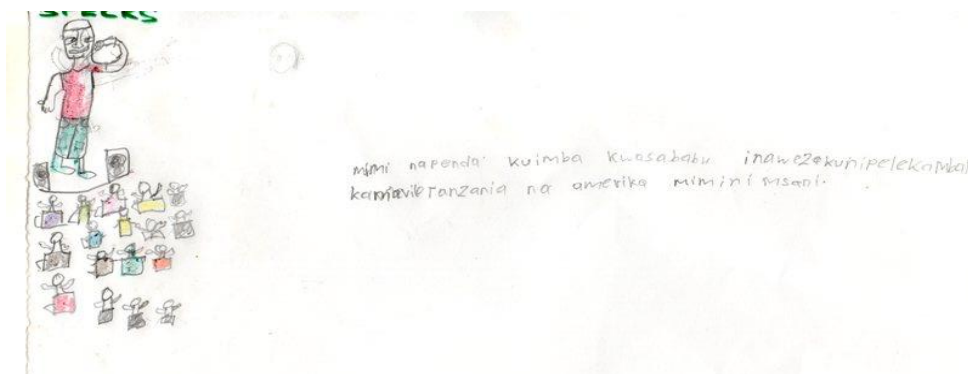


Figure 4.46: Drawing of future career goal by Specks

Explanation: What I would like be in future.

Mimi napenda kuimba kwa sababu inaweza kunipeleka mbali kama vile Tanzania na Amerika. Mimi ni msanii.

‘I would like to be a musician because I believe it would take me far like Tanzania and America. I am an artist.’

This forty seventh drawing was made by Evelyne in Pre-exposure evaluation to show her future career goal and aspiration.

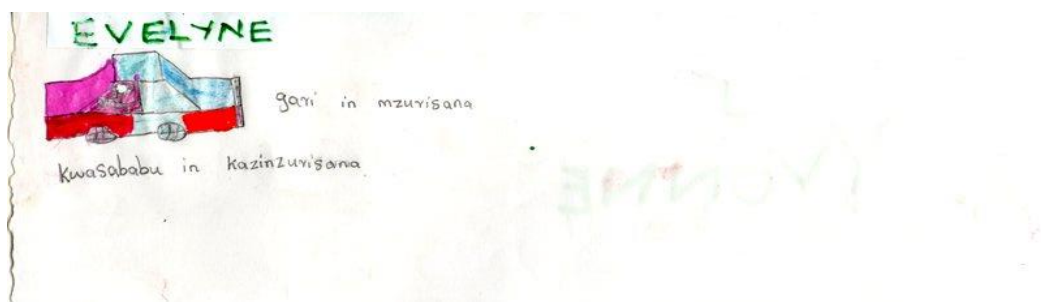


Figure 4.47: Drawing of future career goal by Evelyne

Explanation: What I would like be in future.

Gari ni mzuri sana kwa sababu ni kazi nzuri sana.
‘A car is very good because it is a good job.’

This forty eighth drawing was made by Evelyne in Post-exposure evaluation to show her future career goal and aspiration.



Figure 4.48: Drawing of future career goal by Evelyne

Explanation: What I would like be in future.

Mimi napenda kukuwa mwalimu.

‘I would like to be a teacher.’

This forty ninth drawing was made by Maria in Pre-exposure evaluation to show her future career goal and aspiration.



Figure 4.49: Drawing of future career goal by Maria

Explanation: What I would like be in future.

Mimi napenda kuwa daktari. Nitaitwa Daktari Maria na nitafurahi sana.

‘I would like to be a doctor. My name will be Dr. Maria’

This fiftieth drawing was made by Maria in Post-exposure evaluation to show her future career goal and aspiration.



Figure 4.50: Drawing of future career goal by Maria

Explanation: What I would like be in future.

Mimi ni napenda nikuwe mwalimu. Mimi nina penda nikuwe asikari.
 'I would like to be a teacher. I would also like to be a policewoman'

This fifty first drawing was made by Princess in Pre-exposure evaluation to show her future career goal and aspiration.



Figure 4.51: Drawing of future career goal by Princess

Explanation: What I would like be in future.

Daktari.
'A Doctor.'

This fifty second drawing was made by Princess in Post-exposure evaluation to show her future career goal and aspiration.



Figure 4.52: Drawing of future career goal by Princess

Explanation: What I would like be in future.

Mimi ninaendesha gari.
'I am driving a school bus.'

This fifty third drawing was made by Pinky in Pre-exposure evaluation to show her future career goal and aspiration.

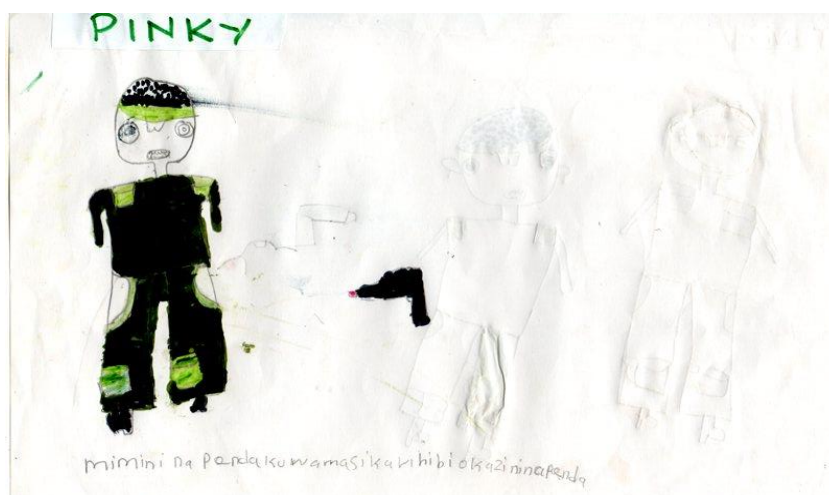


Figure 4.53: Drawing of future career goal by Pinky

Explanation: What I would like be in future.

Mimi ninapenda kuwa masikari hibio kazi ninapenda.
'would like to be a policewoman because it is a job that I like.'

This fifty fourth drawing was made by Pinky in Post-exposure evaluation to show her future career goal and aspiration



Figure 4.54: Drawing of future career goal by Pinky

Explanation: What I would like be in future.

Mimi nimeshika mwizi alikuwa ameimba suria, sahani na jiko. Mimi ni mwanajeshi.

‘I have arrested a thief. She had stolen Cooking pan, plate and a jiko. I am a soldier.

This fifty fifth drawing was made by Rehema in Pre-exposure evaluation to show her future career goal and aspiration.



Figure 4.55: Drawing of future career goal by Rehema

Explanation: What I would like be in future.

Mimi napenda kuwa daktari atanikiwa mkubwa nitasomeya.

‘I would like to be a doctor even when I grow up I would study for that.’

This fifty sixth drawing was made by Rehema in Post-exposure evaluation to show her future career goal and aspiration.



Figure 4.56: Drawing of future career goal by Rehema

Explanation: What I would like be in future.

Mimi ni polisi. Huyu ni mwizi mmama.

‘I am a policewoman. This thief is a woman.’

This fifty seventh drawing was made by Mos in Pre-exposure evaluation to show his future career goal and aspiration.



Figure 4.57: Drawing of future career goal by Mos

Explanation: What I would like be in future.

Ninapenda hiyo kazi pilot.

‘I would like to be a pilot.’

This fifty eighth drawing was made by Mos in Post-exposure evaluation to show his future career goal and aspiration.



Figure 4.58: Drawing of future career goal by Mos

Explanation: What I would like be in future.

Mimi ninapenda kukuwa askari.
‘I would like to be a policeman.’

This fifty ninth drawing was made by Precious in Pre-exposure evaluation to show her future career goal and aspiration.



Figure 4.59: Drawing of future career goal by Precious

Explanation: What I would like be in future.

Mimi nina penda kazi maaskari.
‘I would like to be a policewoman.’

This sixtieth drawing was made by Precious in Post-exposure evaluation to show her future career goal and aspiration.



Figure 4.60: Drawing of future career goal by Precious

Explanation: What I would like be in future.

Mimi ni daktari.
'I am a doctor.'

4.3 Results: Learners Construction of Gender Plays

In this section, I provide the various drawings and their explanations. The drawings presented depict how learner constructs gender plays. The drawings show how they construct gender play activities after the exposure to GA Kiswahili children's stories. During my pre-exposure evaluation, I had omitted this objective due to the challenge I experienced in obtaining Kiswahili Children's storybooks that portrayed GA play activities. However, when my participants were drawing and also giving their oral explanation about their drawings, most of them talked about play activities of their preference alongside the gender roles they like doing at home and school. Therefore I was compelled by the state of my study to put more effort in finding GA Kiswahili storybooks that contained GA play activities. The participants were afterwards exposed to those storybooks and evaluated during the post-exposure evaluation. Thus

in this section, I present 15 drawings of participants showing their construction of gender play activities.

This sixty first drawing was made by Jack in Post-exposure evaluation to show play activity he likes doing at home and school.



Figure 4.61: Drawing of play activity normally done by Jack

Explanation: What I like playing at school and home.

Nikicheza hii mchezo (football) hunifurahisha sana
 'When I play this game it makes me happy.

This sixty second drawing was made by Moreen in Post-exposure evaluation to show play activity she likes doing at home and school.



Figure 4.62: Drawing of play activity normally done by Moreen

Explanation: What I like playing at school and home.

Mimi ninaruka kamba. Mimi ninapenda kuruka kamba kwa sababu ili mwili wangu uwe na nguvu.

'I am skipping a rope. I like skipping a rope because it makes my body strong.'

This sixty third drawing was made by Pogba in Post-exposure evaluation to show play activity he likes doing at home and school.

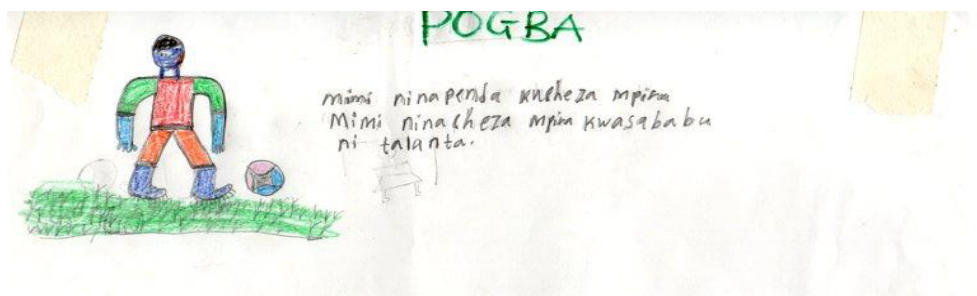


Figure 4.63: Drawing of play activity normally done by Pogba

Explanation: What I like playing at school and home.

Mimi ninapenda kucheza mpira. Mimi ninacheza mpira kwa sababu ni talanta yangu.

'I like playing football because it is my talent.'

This sixty fourth drawing was made by Shantel in Post-exposure evaluation to show play activity she likes doing at home and school.



Figure 4.64: Drawing of play activity normally done by Shantel

Explanation: What I like playing at school and home.

Mimi ninapenda kuruka kamba. Ninapenda kuruka kamba nikiruka kamba nafurahi. Ninapenda kuruka kamba na marafiki zangu. Mimi hupenda mchezo wa kuruka kamba.

‘I like playing rope skipping because it makes me feel happy. I like skipping a rope with my friends.’

This sixty fifth drawing was made by Brown in Post-exposure evaluation to show play activity he likes doing at home and school.

