

REPRESENTATION AND MISREPRESENTATION OF WOMEN IN HISTORY TAUGHT AT SECONDARY SCHOOL LEVEL IN KENYA

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ABSTRACT: African history has reached a high level of research and writing, yet the female role in history has not been brought out clearly, in historical explanation or discourse, and in teaching of the discipline. The main question posed is whether the history syllabus and the textbooks put in place to facilitate the implementation of the curriculum generate the kind of historical consciousness in education for both female and male gender. The research constituted a survey where information was collected by use of documentary analysis. The history syllabus (1992 and 2002) and textbooks used in teaching secondary school students were analyzed. The evaluation was to determine how the female gender was presented in history transmitted to the students. The data was presented by use of descriptive statistics and evaluative discussions. The findings indicate that in spite of a lot of information on women, the history syllabus and textbooks do not accurately portray the vital and multi-faceted roles played by both male and female in society. The syllabus suffers from sex blindness of traditional historiography and the most insidious forms of bias, bias of omission in relation to women history. The textbooks meant to facilitate the achievement of the syllabus objectives perpetuate the same views of male dominated approach to history. It is concluded that history taught tends to obscure and or ignore women. It is recommended that the curriculum should be revised to reflect gender as a new dimension of teaching history and writing.

KEYWORDS: African history, education, gender, women, syllabus, textbooks, teaching.

1 INTRODUCTION

Education of women is recognized worldwide because of a new global ethic which upholds the dignity of human personhood and of human community (Bennaars, 1998). This world ethic is based on “the autonomy of the human person, the inalienable freedom of the human beings, the equality of all men and women in principle and the necessary solidarity of all men and women with one another (Kung: 1993 as cited in Bennaars,1998).

Education does not only contribute to national development (Ssenkolota ,1983) but it is indispensable to the survival of humanity (Rockfeller, 1977) and its lack leads to poverty, over-population, malnutrition and illiteracy (Sullorot, 1971). There are about 1 billion non- literate adults in the world with 98% of these living in developing countries and Africa having more than 40 %.(SIL International, 2014). Nadiya (2010) puts a literacy rate for Africa at less than 60%. According to African Economist (2013) the literate rate in Africa ranged between 90.7 % for Zimbabwe to 21.80 % for Burkina Faso with corresponding illiteracy of 9.3% and 78.20% respectively. UNESCO (2013) statistics indicate that 72.2 % of Kenya adults and 82.4% of the youth are literate giving illiteracy level at 27.8% and 17.6% respectively.

The illiteracy level is higher for women than men worldwide. For example UNESCO (2010) indicates that two out of three illiterate people in the world are women. It further states that 122million youth globally are illiterate of which young women represent 60.7%. UNESCO institute of statistics (2011) rate the female youth illiteracy at 23% and male at 18% .In Africa the illiterate women numbered 3.2 millions in 1980 and 78 million in 1995. They accounted for 37.7 % of the illiterate in the

1980 and 42.2% in 1995 (UNICEF 1996). UNESCO institute of statistics (2011) give the female literate rate in Kenya at 66.1% and that of male at 78.1% which translates to 33.9 % and 22.9% illiteracy for female and male respectively.

It is generally believed that a country's development is linked to the education of its women. Browne and Hazel (1991) underscore the importance of increased female education by associating it to improved hygiene, nutrition and health of all the family and therefore an impetus to human development. The quality and quantity of education passed to the female child is important because the girls are the future mothers, teachers, farmers and business persons of the society. They are expected to work hand in hand with men, because in a society where men and women hold hands as equals benefits accrue more from environment (Zuogbo 1983).

The educational system should therefore accurately portray the vital and multi-faceted roles played by both male and female in society (United Nations 1980). Both boys and girls have to be prepared and equipped with relevant and realistic knowledge and skills because their access to and type of employment and subsequent national development is determined by the quality and quantity of education they have access to (UNICEF 1992).

Education offered should be "of the total society for the future multiple adult roles" (Obura 1991). It should be based on a system with "a sound foundation which places both sexes on an equal footing in respect of opportunities to acquire skills" (Elad 1983). It should be an education which will empower children and youth to be dignified human beings, confident, proud and caring about the world and the society they live (as cited in Bennaars 1998).

The need for equality in education in Kenya was realized soon after independence (1963). At this time the main purpose of the education was to forge national and social unity, reduce social inequalities and imbalances and compensate for individual or regional historical disadvantages (Government of Kenya 1964). In the 1990s the main objective of Kenya government had been to ensure the total integration of women in the main stream of development and to foster equity and social justice for women and girls (UNICEF 1992). The same vision persists in the 21st century.