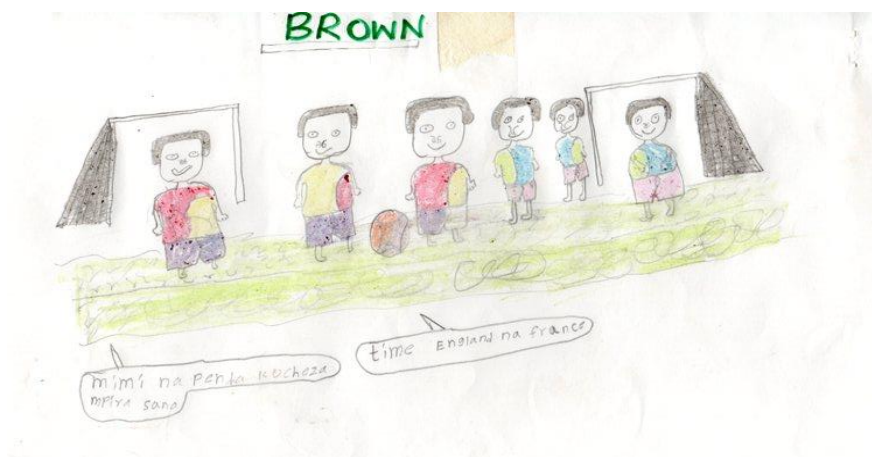


Figure 4.65: Drawing of play activity normally done by Brown

Explanation: What I like playing at school and home.

Mimi ninapenda kucheza mpira sana (football). Time England na France.

‘I like playing football very much. Here is a match between England and France.’

This sixty sixth drawing was made by Annete in Post-exposure evaluation to show play activity she likes doing at home and school.



Figure 4.66: Drawing of play activity normally done by Annete

Explanation: What I like playing at school and home.

Mimi ninapenda kuruka kamba kwa sababu ni mchezo mzuri sana kwa maisha yangu.

‘I like rope skipping because it is an important play activity in my life.’

Mimi napenda kati sana kwasabu ni mchezo ambayo naipenda sana kuliko...naipenda sana sana.

‘I like playing ‘kati’ because it is a game that I like more than...I like it very very much.’

This sixty seventh drawing was made by Fatuma in Post-exposure evaluation to show play activity she likes doing at home and school.



Figure 4.67: Drawing of play activity normally done by Fatuma

Explanation: What I like playing at school and home.

Mimi ninapenda kuruka kamba kwa sababu ninataka mishipa ya mwili wangu unyoroke.

‘I like rope skipping because it is... I want to have a healthy body.’

Nikikuwa nyumbani napenda kucheza boli sana kwa sababu ningependa kuchezea timu yangu ya kenya.

‘I like playing football because I aspire to play for my team, Kenya.’

This sixty eighth drawing was made by Specks in Post-exposure evaluation to show play activity he likes doing at home and school.



Figure 4.68: Drawing of play activity normally done by Specks

Explanation: What I like playing at school and home.

Mimi ninapenda kucheza mpira. Kucheza inaweza kunipeleka mbali kama Uganda, Tanzania na Amerika.

‘I like playing football. Playing football could take me far like Uganda, Tanzania and America.

This sixty ninth drawing was made by Evelyne in Post-exposure evaluation to show play activity she likes doing at home and school.

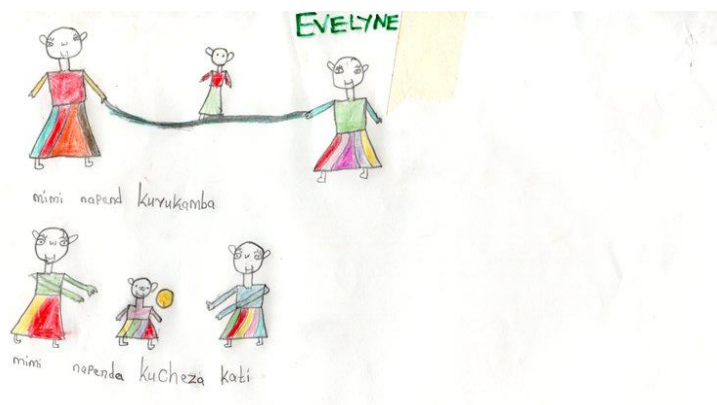


Figure 4.69: Drawing of play activity normally done by Evelyne

Explanation: What I like playing at school and home.

Mimi ninapend kuruka kamba.

‘I like rope skipping.’

Mimi napenda kucheza kati.

‘I like playing ‘Kati’.

This seventieth drawing was made by Maria in Post-exposure evaluation to show play activity she likes doing at home and school.



Figure 4.70: Drawing of play activity normally done by Maria

Explanation: What I like playing at school and home.

Mimi na marafiki tunaruka kamba.

‘My friends and I are playing rope skipping.’

Mimi napenda kucheza mpilaa (football)

‘I like playing football.’

This seventy first drawing was made by Princess in Post-exposure evaluation to show play activity she likes doing at home and school.



Figure 4.71: Drawing of play activity normally done by Princess

Explanation: What I like playing at school and home.

Ninacheza mpira wa mkono. Tunaceza kamba. Mimi ninapenda kucheza kwa sababu ninzuri kucheza na wenzangu.

‘I am playing handball. We are rope skipping. I like playing because it is good to play with my friends.’

This seventy second drawing was made by Pinky in Post-exposure evaluation to show play activity she likes doing at home and school.



Figure 4.72: Drawing of play activity normally done by Pinky

Explanation: What I like playing at school and home.

Mimi ninapenda kucheza kati na marafiki zangu.

‘I like playing ‘kati’ with my friends.’

This seventy third drawing was made by Rehema in Post-exposure evaluation to show play activity she likes doing at home and school.



Figure 4.73: Drawing of play activity normally done by Rehema

Explanation: What I like playing at school and home.

Mimi ninapenta kuru kamba.
‘I like rope skipping.’

Mimi napento kucheza futi ball.
‘I like playing football.’

This seventy fourth drawing was made by Mos in Post-exposure evaluation to show play activity he likes doing at home and school.

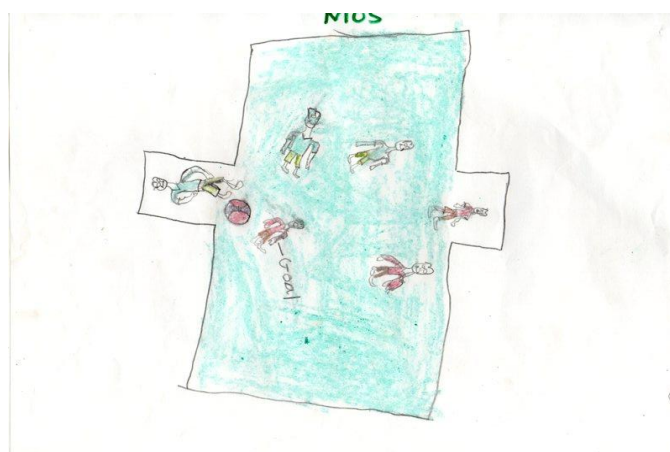


Figure 4.74: Drawing of play activity normally done by Mos

Explanation: What I like playing at school and home.

Goal.

‘Mos scoring a goal in a football match

This seventy fifth drawing was made by Precious in Post-exposure evaluation to show play activity she likes doing at home and school.



Figure 4.75: Drawing of play activity normally done by Precious

Explanation: What I like playing at school and home.

Mimi ninapenda kurukamba.
'I like rope skipping.'

Mimi nina kucheza kati.
'I like playing 'kati'

The tables below gives a summary of gender roles and gender plays activities constructed by learners during pre- and post-exposure evaluation. These tables are significant because they give a clear comparison of the drawings made by the learners during the pre- and post-exposure evaluation.

Table 4.1: Showing categories of gender roles portrayed by the participants during the pre-exposure evaluation and the post exposure evaluation

Participant	Age	Gender	Pre-Exposure Drawing On Gender Role: Work & Activities	Post-Exposure Drawing On Gender Role: Work & Activities	Pre-Exposure Drawing On Gender Role: Future Career Goals	Post-Exposure Drawing On Gender Role: Future Career Goals
1.JACK	9 years	Male	Playing football	Farming	Teacher	Soldier
2.MOREEN	10 years	Female	Fetching water	Looking after sheep	Doctor	Doctor
3.POGBA	10 years	Male	Washing utensils Playing football	Cooking food Washing utensils	Soldier	Soldier
4.SHANTEL	11 years	Female	Washing utensils Fetching water	Looking after the cow Farming	Teacher	Police officer
5.BROWN	8 years	Male	Playing football Drawing a car	Fetching water Slashing grass	Footballer	Pilot
6.ANNET	11 years	Female	Watering flowers Weeding plants	Looking after the sheep	Doctor Teacher	Police officer
7.FATUMA	11 years	Female	Washing clothes Singing Playing 'kati'	Fetching water Washing utensils	Doctor	Teacher
8.EVELYNE	11 years	Female	Washing clothes Picking up litters	Cooking food Washing clothes	Driver	Teacher
9.MARIA	10 years	Female	Farming Cooking food	Washing clothes Watering plants	Doctor	Teacher Police officer
10.PRINCESS	11 years	Female	Sweeping Washing clothes Fetching water Farming	Fetching water Cleaning the environment Watering plants	Doctor	Bus diver

11.REHEMA	8 years	Female	Washing clothes Fetching water Skipping a rope	Looking after a cow Sweeping the house	Doctor	Police officer
12.PINKY	10 years	Female	Singing Washing clothes Skipping a rope Reading a book Planting maize	Looking after a cow Collecting and burning rubbish	Police officer	Soldier
13.MOS	10 years	Male	Farming	Washing utensils	Pilot	Police officer
14.SPECKS	10 years	Male	Fetching water	Fetching water	Soldier	Singer /musician
15.PRECIOUS	11 years	Female	Sweeping	Watering plants	Police officer	Doctor

Table 4.2: Showing categories of gender play portrayed by the participants during the pre-exposure evaluation and the post exposure evaluation

Participant	Age	Gender	Pre-exposure preference on gender play	Post exposure drawing on gender play
1.JACK	9 years	Male	Playing football	Playing football
2.MOREEN	10 years	Female	Rope skipping	Rope skipping
3.POGBA	10 years	Male	Playing football	Playing football
4.SHANTEL	11 years	Female	Rope skipping	Rope skipping
5.BROWN	8 years	Male	Playing football	Playing football
6.ANNETE	11 years	Female	Rope skipping Playing 'Kati'	Rope skipping Playing 'Kati'
7.FATUMA	11 years	Female	Rope skipping	Rope skipping Playing football
8.SPECKS	10 years	Male	Playing football	Playing football
9.EVELYNE	10 years	Female	Playing 'Kati' Rope skipping	Playing 'Kati' Rope skipping
10.MARIA	10 years	Female	Rope skipping	Rope skipping Playing football
11.PRINCESS	10 years	Female	Rope skipping	Rope skipping Playing handball
12.PINKY	10 years	Female	Playing 'Kati'	Playing 'Kati'
13.REHEMA	8 years	Female	Rope skipping	Rope skipping Playing football
14.MOS	10 years	Male	Playing football	Playing football
15.PRECIOUS	10 years	Female	Rope skipping Playing 'Kati'	Rope skipping Playing 'Kati'

This section presented the results of the study. The participants' drawings on gender roles portraying work and activities they like doing at school and at home were first presented. This was followed by the presentation of the drawings showing their future career goals and aspirations alongside the explanations of those drawings. Lastly, participants' drawings on their construction of gender play activities were presented.

The following section presents an analysis and discussion of the results in relation to literature and the social learning theory.

4.5 Analysis, Interpretation and Discussion

The purpose of this study was to explore how learners, specifically small children, construct gender roles, gender plays and gender plays when exposed to GA Kiswahili Children's stories. In the previous section, I presented the results of the study. The focus of this section is to analyze and discuss the results of the study. The results are analyzed and discussed using literature and social learning theory. The social learning theory will be used to explain how gender depiction of characters in GA Kiswahili children's stories influenced learners' construction of gender roles, gender plays and gender traits.