1.1 BACKGROUND INFORMATION

An area where a lot of historical reconstruction has been done is the history of women. Research carried out in Europe, America and Africa has tried to highlight the fact that women have played very important roles in the history of humankind. They have not been silent observers in the theatre of history. Women like Joan of Arc, Elizabeth I, Elizabeth Fry, Florence Nightingale, Emmeline Pankhurst, Queen Victoria, Elizabeth of England and Indira Gandhi of India, Margaret Thatcher, Benazir Bhutto of Pakistan have contributed positively to history.

In Africa, a lot of focus has been on the role of women in politics, economy, and social fields. A lot of literature reveals that there were many women rulers like Queen Amina of Katsina, Queen Tin Hinan of Morocco, Queen Cleopatra of Egypt, Zydith (Zawdith) the Empress of Ethiopia, Nzinga of Mbundu in Angola and Ranavalona I, II, and III of Madagascar. Other women worthy of study in ancient Africa are Ahmose-Nefertari, Al-Kahina, Ann Nzingha, Makeda (Queen Sheba), Queen Tiye Amenhotep, Neithhotep, Hypatia and Amina Sukhera among others.

In Niger, Chad, Hausa regions, women played key roles in the political fields. They founded cities, led migrations and expanded their kingdoms through conquests. In North Cameroon, it was often a woman who chose a site where a city would be founded. She also held insignia of power, or governed a large area equivalent to a district. Women even fought in the armies to protect their territories against outsider aggression. Notable examples are women armies in the Dahomey Kingdom under Kings Gezo, Glegle and Behanzin. There were also female legions in the armies of the Monometapa kingdom.

In certain societies women played key roles in ruling and making political decisions by sharing powers with the rulers. Examples are Queen Kassa wife of Mansa Suleyman who took part with him in the government. In Rwanda the royal power was invested in the king himself and his mother, who shared the same powers without any differentiation in duties or privileges. In Swaziland, the king and his mother were at the head of the political hierarchy. In Asante the chief's female counterpart (Ohemaa) from the royal lineage was a joint ruler with the ruler (Omahene). She gave advice, guided and criticised the ruler. In Ankole, the monarchy consisted of three persons, the king, his mother and one of the classificatory sisters. At one time, all the three enjoyed equal status. Among the Bateke, it is the king and two women who ruled.

Women have also played key roles in religious fields. Many of them were medicine-women, healers, prophetesses and liberators of their people against the colonialists. Such women include; Me Katilili wa Menza, the Wagiriama leader in the war against the British; Moraa the prophetess and leader of the Gusii rebellion against the British and Nehanda among the Shona.

In spite of the above roles, the story of humankind is still portrayed as a male domain. The United Nations report (1980 , p.8) observes that women are portrayed in school textbooks “at all levels of education system as wives, mothers or occupy subordinate positions in employment.” Adams (1983) notes that in most school books women are absent in the textual illustrations; and the use of male gender excludes them by implication or contrives to belittle them. Beddoe (1983) observes that women mentioned in books are those who made their marks in men’s field e.g. Joan of Arc (Warfare), Elizabeth I (Government), Elizabeth Fry (Prison Administration) Florence Nightingale (Medicine) and Emmelina Pankhurst (Parliamentary politics). The same view is expressed by Klein (1985) who notes that women are largely left out of history and language of humankind. He goes on to say that they are subsumed or omitted unless they happened to be in a position of power at the time.

For national development, education should ensure curriculum based on student interests and needs and not on sex-role stereotypes (United Nations, 1980). It calls for a humanising pedagogy which will "liberate the girls (and the boys) from stereotype attitudes and practices and empower them by teaching how to advance their own development and their common destiny as human beings in society "(Bennaars ,1998).

A survey of history taught in Kenya secondary schools since 1964 under the old educational system (7:4:2:3) reveals that history was viewed from the male perspective, with no counter balancing of female role. It was a past that was patriarchal defined, constructed and recorded by male. Thus, the role of women was de-emphasized, distorting events of the past and questioning the contributions of the women in contemporary and the future society. This wrong view about history was further perpetuated by the history textbooks prepared to facilitate the achievement of the syllabus objectives. The texts gave male and female readers a negative picture about the role of the female in history. For instance, in Wilson (1971) a Form I and II textbook, there are only two women mentioned by name: Empress Dowager of China and Catherine the Great of Russia. In the pictures presented in the book related to humans, 86.7% are on male, 4.4% on women and about 8.9% on both men and women.