The analysis and interpretation of data is very critical in any research process. In this study, my purpose of analyzing data is to bring order and understanding of the data generated in the context of my research topic. According Rukwaru (2015) Data analysis involves scrutinizing, cleaning, transforming and molding data with the aim of underlining useful information, suggesting conclusions and supporting decision making. Interpretation is the process of attaching meaning to the analyzed data. In the quest to attach meaning to the analyzed data, literature and theoretical framework is significant because it helps the researcher to describe and explain certain phenomena emanating from the analyzed data. The discussion that follows thereafter explain learners' (children) construction of gender roles, gender plays and gender traits when exposed to GA Kiswahili children stories. The results are presented in a narrative format and supported by written and oral explanations from the drawings as well as the reviewed literature.

4.6 Findings

The findings are discussed under three broad themes in relation to the three research questions. The first theme is *learners' constructions of gender roles*; this is followed by the *learners' constructions of gender plays* and lastly *learners' constructions of gender traits*. Each of the three themes is discussed with two sub-themes exploring their deconstruction of GS and conformability to GS after being exposed to GA Kiswahili children's stories. These two categories were formulated from the drawings and their explanations during the pre-exposure and post-exposure evaluation. The findings are discussed and supported using verbatim quotations from the participants' oral explanation about their drawing, literature quotations and the theoretical framework as shown in table 4.3 bellow.

Table 4.3: Themes and sub-themes/categories of the findings

Exploring the use of GA Kiswahili children's stories to address GS among learners	
Theme	Sub-theme
Learners construction of gender roles	Adoption of gender-atypical roles
Learners construction of gender plays	Conforming to gender stereotypes roles
	Conforming to gender stereotypes plays
	Adoption of gender-atypical plays
Learners construction of gender trait	Conforming gender stereotypes traits
	Adoption of gender-atypical traits

Firstly, I present the first theme arising from the drawings. The drawings were meant to generate data on the first research question which was:

- How do learners construct gender roles when exposed to gender atypical Kiswahili children's stories?

Below is the first theme on how learners construct gender roles.

4.7 Theme 1: Learners Constructions of Gender Roles

This section analyzes and discusses the findings on how learners construct gender roles. The construction of gender roles entails work and activities they like doing at home as well as their future career goals and aspirations. The above table (see, Table 4.1), presents a summary and categories of gender roles constructed by the participants during the pre- and post-exposure evaluation. The participants both boys and girls constructed their gender roles by drawing what they like doing at home and also their future career goals. Work and activities that were most preferred by boys in the pre-exposure evaluation, as shown in the above table (table 4.1) were drawing a car, farming, washing utensils and fetching water. On the other side, girls reported in the pre-exposure evaluation that they preferred doing tasks such as fetching water, washing utensils, watering flowers, weeding plants, washing clothes, picking up litter, cooking food, sweeping the house, reading a book and planting of maize.

However after being exposed to GA Kiswahili children's stories, boys seem to present work and task in their post exposure evaluation which is similar to what they presented during pre-exposure evaluation. These works were farming, fetching water and slashing grass. Interestingly, two participants (Pogba and Mos) presented different findings in their post-exposure evaluation from what they had presented in their pre-exposure evaluation. Mos, for example reported in the pre-exposure drawing that he likes farming but later on, in the post exposure drawing, he changed his work of preference to washing utensils. Pogba on the other hand changed his preferred work from washing utensils to cooking food even though he still reported in the post-exposure drawing that he still likes washing utensils.

On the other side of girls, the results presented during their post –exposure evaluation indicated majority of them changed from their previous work of preference during the pre-exposure to different work in the post- exposure even though some of the work they reported in the post exposure evaluation was earlier mentioned in the pre-exposure evaluation other girls' participant. The preferred tasks among the girls in the post-exposure evaluation were farming, looking after sheep, looking after cow, fetching water, washing utensils, cooking food, washing clothes, sweeping house, collecting and burning rubbish and watering plants.

Regarding their future career goals and aspirations, most boys in the pre-exposure evaluation reported their preference in careers such as teacher, soldier, footballer, pilot and police officer while girls indicated their likings to careers such as doctor, teacher, driver, doctor, and police officer. During the post-exposure evaluation most boys future career preferred revolved around soldier, pilot and pilot officer. It was only one boy participant (Specks) who presented different result from the others indicating that he aspired to be a musician. On the side of girls, the post exposure results indicated that majority of them reported different future career choices from what they had presented earlier in the pre-exposure. The most preferred careers among girls were doctor, police officer, bus driver and soldier.

The findings show that the majority of my participant showed preference to gender stereotyped roles during the pre-exposure evaluation. The gender roles presented above in the pre-exposure evaluation correspond to what previous scholars from different African backgrounds termed as traditional stereotyped roles. For example, a study conducted by Mosley (2004) in Ethiopia reported that cleaning the house, fetching water and cooking are perceived as feminine roles, while agricultural activities such as ploughing are believed to be masculine. In South Africa, a study

conducted by Mwaba (1992) reported that most boys and girls in South African secondary schools considered that nursing, housecleaning, and sweeping as primarily jobs for women. In another study conducted in Kenya, Wanjeri (2006) reported that gender dictated the division of roles among the Kikuyu communities. Boys were taught and expected to undertake masculine roles such as herding cattle, hunting, building house, ploughing, among others. On the other hand girls were taught and expected to perform ‘womanly’ roles such as cleaning, cooking, and taking care of their younger siblings.

In my participants’ findings, few boys during the pre-exposure evaluation presented drawings that showed a deviation from the traditional gender stereotyped roles for men. These participants (Pogba and Mos) reported that they like washing utensils and fetching water respectively. Accounting for their preference to work that is predominantly considered for girls and women within the societal context under which the research was conducted, this is what they said:

Pogba: I have drawn myself washing utensils.
Researcher: It seems you like washing utensils?
Pogba: Yes.
Researcher: That is good. Why do you like washing them?
Pogba: I don't like dirty utensils. I wash them so that they become clean.
Researcher: Are you the only one who washes utensils at home?
Pogba: No. All of us wash. Each one of us has a duty to wash the utensils.
(Oral explanation, Pogba, pre-exposure, p.1, {15/6/2018})

Researcher: I can see you have drawn a good picture. What have you drawn?
Mos: It's me. I am weeding crops
Researcher: Do you weed crops alone or you are helped by other people?
Mos: My brothers and sisters help me. We have duties to weed crops.
(Oral explanation, Mos, pre-exposure, p.1, {15/6/2018})

From the explanation above, it is revealed that the participants developed interest in those roles because they are used to doing them at home as required by their respective home duty routine, which dictates gender roles in their homes. This means that gender roles are not innate but rather a product constructed by the society. The society then socializes children to acquire those gender roles. Quite a number of girls showed preference to farming during the pre-exposure evaluation though their likings were only limited to watering flowers, weeding, planting crops but not digging and ploughing. Girls reported that they don't like digging because it makes them tired.

Researcher: Okay. Apart from fetching water what other activity do you like doing?
Maureen: I also like sweeping, moping,
Researcher: Okay. What are those activities that you don't like doing?
Maureen: I don't like digging. it makes me feel tired.
Researcher: who then does digging at home?
Maureen: My brothers.
Researcher: Don't they as well get tired like you?
Maureen: No.
(Oral explanation, Maureen, pre-exposure, p.3, {15/6/2018})

Some reported that they would rather do other activities for the boys in exchange of them doing the digging task on their behalf as revealed by the girl participant Annete below in her oral drawing explanation.

Researcher: How do you divide activities that you do at home?

Annete: My brothers usually farm at the shamba while my sister and I washes clothes for them.

Researcher: Okay.

(Oral explanation, Annete, pre-exposure, p.3, {15/6/2018})

Another interesting finding is that majority of girls changed their preferred tasks after the exposure to gender-atypical Kiswahili children stories which corresponded to the tasks exhibited by the female characters in those stories. These tasks were: Looking after the cows, looking after the sheep, collecting garbage/litters and burning them. The above mentioned tasks for example; looking after the cow were portrayed by female characters such as Maria (*Siku za Juma*), Arope (*Furaha ya Arope*) and Jamila (*Vitendo vya Jamila*). Similarly, participants Mos and Jack presented task preference in the post-exposure evaluation that resembled the task that was undertaken by the male character, Baraka (*Tuzo ya Baba*). The above mentioned tasks that those girls showed interest in them after being exposed to GA Kiswahili children's stories are predominantly perceived to be male gender roles. In the same way, those tasks preferred by the few boys' participant (Pogba and Mos) are stereotypically considered to be tasks meant for girls and women. However, during their oral explanations, the participants attributed the change to their desire to emulate the characters in the stories.

Researcher: Apart from seeing that girl looking after the sheep what else motivated you or is there any movie or story you read about looking after the cattle?

Maureen: Yes. I read about the girl looking after the sheep.

Researcher: Which story?

Maureen: Ndoto ya Arope.

Researcher: What was the about?

Maureen: The story was about a girl called Arope who helped her mother to look after sheep, goats and cattle.

Researcher: When you saw her looking after the sheep, how did you feel?

Maureen: I felt good.

Researcher: Does it mean that you have drawn this picture as result of seeing Arope looking after the sheep?
Maureen: Yes.
Researcher: Do you think you can do the same as her?
Maureen: Yes
(Oral explanation, Maureen, post-exposure, p.1, {18/7/2018})

Annete and Rehema also share the same sentiment with Maureen saying that seeing their fellow girls in the stories (Maria and Arope) inspired them to develop interest in looking after the cattle.

Researcher: How did you feel, seeing small girls like you looking after the cattle?
Annete: I felt good. I felt I can also look after the cattle like them. (Smiling)
(Oral explanation, Annete, post-exposure, p.3, {18/7/2018})

Researcher: How did you feel when you read the story?
Rehema: I felt good (Smiling).I was happy to see Maria looking after the cow.
Researcher: Could she have inspired you to look after the cow?
Rehema: Yes.
(Oral explanation, Rehema, post-exposure, p.1, {18/7/2018})

The findings on future career goals and aspiration also revealed that boys preferred careers such as being a teacher, a soldier, a footballer, and a pilot during the pre-exposure evaluation. According to Nhundu (2007) the above listed careers over the decades have been stereotyped to be male gendered occupations. This therefore suggested that boys' choice of future careers echoed societal gender stereotypes. Insignificant change was seen in their post-exposure evaluation since the previous careers choices (e.g., soldier, pilot and police officer) were replicated. It was only one boy participant (Specks) who presented a different career aspiration of being a musician in future. Conversely, the story was different with girls. The most preferred career choices among girls were during the pre- and post-exposure were doctor,

teacher, driver and police officer. During the post exposure evaluation, majority girls aspired to be policewomen, soldiers, doctors and teachers.

The above data reveals that participants gave varied responses to the exposure of GA Kiswahili Children stories in relation to gender role construction. Majority of them adopted gender-atypical roles while others still conformed to gender-atypical roles even after being exposed to GA Kiswahili children's stories. Therefore, the subsection below discusses the two sub-themes that emerged from the above analyzed results.

4.7.1 Adoption of Gender-atypical roles

The above findings revealed that majority girls as compared to boys adopted gender-atypical roles. The adopted gender roles by girls corresponded the atypical roles displayed model characters in the stories (e.g. policewomen, soldier, drivers, doctor, looking after the cattle, collecting and burning rubbish, farming etc.). The only atypical roles adopted by boys were washing utensils and cooking food. These results therefore suggest that girls found roles perceived to be predominantly male much appealing to them than boys found the stereotyped female roles. This may mean that girls identified themselves more with the role models in the stories than boys did. Therefore this indicates that the attraction to and admiration in the role model characters in the story was more in girls than in boys, which influenced them to adopt gender-atypical roles. These findings are supported by previous studies on gender roles preference (e.g. Jennings, 1975; Nhundu, 2007). These results could have two possible explanations.

Firstly, the fact that all of the role model characters in the stories except one, were girls and women who were engaging in traditionally conceived male gender roles

might have made it easier for girls than for boys to readily identify with them and imitate their behaviors. According to social learning theory sexual similarities between the child and model, plays an important role in learning and imitating behaviors (Bandura, 1986; McLeod, 2011). The child is more likely to pay more attention to those people it perceives as similar to itself and imitate their behaviors. Hence this could be the possible reason why more girls imitated the gender-atypical roles displayed by the models in the stories who were girls and women.

Secondly, previous studies (e.g. Bussey, 1983; Green et al., 2004) that explored rigidity and variability of gender roles among boys and girls showed that boys are more rigid to gender stereotyped roles than girls. The rigidity among boys to detach themselves from male gender typed roles is due to the fear of the consequences that befalls them when they counter stereotype gender roles. Prior research has revealed that boys are treated more harshly than girls by peers (Fagot, 1977) and adult (Langlois & Down, 1980) for engaging in atypical behaviors and activities that go against the gender appropriate roles constructed by the society. Hence this is why girls find it easier to adopt gender-atypical roles than boys because the society shows much tolerance for ‘tomboys’ than for the ‘sissies’ (Fagot & Lainbach, 1987). The intolerance and pressure put on boys by the society discourages them to imitate and adopt gender-atypical roles. Perhaps this is what could have discouraged one of my boy participant (Mos) who had tried to engage in a gender-atypical role and received severe criticism and discouragement from his grandmother. *“...one day my grandmother and my sister were not at home so I decided to go to the kitchen and cook ‘ugali’ for them. When they came back at home, my grandmother was angry at me and said that the ‘ugali’ was badly cooked and being a boy I was not supposed to go to the kitchen to cook because it is women’s responsibility to prepare food for men.*

She cautioned me from going to the kitchen.” (Oral explanation, Mos, pre-exposure, p.1, {16/6/2018})

According to the social learning theory (Bandura, 1977), the responses of the people around the child toward an imitated behavior will also influence their imitation and internalization of those behaviors. The people around will either reinforce (encourage) or punish (discourage) the child to imitate their models. If a child copies a model's behavior and the consequences are rewarding or encouraging, the child is likely to continue engaging in that behavior. However, if the consequences are harsh the child stops or becomes reluctant to perform that behavior.

However the case for few boys' participants (Specks and Pogba) who challenge the gender stereotypes by adopting gender-atypical roles after being exposed to gender-atypical stories could have been influenced by the gender roles structures at home and school as well as the reinforcement to the male role model in the story (Baraka, a boy character in the story, '*Tuzo ya Baba*'). During their oral explanations to the drawings, the two participants said that they prefer to do those roles (washing utensils and washing clothes) because that is what they normally do at home and school. They said that at their respective home and school they a duty routine where all children participate in household duties such as washing utensils and washing clothes irrespective of the gender.

Researcher: That is good. Why do you like washing them?

Pogba: I don't like dirty utensils. I wash them so that they become clean.

Researcher: Are you the only one who washes utensils at home?

Pogba: No. All of us wash. Each one of us has a duty to wash the utensils.

(Oral explanation, Pogba, pre-exposure, p.1, {15/6/2018})

Researcher: Here you also said that you like washing clothes?

Specks: Yes, I like washing my clothes.

Researcher: Do you wash them here in school or at home?

Specks: In school. It is always mandatory for everybody to wash his/her clothes on Saturday before we go home.
(Oral explanation, Specks, post-exposure, p.1, {18/7/2018})

4.7.2 Conforming to Gender Stereotypes Roles

Table 4.1 reveals that all the boys conformed to predominantly male careers. Their future career choices during the post-exposure evaluation entailed careers such as soldier, pilot and policeman. It is only one of them who choose to be a musician, a career that can also be categorized as one of those occupations that enjoys male dominancy. These findings are similar to the findings of a study conducted by Nhundu (2007) in Zimbabwe which showed that boys conformed to gender stereotyped roles even after being exposed to Role Model Readers which contained stories of role models engaging in gender-atypical roles. When I asked the participants for reasons behind their choices towards those careers, most boys' participants preferred those careers because they believed they would give them higher status in the societies such as being custodian to provide security in the society. This was contrary to girls' participants who asserted that the motivation behind their choices in future careers was influenced by their aspiration to help the society. Prior studies have demonstrated that boys have more preference in 'self-oriented careers' while girls prefers 'people oriented careers' (Levy et al., 2000; Morgan et al., 2001). Self-oriented careers are those careers that enable one to have a higher status and value in the society while people oriented careers are associated with working with people, serving others and helping others in the society.

From their explanations of the drawings it is clear that boys choose those careers which would enable them have higher status, value and respect in the society such as soldier, policeman, musician and pilot. In many African societies, Kenya included, the

police forces and the army are one of the most feared and respected groups by the members of the society because of the consequence that may befall any member of public who disrespects a police officer or a soldier. This fear could be attributed to the colonial imperialism in Africa where the colonial police forces used coercive means to exert colonial rules to Africans. After independence, African police forces emerged which conformed to their predecessors ideology of using coercive means (Ndege, 2009). However, this traits are usually understood by children especially boys as heroic, courageousness, super human among others which they find attractive to them (Evan and David, 2000). This could be the possible reason why some of boy participants aspired to be police officers, soldiers so that they can provide security as well as terrorizing the thieves and by doing so, they would gain more status and value in the society. Another wanted to be a musician so that he could go far and have adventure. All the above career choices are centered towards personal status development as opposed to societal development.

‘When I grow up, I would like to be a soldier so that I can protect my country.’

(Written explanation, Pogba, Drawing caption 5 on gender roles: Future career goals)

‘I would like to be a footballer because I normally see footballers being given presents.’

(Written explanation, Brown, Drawing caption 9 on gender roles: Future career goals)

‘I would like to be a soldier because I would be helping my country to catch robbers and thieves.’

(Written explanation, Specks, Drawing caption 15 on gender roles: Future career goals)

'I would like to be a musician because I believe it would take me far like Tanzania and America. I am an artist.'

(Written explanation, Specks, Drawing caption 16 on gender roles: Future career goals)

Contrary to boys, most of girls' participant choices of career were driven by their motive to help the society as opposed to self-development that was witnessed in boys. This is similar to the previous studies (Levy et al., 2000; Morgan et al., 2001; Nhundu, 2007) which found that girls and women expressed greater preference for helping careers, such as nurse, teacher, secretary and doctor among others. Even from their written explanations in their drawing captions, their interest in helping the society was revealed.

'I would like to be a doctor so that I can help different types of sick people.'

(Written explanation, Maureen, Drawing caption 3 on gender roles: Future career goals)

'When I grow up, I would like to be a teacher so that I can teach my students the way I was taught.' *(Written explanation, Shantel, Drawing caption 7 on gender roles: Future career goals)*

'I am a doctor. I am helping the sick people so that they cannot die early.'

(Written explanation, Annete, Drawing caption 11 on gender roles: Future career goals)

'I would like to be a doctor when I complete school so that I can help sick people including my father'

(Written explanation, Fatuma, Drawing caption 13 on gender roles: Future career goals)

Scholars (e.g., Liben, Bigler & Krough, 2001) have argued that boys are reluctant to adopt feminine activities such as gender roles because they see lower value and associate it to them. Hence this demotivates them as they do not satisfy their quest of achieving a higher status and value in the society. This little or no motivation according to social learning theorists (Bussey and Bandura, 1992) discourages them to adopt those behaviors and activities.

Nevertheless, even though most of them conformed to gender stereotyped roles in their drawings, they still showed change in their perspective towards feminine roles. During their oral explanations, most boys expressed their personal feelings and desire to perform the feminine roles. They also supported the view that girls were capable of doing the masculine roles effectively. Similar views were expressed by girls who believed that just like the male characters in the stories, (Juma and Baraka in the stories, *Siku za Juma* and *Tuzo ya Baba*) boys can also perform domestic activities such as cooking food, washing utensils and fetching water. Even though this is what they purport to believe in, most of them (both boys and girls) still presented drawings of themselves and their friends doing gender stereotypes roles. This resembles the findings of previous studies done by Gregg and Dobson's (1980) and Nhundu (2007) who found out that children expressed liberal views of what they could do, but were more gender-stereotypical in their choice of future occupations. As discussed earlier, the long period of their socialization to gender stereotypes and the societal pressure

for them to conform to gender stereotyped roles could be the possible reason accounting for the above. However, the change in their views and perspectives towards gender atypical roles during the post exposure evaluation is an indication of the influence of the gender-atypical Kiswahili stories.

Secondly, I present the second theme arising from the drawings. The drawings were meant to generate data on the second research question which was:

- How do learners construct gender play when exposed to gender atypical Kiswahili children's stories?

4.8 Theme 2: Learners Constructions of Gender Plays

This section analyzes and discusses the findings on how learners construct gender plays. The construction of gender play involves games and activities they like playing at home and school. The above table (see, Table 4.2), presents a summary of gender plays constructed by the participants during the pre- and post-exposure evaluation. The participants both boys and girls constructed their gender plays by drawing what they like playing at home and in school. Play activities that were most preferred by boys, in the pre- and post-exposure evaluation, as shown in the above table (table 4.2) was football. All the boys reported that they like football. On the other hand, the most preferred play activities for girls were rope skipping, playing 'Kati' and handball during the pre- and post-exposure evaluation. In their drawings, it was also revealed that majority of boys and girls presented drawing that showed them playing only with individuals of their gender and not the opposite gender. For example, boys were playing with boys while girls played with girls.

However three girls in their post-exposure evaluation (Fatuma, Maria and Rehema) reported that they also like playing football. From the analysis derived in the above table (4.2) it is clear that all the boys who participated in the study conformed to gender stereotyped play activities even after the exposure to stories of characters engaging in gender-atypical plays. The situation was similar to girls as they also showed preference to gender stereotyped plays during the post-exposure evaluation. Even though the some girls (Fatuma, Maria and Rehema), showed that like play football, they still indicated in their drawing that they like rope skipping. In fact from their drawing it is clearly revealed that of the two games mentioned, football was the least of their preferred. Football came second in all of their drawings after rope skipping and more interestingly is that it occupied a small space as compared to rope skipping in their drawing prompt. Furthermore, Maria in her drawing presented many boys and few girls playing football. This means that even though she believes she can play football, she still acknowledge the fact that football is a boys' game and not girls game. Therefore the analysis above indicates that all boys and majority of girls conformed to gender stereotyped plays. However some girls expressed their interest in gender-atypical plays after the exposure to gender-atypical Kiswahili children's stories. The section below therefore presents a discussion of the above under the sub-themes of conforming to gender stereotypes plays and the adoption of gender-atypical plays.

4.8.1 Conforming to Gender Stereotypes plays

The results from the table 4.2 above indicate that all the boys and majority of girls conformed to plays activities predominantly perceived to be appropriate to their gender even after being exposed to gender-atypical stories. This finding contradicts the findings of prior research (e.g., Ashton, 1983; Green, Bigler, & Catherwood,

2004) which showed that when gender typed children are exposed to gender-atypical play activities, they change to gender-atypical play activities. However, data generated by my participants seems to agree with some of the views presented by the studies.

Firstly, the studies argue that when boys and girls are exposed to gender-atypical stories then after afterwards presented with gender-atypical play toys, boys are usually reluctant to plays with the perceived feminine toys as compared to girls who are likely to show little or even greater interest, in playing with the perceived masculine toys. This is evident from my boy participants' drawings which never showed any desire in feminine plays even after being exposed to gender atypical stories of boys playing games such as rope skipping with girls. From the explanation of their drawings, some of them indicated that even though they knew how to play 'kati', rope skipping and 'pata', they cannot play them because they are 'girls' game'

Researcher: Can you play rope skipping?

Specks: Yes

Researcher: Why didn't you draw it?

Specks: It is a game for girls.

Researcher: What about Pata?

Specks: Yes. I know how to play it.

Researcher: Why didn't you draw it?