In most places where women appeared in the texts, except in a few cases, they were presented in relation to men or in meager supportive roles e.g. Queen Cleopatra VII of Egypt was mentioned in relation to her friendship with Mark Antony the Roman General. Khadja, although she was the force behind the success of Mohammed as a merchant, featured only as a wife. African female leaders in the political arena or in the army as those of Dahomey were ignored.

When the syllabus was changed in 1985 under the 8-4-4 education system, the above limitations could still be traced in the textbooks. A research by Obura (1991) revealed that Kenyan children absorb wrong geographical concepts on economic activities in geography textbooks because farmers around Africa and the rest of the world are pictured as male. In the same texts, history of Africa was depicted as the history of men while women were invisible, absent or in meager supportive roles.

In view of the foregoing, this article examines the textbooks used in Kenya secondary schools to implement the 1992 and 2002 History and Government syllabus. It is meant to find out about their content emphasis and relevance in relation to gender. The paper is therefore an enquiry into structural curriculum related problems on the teaching of history in Kenya secondary school education.

1.2 THE PURPOSE OF THE STUDY

The study was to establish whether the historical texts at secondary level expose and transmit the right historical awareness and images to the child. This awareness is essential for integration in society in which the child regardless of the gender is required to participate in decision making and national development. The right sensitization will prepare the male and female child for the multi-faceted roles they are expected to play in a modern society. There are two objectives guiding the study:

- (i) It sought to examine the historical textual literature on the role of girls and women in relation to the role of boys and men in society as presented through History and Government textbooks.
- (ii) It sought to establish the role of women in history as portrayed by History and Government textbooks.

2 METHODOLOGY

The research design adapted was a survey method in order to obtain personal and social facts, beliefs and attitudes. It also sought the views of the learners about the role of women in history as portrayed by historical textual literature. To obtain research sample, random and stratified random sampling were used. The sample was secondary schools in Kenya

where 8:4:4 History and Government is taught. From the schools, the researcher came up with the exact textbooks used in the teaching and learning of history.

Two provinces were chosen out of the total eight provinces in Kenya, to represent rural and urban setting which is characteristic of all schools in the country. Nairobi and Western provinces were selected to represent urban and rural provinces. The secondary schools in these provinces were categorized as public and private, the former were further grouped as national, provincial and district schools. Using stratified random sampling 17 schools out of 90 in Nairobi and in Western 20 schools were selected. In Nairobi 28 students representing forms I-IV were random selected from each school. In Western Province there were 20 students from each school. This gave a total of 420 students in Nairobi and 400 from Western Province. However, the actual students who participated were 668 in 35 schools.

Another sample consisted of textbooks used by students and teachers in these schools. The findings identified four of the books authored by Kenya Institute of Education (K.I.E) were the most popular among the users of 1992 syllabus. Malkiat Singh books for Form 3& 4 which were supplementary readers were next in popularity to K.I.E books and therefore included in the sample. The recommended texts for the revised 2002 syllabus and used by the majority of schools in the revised 2002 syllabus were *Revolving World: A History and Government Course Book* co-authored by Felix Kiruthu, Jacinta Kapiyo and Wilson Kimori. Two out of the four books were evaluated; book 1 and 4. In total eight (8) textbooks under 8-4-4 educational system and focusing on 1992 and 2002 syllabi were analysed.

Research tools used were questionnaires and content analysis. Questionnaires consisted of both open-ended questions and fixed alternative or objective type items. Documentary analysis was used in the textbook analysis to find out what aspects of the textbooks addressed women's contribution to the history of humankind. It also looked at images in the texts in relation to gender.