Specks: it is also normally played by girls.

(Oral explanation, Specks, post-exposure, p.1, {18/7/2018})

Researcher: Do you know how to play 'pata'?

Jack: I know.

Researcher: How come you like football only and not 'kati'?

Jack: (keeping quiet)

Researcher: If we give you 'Kati' and football to play can you play them both?

Jack: No. (Laughing) I will play football.

(Oral explanation, Jack, post-exposure, p.1, {18/7/2018})

Secondly, the two studies demonstrated that indicated that girls easily play with gender-atypical play toys after a story showing a girl character playing with an

atypical play toys. This was also seen in my data as some of my participants (girls) showed some interest in playing football after reading stories such as *Tuzo ya Baba*, *Kombo Arudi Shule* and *Siku za Juma* in which the girl characters (Zawadi, Fena, Nanjala and Maria) played football. In general, the above data showed that boys are more discriminative towards the so called ‘girls games’ than the way girls are towards the ‘boys’ game’.

Gender scholars (e.g. Thorn, 1993; DeRoser & Marcus, 2005) argue that boys and girls show rigidity towards their gender appropriate play toys. However, boys show more rigidity than girls to interact with gender inappropriate toys. Thorn (1993) as discussed in Evan and David (2000) for instance has tried to give an explanation on why boys tend to more rigid than girls in adopting gender-atypical behaviors. She argues that girls and boys are socialized to know acceptable behaviors for their gender at early stages of their development. After, this socialization, they develop their gender schema on how they are supposed to behave as boys and girls. It is at this stage that society through its socializing agents infuse gender stereotypes in their gender schema. The socializing agents in this context are usually teachers, parents, school staff, peers and other individuals within their environment. These socializing agents using develops strategies to ensure that these children subscribe to behaviors and activities perceived suitable for their gender. Evan and David (2000) refer to them as the gender police. The gender police closely monitor the child’s behaviors and ensure they comply with the gender stereotypes. If a child behaves or engages in an activity which is inconsistent with the gender stereotypes, they are punished by the gender police. Those who refuse to comply with ‘gender appropriate’ behaviors are usually taunted, isolated, ridiculed or even labeled as the other opposite gender. A boy for example is branded with names such as ‘sissy’ and a girl is labeled ‘tomboy’. The

names are aimed to make the child feel that he/she is different from the other members of his/her gender hence he/she needs to conform to 'gender appropriate' behaviors and activities for him/her to be accepted as equal by the individuals of their gender.

Unfortunately, boys usually receive harsh treatments from 'The gender police' as compared to the girls when they engage in 'gender inappropriate' behaviors and activities. A study conducted by Kowalski and Kanitka (2003) showed that even at the age of kindergarten, boys were seen segregating from their fellow boys who were found playing with girl toys. They even reported a scenario where a small boy was heard telling another boy who was playing with a puppet *"You need to have a boy puppet, and give this puppet to a girl."* In other situations, 'gender police' use coercive techniques of intimidating their peers into performing 'gender appropriate' activities. An experimental study done by Langois and Down (1980) showed when some boys tried to play with girls' toys, other boys interrupted them by hitting and ridiculing. Perhaps it is due to this fear of being subjected to the harsh treatment by the so called 'gender police' that made my boy participants to conform to 'gender appropriate' play activities. This is clearly revealed from the drawing explanations provided by participants Jack and Specks who expressed that they cannot play 'pata' and skip-a-rope because they are girls' games. During my interaction with the participants in the field, I saw a scenario where a small boy who was playing with girls' 'kati' was called by the other boys to play football with them. The small boy had no choice but to comply with the order from his peers.

From the analysis of the boys' drawings, majority of them drew boys playing with other boys. When I interrogated them during the oral explanations of those drawings, most of them mentioned the names of their friends (all being boys). This indicates that

even in their socialization processes, the gender police requires them to engage and interact in play activities with individuals of their gender and they have subscribed ideologically to that demand. Just like boys, some of girl participants also made drawings showing girls playing with girls only.

Researcher: Whom do you play with at school?

Jack: I play with my friends.

Researcher: Are they boys or girls?

Jack: Boys.

(Oral explanation, Jack, post-exposure, p.1, {18/7/2018})

Researcher: Whom do you play football with at school?

Pogba: I normally play with Sikosi, Kaka, Kotome, Lucas, Brian and Shaddy.

Researcher: I have not heard you mentioning Marion's name in your list!

Pogba: Eeh! (Surprised)

Researcher: Why?

Pogba: I don't play with her.

Researcher: What makes you not to play with her?

Pogba: (Keeping quiet)

(Oral explanation, Pogba, post-exposure, p.1, {18/7/2018})

Researcher: If we give Jack 'Kati', football and rope for skipping, which one among these do you think he will choose?

Maureen: He will choose football.

Researcher: why do think so?

Maureen: Because boys like playing football. I usually see him with his friends playing football.

Researcher: Who are his friends that he normally plays with?

Maureen: Shadrack, Lucas and Gilbert.

Researcher: Are they boys or girls?

Maureen: They are boys.

(Oral explanation, Maureen, pre-exposure, p.2, {16/6/2018})

The punishments and intimidations by the 'gender police' discussed above contribute to boys' reluctance in learning and engaging in play activities deemed feminine. According to social learning theory (Bandura, 1977), reinforcement by people around the child contributes significantly towards its imitation of the models behavior. If a child imitates a model's behavior and the consequences are discouraging or punishing, the child stops performing that behavior. This could be the reason why

boys and girls in this study preferred to conform to gender stereotyped play activities even after being exposed to gender-atypical play activities.

4.8.2 Adoption of Gender-atypical Plays

Analysis of the results from the table 4.2 above indicates that 3 girl participants expressed in their drawings their interest towards playing football. These participants were: Maria, Rehema and Fatuma. Football within the context of this study is considered to be male play. Thus the act of the 3 girls showing preference to playing football would be understood as their quest to challenge gender stereotypes and adopt gender-atypical play. This findings concur with the findings of prior studies (e.g., Ashton, 1983; Green, Bigler, & Catherwood, 2004) which showed that when girls are exposed to gender-atypical stories there is likelihood of them changing their preference from gender stereotyped play toys to gender-atypical play toys. Even though not all my participants adopted the gender-atypical play activities as I had anticipated in my conceptual framework, after reviewing the above mentioned literature, the results exhibited by the 3 participants is an indication that indeed, reading gender-atypical stories can make a girl to challenge gender stereotyped play activities. The results also suggest that girls unlike boys, as seen in our prior discussions, are flexible and appear to show more variability in masculine toys and other play activities.

There are two possible reasons that can account for the above. The first reason emanates from our previous discussion on differential consequences for counter stereotyping play activities among boys and girls. Prior studies (Fagot, 1977; Langois & Down, 1980) revealed that boys receive harsh punishment from ‘the acting gender police’ as compared to girls. However, the society seems to be lenient to girls who display gender-atypical behaviors. Thorn (1993) states that in many cases, girls and

women who exhibit male traits are usually complimented as being aggressive. This therefore motivates many girls and women to reflect positively on the label of 'tomboy'. Hence it is because of this that girls find it easier to adopt gender atypical play activities and it was the case to my participants in the present study. This argument is in line with the social learning theory which provides a theoretical framework to the present study.

The social learning theory (Bandura, 1977) asserts that reinforcement is a key element in a child's socialization process. Reinforcement occurs in two ways. First, it occurs externally then afterwards internally. Reinforcement can be either negative or positive. External reinforcement occurs when a child receives approval from peers or parents after imitating a particular behavior from a model. If the approval is positive, the child feels happy and continues to exhibit or display that behavior. The act of the child feeling happy for being approved is what is referred to as the internal reinforcement. In relation to my data, the context under which my study was conducted seems to be reinforcing the act of girls to play football. In some scenarios, during my data generation, I could even see a female teacher playing with football with the girls. The teacher, in some instances created a football match that entailed big girls who played against small boys. Whenever a girl scored a goal against the boys' team, she was much celebrated by the teachers and her peers as compared to the boy who scored against the girl team. Therefore this study suggests that the internal reinforcement that influenced those girls to show preference in playing football could have been due to external reinforcement present in their learning environment.

The second possible reason to this is the argument by child development psychologists such as Bussey and Bandura. In their study (Bussey & Bandura, 1992) found out that girls have more motivation to adopt cross gender-typed behaviors than

boys. This is because most societies tend to socialize girls to associate masculine traits and activities to high status and values as opposed to boys who are socialized to associate feminine traits and activities to low status and value. Football being perceived as a masculine game in this context was embraced by my girl participants due to high status and value that were attributed to it.

Even though all the boys seemed to conform to gender stereotyped play activities, data generated in their oral explanations show that some boys during the post-exposure evaluation believed that girls could also play football with them. This was clearly seen in the drawing made by Specks. In his drawing (see. Figure 4.68) he had a girl who was playing with boys. The girl was a goal keeper in that football match.

Researcher: Is this goalkeeper a girl? (Referring to the drawing)

Specks: Yes (smiling)

Researcher: can she really catch this ball?

Specks: Yes, she can. She is a good goal keeper.

Researcher: do you think girls also play football?

Specks: Yes. Girls can too play football.

(Oral explanation, Specks, post-exposure, p.1, {18/7/2018})

The above finding could be attributed to the stories read in class about girls such as Nanjala, Fena, Zawadi, and Maria among others who played football with boys, during and after school hours. After reading the stories, the class teacher and my research assistant that were part of the research team organized discussion with readers concerning the stories. The purpose of those discussions was to reinforce and legitimize the gender-atypical activities displayed in the storybooks, to enable learners gain more understanding as well as to remember and recall the stories. Before we commenced reading a new story, the teacher and I would always ask the participants recap questions about the previous stories. The questions were always centered on gender-atypical issues presented in those stories. The questions triggered our

participants to think, reflect, internalize and appreciate gender issues emanating from those stories.

Perhaps, through these discussions, my participant (Specks) received positive external and internal reinforcement to develop liberal views towards gender-atypical play activities. Even though he did not draw himself engaging in a gender-atypical play activity, presenting a girl playing football with boys in his drawing was a clear indication that the reading sessions and discussions regarding gender-atypical play activities changed his view. Perhaps longer exposure to gender-atypical stories and discussions to accompany them could have changed more his views and completely challenge gender stereotypes. Green et al (2004) recommends long period for intervention strategies to challenge gender stereotypes. This is because; it enhances children's ability to recall accurately the gender-atypical information embedded in the stories.

Thirdly, I present the third theme arising from the drawings. The drawings were meant to generate data on the third research question which was:

- How do learners construct gender traits when exposed to gender atypical Kiswahili children's stories?

4.9 Theme 3: Learners Constructions of Gender Traits

This section analyses and discusses the findings on how learners construct gender traits. The construction of gender traits involves children's views and perceptions regarding their personal gender identities and the identities of others. The findings from the data revealed that there was a change on how participants viewed themselves as boys and girls after the exposure to gender-atypical Kiswahili children's stories. However, the majority of them still conformed to gender stereotyped traits associated

to their gender. Therefore, this section presents the analysis and discussion of data under two sub-themes: Conforming to gender stereotypes traits and adoption of gender-atypical traits.

4.9.1 Conforming to Gender Stereotyped Traits

The result in this study showed most participants constructed gender traits that are traditionally associated to their gender. For example, the data showed that most boys view themselves as being strong, courageous, fast, ambitious, aggressive, and intelligent. This was even manifested by the choice of gender roles and gender plays during the pre- and post-exposure evaluation. On the other hand, girls made drawings that depicted them having gender traits such as being soft, affectionate, submissive, fearfulness, caring, and slowness, weak, dependent, among others. These findings correspond with the 16 masculine and feminine stereotyped traits that were developed by Evans and David (2000) after their review of Children' literature books (see.Table.2.1). The masculine traits were: adventurers, argumentative, competitive, aggressive, risk taker, assertive, decisive,. The feminine traits were: affectionate, passive impetuous, emotionally expressive, tender, panicky, nurturing and understanding. These findings by Evans and David were supported by a later study conducted by McCabe et al, (2011) which showed that female characters were portrayed as passive while the male characters were active. In their findings, fathers demonstrated dominancy in outside activities while mothers were only confined to indoor or domestic activities. Men also demonstrated competent leadership skills, while women remained subject to the male authorities. Furthermore, men/male characters were depicted as strong and heroes who could rescue people in the stories while women/female characters were weak and hence always looked upon men for rescue and protection. The above findings could perhaps explain why my participants

preferred specific gender roles and gender plays. Scholars (Eccles et al., 1995; Stockard & McGee, 1990) have argued that gender identity dictates child's preference to gender roles and behavior than any other factors such as the perceived job importance, difficulty, salary among others.

Data from my participants as shown in the table 4.1 above, shows that most girls preferred doing domestic chores such as washing utensils, fetching water, watering flowers washing clothes, cleaning the environment , looking after the siblings and sweeping the house. During their oral and written explanations most of them asserted that the rationale behind their preference in doing the above tasks were their desire for being smart in a clean environment. Looking smart would make them attractive. Some girls expressed their desire to be policewomen due to the fact that female policewomen look smart and attractive in their attractive attires.

Researcher: How was she in the story?

Shantel: She was smart.

(Oral explanation, Shantel, post-exposure, p.2, {18/7/2018})

Researcher: What can you say about the policewoman in the story?

Rehema: She looked beautiful in a police uniform.

Researcher: Would you wish to be like her when you grow up?

P: Yes. (Rehema)

(Oral explanation, Rehema, post-exposure, p.2, {18/7/2018})

Despite the fact that the police woman in the story *Mama Mwizi* (Mutuku, 2014) exhibited traits such as being tough and intelligent, the two girls admired her physical attractiveness and beauty. This finding is consistent with Weitzman et al (1972) argument that girls like associating themselves with physical attractiveness as opposed to boys who have preference in intellectual attractiveness. An explanation for this could emerge from the way the society treats boys and girls with regard to their gender traits. According to Chick, Heilman-Houser and Hunter (2002) the caregivers

of a child (e.g. parents, relatives, friends, teachers etc.) influence how the child develop gender traits. The findings in their study revealed that gender-stereotyped traits were typically reinforced when the caregivers praised girls for their clothing, hairstyles, neatness, and helping behaviors. This was contrary to the boys who were applauded for their strength, physical skill, size, and academic. Perhaps this could be the reason why girls in my study presented drawings of themselves that were very colorful, decorated with colors, wearing beautiful dresses and having beautiful hairstyles as opposed to my boy participants who presented dull drawings even though they were engaging in careers perceived to be prestigious. A good example was the post-exposure drawing by participant Brown on future career goal and aspiration (see. Figure 4.10). Brown presented a drawing of himself in a helicopter as a pilot. However, he did not decorate his plane nor himself with colors even though I had provided him with a packet of colored pencils. According to him what was important was the prestige associated to the career of the pilot and the intellectual connotations that accompanies it.

The findings in this study as discussed earlier regarding the future career goals and aspiration indicated that choices made by girls in pursuing careers such as doctors and teachers were greatly influenced by the desire of helping other people in the society. This was evident in the written explanations as we had pointed out in our earlier discussion on gender roles. This therefore suggests that my girl participants just like those in prior studies (Chick, Heilman-Houser & Hunter, 2002; Nhundu, 2007) displayed the helping behavior which is perceived to be a feminine trait. From our class discussions, most girls seemed to support the ‘helping behaviors’ that were displayed by girl characters in the stories such Nanjala and Jamila. Nanjala for example was a girl character in the story ‘*Kombo Arudi Shule*’ (Lewela, 2008) who

helped her friend Kombo (a boy) to return to school when his father tried to make him drop out of school. Jamila was also a female character who mobilized his friends to help her clean their village environments. When the teacher and I we asked the participants moral lessons that they had learnt from the story, the answer we received from almost all the girls was *'we should always be helpful to others'*. This even inspired some of the girls such as Princess and Rehema who testified in their post-exposure evaluation that they wanted to be like Nanjala and Jamila in the stories.

Researcher: What else can you say about Nanjala?

Rehema: She was caring and determined to help her friend to come back to school.

Researcher: Did she succeed?

Rehema: Yes

Researcher: What did you learn from that story?

Rehema: We should always be concern and ready to help our friends.

Researcher: Would you wish to be like Nanjala?

Rehema: Yes, I would like to be like her.

(Oral explanation, Rehema, post-exposure, p.2, {18/7/2018})

Princess: Yes. I saw in a story.

Researcher: Which story?

Princess: 'Vitendo Vya Jamila'

Researcher: When you saw Jamila, a small girl like you, cleaning and conserving the environment how did you feel?

Princess: I felt good (smiling).

Researcher: Would you wish to be like her and do what she did or you want to do something different from what she did?

Researcher: I would wish to be like Jamila.

(Oral explanation, Princess, post-exposure, p.2, {18/7/2018})

Other 'feminine' traits from the stories that inspired some of my participants, especially girls, to choose their models' careers were politeness of the models and the loving and caring personalities. For example, Evelyne said she wanted to be a teacher just like the teacher in the story.

Researcher: How did she inspire you?

Evelyne: She is polite, loving and caring.

(Oral explanation, Evelyne, post-exposure, p.2, {18/7/2018})

Regarding gender atypical play activities, most of participants both boys and girls decided to be conformed to gender stereotyped play activities due to personalities traits associated to those play activities. For example data generated during pre- and post-exposure evaluation revealed that girls feared to play football with boys because they perceive boys to be strong, rough, fast, aggressive and skillful players. Boys on the other side viewed girls as weak, soft, fearful, panicky and passive, who couldn't sustain the rough and intensive game like football. Even in their drawings, it was seen that girls made drawings of 'girls who were playing with girls' while boys also presented drawings of 'boys who were playing with boys'. In their oral explanations these is what some of my participants reported as the rationale for the above.

Researcher: Do you think you can also play football with boys?

Evelyne: No

Researcher: Why?

Evelyne: They play a rough game and can also kick a hard shot on me.

(Oral explanation, Evelyne, post-exposure, p.2, {18/7/2018})

Researcher: Why are girls afraid of playing football with boys?

Specks: They are afraid of rough games we play. They can't sustain our shots.

(Oral explanation, Specks, post-exposure, p.1, {18/7/2018})

I interrogated some of my boy participants as to why they disregarded to play 'girls' games', most of them could not account for their reason to do so. Interestingly, when I proposed to some of them to consider playing 'girls' games', they just laughed. This indicated that it was an embarrassment for a boy to play with girls or even a 'girl's game'. An explanation for this could be derived from our earlier discussion regarding societal responses towards children behaviours. As pointed out by Thorn (1993), the label of 'sissy' is given to boys who avoid tough aggressive play and those who display any 'weaknesses through affection and tendering. This explains the claim made by Pierre Bourdieu (1998.p.22) that "... [The] worst humiliation for a man is to be turned into a woman." Hence, in order to have their gender identities as boys, they

have to show their aggressiveness and toughness by playing tough games like football and of course with boys. Through this, boys become victims of the patriarchy since they have to live according to the expectations of their societies (Mutunda, 2009). This therefore demonstrates that societal pressure dictates on who children should be and not what they would like to be. Thus the negative external reinforcement they receive after learning an atypical behaviour inhibits their internal reinforcement to internalise or exhibit that behaviour.

4.9.2 Adoption of Gender-Atypical Traits

Even though the above findings showed that most of the participants conformed to gender stereotyped traits, some data from this study indicated the adoption of gender-atypical traits by participants of both gender. Data generated during post-exposure evaluation revealed some of the girls in this study exhibited traits such as aggressiveness, being ambitious, intelligence, courageousness and bravery. This was displayed by their choice of preferred tasks and future career goals. For examples 5 girls out of 10 who participated in this study (e.g. Annete, Maureen, Shantel, Pinky, and Rehema) preferred to do tasks like looking after the sheep, cow and cattle. According to the context under which the study was conducted and the ethnic background of the majority of the participants, the task of looking after the cattle is considered to be a role for boys and men. In Turkana community, which most of my participants came from, looking after the cattle is considered to be an important task that requires courageous and brave boys and men to undertake. This is because girls and women are perceived as weak and timid thus their roles are limited to domestic chores that do not require mental and physical strength. Hence the act of these girls to exhibit interest in doing the above tasks showed that they perceived themselves as being brave and courageous just like boys thus they had power to perform those tasks.

This is an indication of the influence they got from the stories of girl characters such as Arope (Walibora, 2013) and Halima (Nyakeri, 2006) who defied the societal gender stereotyped roles and looked after cattle.

This therefore suggests that the so called 'masculine' and 'feminine' traits are human qualities and not specific to either men or women. Connell (1995) in his work, 'The Principles of Masculinities', argues that masculinities are not natural state, but a socially constructed fluid, collective gender identity. He therefore asserts that women too can possess and demonstrate the features of masculinity. This is evident from our findings that these girls were socialized by gender-atypical stories to exhibit the masculine traits which they portrayed.

Studies on children's literature have demonstrated that children's books are powerful socializing tools to young children, more particularly in their construction of gender identities. Bender and Leone (1989) reported that the development of gender identities in children occurs concurrently with the desire to read and re-read their favorite books. This occurs when children are between the ages of 8 and 10. They begin to incorporate abstract concepts, such as the concept of masculinity and femininity, into their representations (Eisenberg, Martin, & Fabes, 1996). Hence looking at the age bracket of my participants, the majority of them were between 8 and 10 years.

Other atypical traits portrayed by girls in this study as mentioned above were aggressiveness, and being ambitious. These were demonstrated by their choice of future career goals after being exposed to stories of female characters engaging in those careers. For example, most girls as seen in the table 4.1 above preferred to be doctors, policewomen, soldiers and pilot. According to Nhundu (2007) the above listed careers, over the decades, have been stereotypically associated to men. One of

the most obvious reasons is that the above tasks require an individual who possess traits such as being intelligent, aggressive, ambitious, strong and fearless. The above traits have been linked to men as opposed to women. Therefore, this has resulted to low desire and aspiration for women to pursue those careers. However, the scenario seems different with my participants after the exposure to gender-atypical stories. Most of them challenged the above notions embedded in the gender stereotypes. Some of the reasons that my participants gave was that they aspired to provide security and good health care for their country.

'I would like to be a doctor so that I can help different types of sick people.'

(Written explanation, Moreen, Drawing caption 4 on gender roles: Future career goals)

'When I grow up, I would like to be a police officer. In this picture I have killed a male thief who was caught stealing a lot of properties from the people.'

(Written explanation, Shantel, Drawing caption 8 on gender roles: Future career goals)

'I am a police officer. I am arresting a male thief. He had stolen shoes, vegetables and cassavas.'

(Written explanation, Annete, Drawing caption 12 on gender roles: Future career goals)

'I have arrested a thief. She had stolen Cooking pan, plate and a jiko. I am a soldier.'

(Written explanation, Pinky, Drawing caption 24 on gender roles: Future career goals)

With regard to my participants who were boys, the results that some boys who had constructed gender stereotyped traits during the pre-exposure evaluation, constructed gender-atypical traits in their post-exposure evaluation. This was indicated just as discussed above in their choice of gender roles such as washing utensils and cooking food. Two participants as seen in the above table 4.1 (e.g. Mos and Pogba), preferred tasks such as washing utensils and cooking respectively. These tasks within the cultural context of the present studies are perceived to be feminine roles done by girls and women. According to Ezenwa-Ohaeto (2015) the patriarchal systems in most African communities dictates that women and girls do supportive roles in homes (e.g. domestic chores) while men do the main and important tasks of providing for the families. This means that women and girls are accustomed to do the domestic tasks because they are weak to engage the 'main' tasks and dependents for men to provide for them.

Another interpretation for this could be the fact that women like smartness and attractiveness hence they are capable of cleaning utensils and cook more appealing and delicious meal as compared to men. One interesting scenario happened during my data generation that can support the above claim. It was during games time after we had just completed our reading session for that day. We went to the staffroom together with the class teacher to have a cup of tea. Unfortunately, we found out that the cups were dirty thus they needed them to be cleaned. I gave the boy who had accompanied us to the staffroom to wash for us but the teacher refused. Instead he went ahead and send the boy to call for us a girl who would help in washing the cup. When I asked him the rationale for his action, he said that: *a boy can't clean utensils well. It is better we use a girl because girls are smart.* The above sentiments and views negatively reinforce boys to associate those tasks with femininity. Therefore

those boys who attempts to engage in them become the culprits of self-police peers for showing feminine traits (Morrow, 2006).

The decision of the some boys' participants show preference to the atypical tasks that are usually believed to be inappropriate for male gender is an indication that gender stereotyped traits can be challenged among boys. The above change could be attributed to gender-stories that displayed the male character (Baraka) washing utensils and cooking food. In that story, *Tuzo ya Baba* (Zawadi, 2013), Baraka helped his mother in the kitchen as well as washing the utensils. The mother and his sister were happy and praised him for doing that work. The two participants during their oral explanations testified that they were inspired by Baraka in the story to engage in to those activities.

Mos: Yes, I saw Baraka cooking and washing utensils.

Researcher: Who is Baraka?

Mos: Baraka is a boy in the story we read in class.

Researcher: Were you inspired by his work?

Mos: Yes.

Researcher: Could this have motivated you to aspire cooking and wash the utensils?

Mos: Yes.

(Oral explanation, Mos, post-exposure, p.1, {18/7/2018})

Researcher: What motivated you to wash utensils?

Pogba: Baraka.

Researcher: What did Baraka do?

Pogba: Washing utensils in the kitchen while singing and dancing happily.

Pogba: Washing utensils in the kitchen while singing and dancing happily.

Researcher: When you saw a boy like you washing utensils at the kitchen, how did you feel?

Pogba: I felt good.

(Oral explanation, Pogba, post-exposure, p.1, {18/7/2018})

The External reinforcement received by Baraka from his mother in the story, could have resulted to internal reinforcement in our two participants to imitate and perform

the behavior learnt from their model. According to social learning theory (Bandura, 1977) parental reinforcement has greater influence in the child's internalization and replication of the model's behavior. Mother's reinforcement for instance, has greater power to the child's learning process.

A study conducted by Leaper (2000) found that a Mothers' reinforcement was more likely than fathers' to encourage both sons and daughters to engage in particular play activities. This therefore, suggests that parent reinforcement either physically or through characterization in children's stories enhances the ability of children to challenge gender stereotyped traits.

For the above reason scholars (e.g. Gooden & Gooden 2001; Lundgren & Khau, 2015) advised teachers, parents, schools, and other stake holders in education to be careful when selecting books for children's educational and recreational use. This will salvage the children from the exposure to biased notions and beliefs about the gender appropriate traits.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter sums up the entire study. It is divided into three sections. The first will cover the summary of the findings. The second section will deal with the conclusions based on the findings. The third section will give recommendations and suggestions for further studies. The main purpose of this study was to explore how gender-atypical Kiswahili children's stories can be used to address gender stereotyping among learners. To achieve this purpose, the study focused on answering three questions. Interpretivist Paradigm formed a philosophical base on which the study was underpinned. The study adopted Qualitative Approach using the Participatory Visual Methodology Design. Data for this study was generated through drawings made by participants during the pre-and post-exposure evaluation, and the explanations of the drawings made. Qualitative data was coded, analyzed and discussed under themes. Therefore, the sections below will give a summary of the findings, conclusions based on the findings; and lastly recommendations and suggestion for further studies.

5.1 Summary of Research Findings

Based on the study objectives, research questions and data analysis, the following research findings are presented:

5.1.1 Learners construction of gender roles

The findings of the study revealed that all the boys conformed to careers predominantly perceived to be male during the pre-and post-exposure to gender-atypical Kiswahili children's stories. Most of the boys preferred careers such as soldier, pilot and policeman during the pre- and post-exposure evaluation. It was only

one boy who reported that he aspired to be a musician, a career that can also be categorized as one those occupations that enjoys male dominance.

Regarding work and activities of their preference, majority of boys conformed to gender stereotyped roles during the pre-and post-exposure to gender-atypical Kiswahili children's stories. These jobs were farming, fetching water and slashing grass. Interestingly, some boys changed their preferred work/tasks from the gender-stereotyped work they had presented during the pre-exposure evaluation to gender-atypical work/tasks during the post-exposure evaluation. This indicates that there was an adoption of gender-atypical roles by some boys after the exposure to gender-atypical Kiswahili children's stories.

On the side of girls, the results show that during the post-exposure evaluation, majority of them adopted gender-atypical career preferences. The most preferred careers among girls were doctor, police officer, bus driver and soldier. This indicates that there was a change from gender-stereotyped roles to gender-atypical roles.

Regarding their preferences towards work and tasks, majority of girls showed preference to gender-atypical tasks after the exposure to Kiswahili children's stories. Most preferred atypical tasks among the girls in the post-exposure evaluation were looking after sheep, looking after cow, and farming. This indicates that gender-atypical stories challenged gender stereotypes among girls in constructions of gender roles.

5.1.2 Learners construction of gender plays

The findings of the study showed that all the boys conformed to gender stereotyped play activities even after exposure to stories of characters engaging in gender-atypical plays. The most preferred play activity to all the boys was playing football during the

pre- and post-exposure evaluation. This indicates that there was no change in boys' construction of gender plays after the exposure to gender-atypical Kiswahili children's stories.

On the side of girls, majority of them conformed to gender stereotyped plays even after being exposed to gender-atypical Kiswahili children's stories. Most girls preferred playing 'kati', rope skipping and 'pata'. However some girls in their post-exposure evaluation showed preference to gender-atypical play activities. They reported that they also like playing football. This finding reveals that even though the majority of girls conformed to gender stereotyped play activities, there are some who changed to gender-atypical play activities. This indicates that exposure of girls to gender-atypical Kiswahili children's stories resulted to adoption of gender-atypical plays. In conclusion, this study suggests that reading gender-atypical stories together with teachers in a guided discussion regarding those stories reinforces children to internalize, interpret, recall and appreciate gender-atypical play activities. The study also revealed that playing environments characterized with high gender policing compels children to conform to gender stereotyped plays that are perceived to appropriate for their gender in that environment. Hence this could hinder them to adopt gender-atypical plays for the fear of being punished by the gender police in their environment. Therefore the study suggest that reduction or abolishment of gender policing on children will reinforce many children to adopt gender-atypical plays.

5.1.3 Learners construction of gender traits

The finding of this study revealed that there was a change on how participants viewed themselves as boys and girls after the exposure to gender-atypical Kiswahili children's stories. However, majority of them still conformed to gender stereotyped

traits associated to their gender. The adoption of gender-atypical traits among girls and boys during the post-exposure evaluation indicates that exposure of children to gender atypical Kiswahili children's stories challenges gender stereotyped traits. Therefore, this study suggest that exposure of children to gender-atypical stories will enable them to construct gender –atypical traits.

5.2 Conclusions

This study was aimed to explore the use of gender-atypical Kiswahili children's stories to address gender stereotyping among learners. The results of the present study show that exposing children to stories of characters displaying gender-atypical roles, plays and traits can successfully challenge their gender stereotypes. However, the discussion presented revealed that there are societal constraints that pose a challenge to these children during the process of challenging gender stereotyping. These constraints emanate from the socializing agents such as teachers, parents, peers and other individuals in the societies who compel them to subscribe to gender stereotypes. Those children who fail to conform to gender stereotypes face harsh treatment for countering stereotypes.

This therefore compels children not to be what they want to, but rather what the society expects them to be as boys and men or girls as women. True equality for all people as advocated in the sustainable development goal five can never be achieved if individuals' freedom to unravel their potential is hampered by their gender identities. Both boys and girls need to be nurtured in environments that encourage them to develop all aspects of their personality regardless of their gender. As suggested by the literature reviewed, our society needs citizens who are flexible, who will choose activities based on individual ability rather than societal expectations. Just as girls

should be able to have a career and play professional sports, boys should be able to be nurturing and raise children.

The study also points out the role of teachers in learners' constructions of gender identities. As revealed in the literature, children's gender identities development occurs concurrently with their desire to read and re-read their favorite books. Since teachers play a central role in the development of the learners reading skills and abilities, they should be cautious of the content in the books the learners are exposed to. This is because the present study has demonstrated how books can influence children's construction of their gender identities. Finally, the study calls for teachers to provide a gender neutral learning environment where boys and girls can learn and interact without being discriminated against on the basis of their gender. Therefore, this study suggest that exposure of children to gender-atypical stories at this age of their gender identity development, in an environment with no or low gender policing, will enable them to construct gender –atypical roles, plays and traits as evident in the above findings.

5.3 Recommendations

In view of the above conclusions, this study makes the following recommendations:

5.3.1 Recommendations for curriculum policy

The Kenya Institute of Curriculum Development should infuse gender education in to the new curriculum to enable learners to understand their gender identities and sexuality. This can be done by the inclusion of gender neutral content into children's book used as instruction tools for teaching and learning. It can also be done by development of policies that will ensure all books written and published for children contain non-sexist notions.

The study also recommends that the Ministry of Education to employ the use of sex-equitable and sex-affirmative children's storybooks in the 'Tusome Program'. This will enable learners to develop fair notions of sex as well appreciating the incorporation of both traditional and nontraditional traits in to their gender identities.

Ministry of Education should also introduce Gender Equity in Education curriculum, to mitigate gender disparities in education. This can be done by introducing Role Model Readers project for children starting from Early Childhood to Tertiary Education.

5.3.2 Recommendations for teachers education

The study recommends that Ministry of Education should develop appropriate strategies for teacher training and in-service program for teachers on gender, so as to equip them with skills of addressing issues relating to gender-stereotyping during teaching and learning process.

5.4 Suggestions for Further Research

1. Since this study was only restricted to the Standard Three pupils of a selected school in Trans-Nzoia County, a similar study can be transferred to other parts of the country to enhance the trustworthiness of the findings.
2. There is need to study teacher strategies to mitigate gender stereotypes within the school and classroom environment.
3. There is a need for intervention studies in society to mitigate the effects of gender policing among children for counter-stereotyping.
4. There is need for a study on the ministry of education strategies to promote gender equality in early childhood settings.

5. There is a need for similar longitudinal studies in order to evaluate the extent to which Kiswahili children's storybooks can address gender stereotyping among learners

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APPENDICES

Appendix A: Data Generation Instruments

Drawing prompt

The following drawing prompts will be used:

Prompt 1.

In the space provided:

Draw a picture of roles that you like doing at home and at school.

Please note that there are no good or bad drawings. Just draw.

Below each drawing write an explanation of why you like doing those roles and activities.

Prepare to give an oral explanation of what you have drawn and why you like doing those roles.

Prompt 2.

In the space provided:

1. Draw a picture of career that you would like to do in future.
 2. Please note that there are no good or bad drawings. Just draw.
 3. Below each drawing write an explanation of why you would like to do that career.
 4. Prepare to give an oral explanation of what you have drawn and why you would like to do.
-

Prompt 3

In the space provided:

Draw a picture of play activities and games that you like playing at home and at school.

Please note that there are no good or bad drawings. Just draw.

Below each drawing write an explanation of why you like doing those play activities and games.

Prepare to give an oral explanation of what you have drawn and why you like them .

Appendix B: Research Permit

THIS IS TO CERTIFY THAT:

MR. SIMON ESEKON EKIRU
of MOI UNIVERSITY, 0-30200 KITALE, has
been permitted to conduct research in
Transnzoia County

**on the topic: EXPLORING THE USE OF
GENDER-ATYPICAL KISWAHILI
CHILDREN'S STORIES TO ADDRESS
GENDER-STEREOTYPING AMONG
LEARNERS IN A SELECTED PRIMARY
SCHOOL IN TRANS-NZOIA COUNTY,
KENYA**

**for the period ending:
23rd April, 2019**

.....
**Applicant's
Signature**

Permit No : NACOSTI/P/18/74585/22228
Date Of Issue : 24th April, 2018
Fee Received :Ksh 1000



.....
**Director General
National Commission for Science,
Technology & Innovation**

Appendix B: Consent Form

CONSENT FORM

COMPLETED BY THE HEAD OF INSTITUTION AND THE TEACHER

PART A: COMPLETED BY THE HEAD OF INSTITUTION

CONSENT FORM FOR HEAD OF INSTITUTION

I give consent for my institution to participate in the above study. I have read and understood the accompanying letter and information leaflet. I know what the study is about and the part my institution will be involved in. I know that members of my institution do not have to answer all of the questions and that they can decide not to continue at any time.

Principal's Name Dorcas Ngomo

Principal's Signature [Signature] (Date) 14TH JUNE 2018

If you have any questions about your rights as a subject/participant in this research, or if you feel you or your institution have been placed at risk, you can contact Prof. Violet Opata, the Chair of the Human Subjects Committee and Institutional Review Board at +254722 292-656.



PART B: COMPLETED BY THE TEACHER

CONSENT FORM FOR TEACHER-PARTICIPANTS

I give consent to participate in the research study; Exploring the use of Gender atypical Kiswahili Children's Stories to address Gender Stereotyping among learners' in a selected school in Trans Nzoia County, Kenya.

I have read the Project Information Statement explaining the purpose of the research project and understand that:

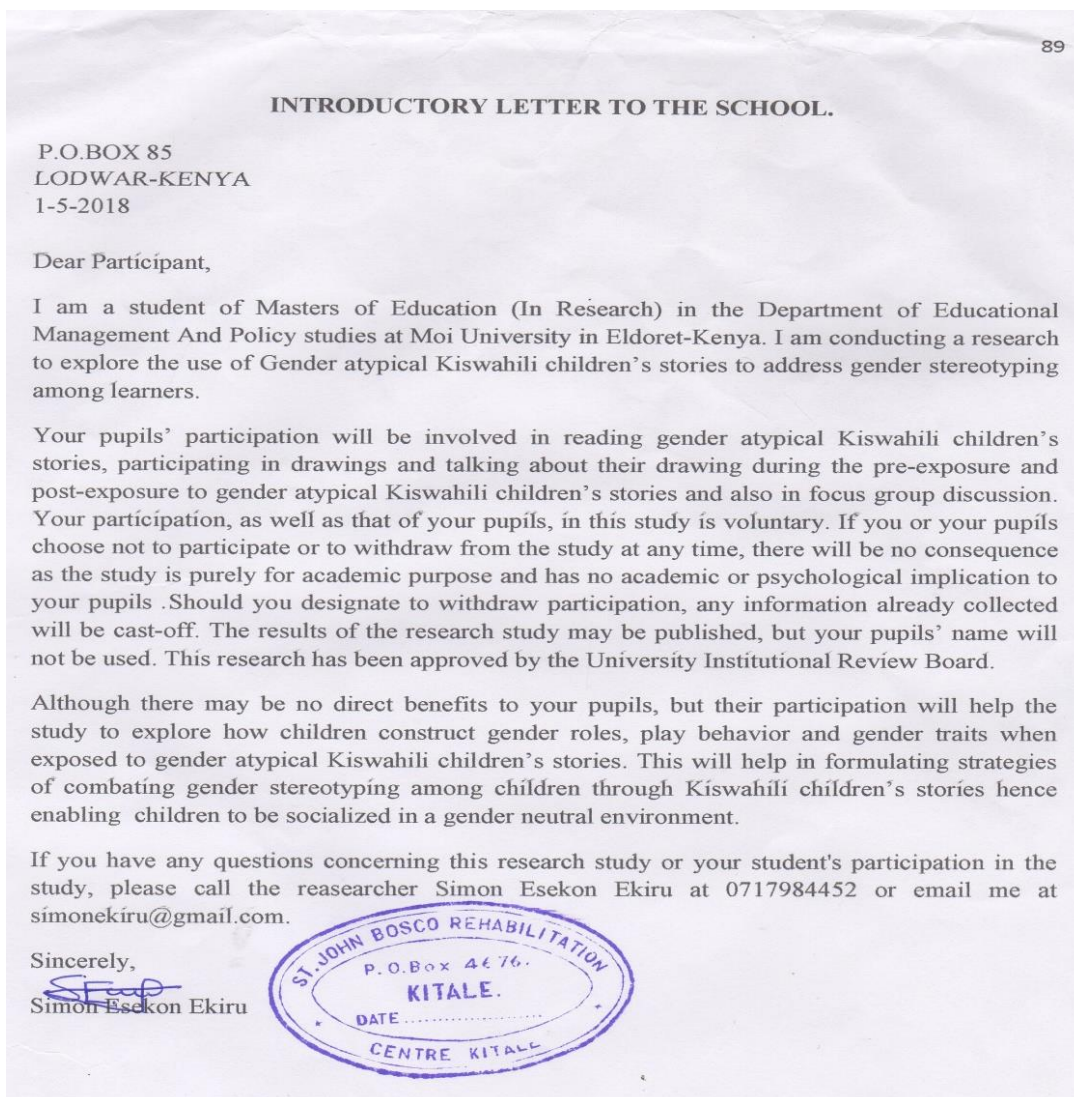
- The role of the teacher is voluntary.
- Only teachers who consent will participate in the project.
- All information obtained will be treated in strictest confidence.
- The teachers' names will not be used and individual teachers will not be identifiable in any written reports about the study.
- Participants may withdraw from the study at any time without penalty.
- A report of the findings will be made available to the school.
- I may seek further information on the project from Simon Ekiru on +254717984452 or email simonekiru@gmail.com

Participant OSCAR STANBA MUSIYA

Date 4TH JUNE 2018

Signature 

Appendix C: Introductory Letter



Appendix D: Research Authorization Letters



THE PRESIDENCY

Telephone: 054 – 30020
Fax No: 054 – 30030

E-mail: cctransnzoiacounty@yahoo.com
When replying please quote
TNZC/CONF/ED.12/2/VOL.III/27

**MINISTRY OF INTERIOR
AND
COORDINATION OF
NATIONAL GOVERNMENT**

**COUNTY COMMISSIONER'S OFFICE
TRANS NZOIA COUNTY
P.O BOX 11 - 30200
KITALE**

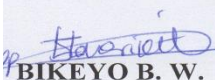
19th July, 2018

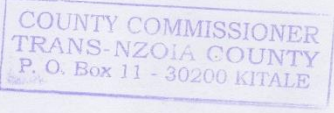
TO WHOM IT MAY CONCERN

RESEARCH AUTHORIZATION

This is to inform you that **Simon Esekun Ekiro** of **Moi University, Eldoret** has been authorized by National Commission for Science, Technology and Innovation to carry out research on **“Exploring the use of genderatypical Kiswahili children”’s stories to address gender-stereotyping among learners in a selected Primary School ”** in **Trans-Nzoia County**” for the period ending **7th June, 2019**.

Kindly accord him the necessary assistance he may require.


BIKEYO B. W.
**FOR: COUNTY COMMISSIONER
TRANS NZOIA COUNTY**



MINISTRY OF EDUCATION
State Department of Basic Education

Telegrams:
 Telephone: Kitale 054-31653 – 30200
 Fax: 054-31109
 Email: transnzoiaacde@gmail.com
 When replying please quote:



County Director of Education,
 Trans Nzoia,
 P.O. Box 2024 – 30200
KITALE.

Ref. No. TNZ/CNT/CDE/R.GEN/1/VOL.II/124

Date: 7th June, 2018

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION - SIMON ESEKON EKIRU

This is to inform you that **Simon Esekun Ekiru** of **Moi University, Eldoret** has been authorized by National Commission for Science, Technology and Innovation to carry out research on **“Exploring the use of gender – atypical Kiswahili children’s stories to address gender – stereotyping among learners in a selected primary school in Trans – Nzoia County, Kenya”** for a period ending **23rd April, 2019.**

This is therefore to authorize the person to collect data and/or carry out activities related to this particular exercise in Trans-Nzoia County. Whoever may be concerned is requested to co-operate and assist accordingly.

Thank you.

DIXON O. OGONYA
COUNTY DIRECTOR OF EDUCATION
TRANS-NZOIA

For
 COUNTY DIRECTOR OF EDUCATION
 TRANS-NZOIA
 P.O. Box 2024-30200, KITALE
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Appendix F: Trans-Nzoia County Map



Appendix G: Drawings Oral Explanation Transcripts

Transcript: Participant Pogba During Pre-Exposure Evaluation

Researcher: Hello Pogba?

Pogba: I am fine.

Researcher: I can see you know how to draw. Where did you learn to draw?

Pogba: I learnt here at school.

Researcher: That is good. What have you drawn?

Pogba: I have drawn myself washing utensils.

Researcher: It seems you like washing utensils?

Pogba: Yes.

Researcher: Why do you like washing utensils?

Pogba: (smiling)

Researcher: Is it you that wash utensils at home?

Pogba: Yes.

Researcher: What about at school?

Pogba: I do wash utensils at school too.

Researcher: That is good. Why do you like washing them?

Pogba: I don't like dirty utensils. I wash them so that they become clean.

Researcher: Whom do you wash utensils with?

Pogba: I normally wash alone.

Researcher: Are you normally alone at home?

Pogba: No. we are Five at home. We are two boys and three girls.

Researcher: who among them normally wash utensils like you?

Pogba: All of us. Each one of us has a duty to wash the utensils.

Researcher: A part from washing utensils what else do like doing?

Pogba: I like playing football.

Researcher: Why do you like playing football?

Pogba: I like playing it because it is my talent.

Researcher: That is good. Who inspired you to play football?

Pogba: Ozil who plays for Arsenal, my favorite team.

Researcher: Whom do you play football with at school?

Pogba: I normally play with Sikosi, Kaka, Kotome, Lucas, Brian and Shaddy.

Researcher: I have not heard you mentioning Maureen's name in your list!

Pogba: Eeeh! (Surprised)

Researcher: Why?

Pogba: I don't play with her.

Researcher: What makes you not to play with her?

Pogba: (Keeping quiet)

Researcher: Do you know 'Kati'?

Pogba: Yes.

Researcher: Do you like playing 'Kati'?

Pogba: No.

Researcher: Are there girls who play football?

Pogba: Yes. One time we even played girls versus boys.

Researcher: That is interesting. Which team won?

Pogba: Boys team won.

Researcher: What do you think made them to win?

Pogba: They know how to score many goals.

Researcher: What about girls? Can't they score too as many goals as boys?

Pogba: They cannot dribble the ball like boys. They are passed by boys easily when they have the ball. They also fear that boys will kick ball hard on them and since they can't sustain the pain they usually opt to run away from the ball.

Researcher: Oooh! Don't boys also run away from the ball?

Pogba: Boys can't run from girls ball kicks because they are very weak.

Researcher: Suppose we create two teams today, Team A for girls and Team B for Boys. Which one will you join?

Pogba: I will join team B.

Researcher: Do you think you will defeat team A?

Pogba: Yes (smiling). We will defeat them

Researcher: And if we do a reverse. Let say, these teams compete for rop skipping, which one will win?

Pogba: The girls' team will win.

Researcher: But I thought you said boys are strong, so I supposed they could also win this one.

Pogba: (Laughing loudly).