3 RESULTS

3.1 EVALUATION OF K.I.E., 2ND EDITION, BOOKS I-IV

Table 1: An Analysis of Gender in KIE. 2nd Edition

Aspects Analysed	KIE Book1 %	KIE Book 2 %	KIE Book3 %	KIE Book4 %
Male characters	91.1	95	95.1	95.4
Female characters	8.9	5	4.9	4.5
Men characters	89.6	96.7	90.2	46.2
Women characters	3.1	62	2.5	76.2
Mean characters by name	25	90.8	98.7	39.4
Woman characters by name	35	22.2	13	14.3
Nameless male characters	75	9.2	6	60.6
Nameless female characters	30	66.7	75.7	85.7
Gender female pronoun	2.3	87.7	92.7	20.7
Gender male pronoun	97.7	12.3	7.3	79.3
Female pictures	0	0	0	6.5
Male pictures	83.3	30.4	87.5	71
Female and male pictures	16.7	8.7	11.1	6.5
Children	0	0	0	0
Role model for girls/women	7	3.3	1.4	6.5
Role model girls/girls	1.0	0	0.1	0
Role model boys/men	93	96.4	93.4	82.7
Role model for boys/boys	6	0.7	0.8	0
Role model for youth/students	0	0	4.3	10.9
Gender indicated common noun male	99.3	95.6	92.2	73.1
Gender indicated common noun female	0.7	4.4	7.8	26.9

The information on table 1 is described below :

- i) **Male and female characters:** In book I, there are 91.1% of male characters compared to 8.9% of female characters. In book II there are 95% male and 5% female characters. In book III male characters have a percentage of 95.1 in comparison to 4.9% female characters. In book IV, there are 95.4% male and 4.5% of female characters.
- ii) **The gendered pronouns ;** They include such terms as he, his, him, she, hers, her which occur in book I, II, III and IV . The results show that there are 97.7% male and 2.3% female gendered; 87.7% male and 12.3% female gendered; 92.7% male and 7.3% female gendered and 79.3% male and 20.7% female gendered respectively. It is important to note that the female gendered pronoun used covers more on countries than on human female e.g. in book II, the pronoun she etc is used 54 times with 51 times for country and three times for human female.
- iii) **The gender indicated common nouns:** Under this category the following common nouns such as fishermen, manpower, mankind, herdsman are represented by 99.3% for male and 0.7% for female in book I; 95.6% for male and 4.4% for female in book II, 92.2% masculine compared to 7.8% feminine in book III, and lastly 73.1% male and 26.9% female gendered common nouns in book IV.
- iv) **The role models for girls and boys:** In book I, the role models for girls and boys are portrayed by 93% for boys and 7% for girls as depicted by men and women respectively. The role model for boys as depicted by fellow boys is 6% and for girls by other girls is 1.0%. In book II, role models for girls as represented in women constitute 3.3% and for boys as they relate to men is 96.4% and boys for boys is 0.7%. In book III, the role models for boys as portrayed through men constitute 93.4%, boys as portrayed through boys is 0.8% of girls as depicted through women is 1.4% and for girls through girls is 0.1%. The role models for both boys and girls through images of students and the youth are 4.3%. In book IV, the role models for girls as represented by women constitute 6.5%, boys as represented by men is 82.7%, boys represented by boys is 0% and girls for girls is 0%. Those represented by both boys and girls through the youth and students is 10.9%.
- v) **Presentation of pictures:** In book I, 83.3% of the pictures are male dominated with 16.7% of the pictures covering both men and women (adults) while there is no single picture on women and children. In book II, 30.4% of the pictures are dominated by male, 8.7% by both men and women (adults) and 0% for women alone. The rest of the percentage is on various objects in the text. In book III, the percentage of male pictures is 87.5%, both male and female is 11.1% and 0% on women. In book IV, 71% of the illustrations have male dominance, 6.5% female and 6.5% both male and female.
- vi) **Words indicating either female or male chauvinism:** All the four books are dominated by words indicating male chauvinism e.g. in book , we have Rhodesian man, Neanderthal man, Nutcracker man, Modern man, Early man etc. In places where neutral words have been used, male chauvinism is further perpetuated in the use of male pronoun. For instance, the use of the terms Homo erectus, Cro-Magnon, Dryopithecus is followed by the pronoun he, his, him etc. In book II, we have terms like middlemen, noblemen, craftsmen spacemen etc and the male pronoun following gender neutral words such as owner, farmer, worker, peasant etc. Book III is dominated by masculine terms such as landlord, warlord, blackman, spokesman, policeman, medicine man which are followed by male dominated pronouns he, him, his. A similar picture is reflected in book IV.
- vii) **The order of presentation of the characters:** Content on different pages of the four books indicate that the male are presented first followed by female e.g. in book I, we have "Gikuyu and Mumbi , Louise and Mary Leakey , man and woman , boys and girls . In book II, the order is the same e.g. workman and rich lady, monks and nuns, men and women. In the whole text, there are about 85.7% of cases where men are mentioned first in relation to women.

When sections of the texts are analyzed in depth to discover relationships and patterns of presentation one finds that, more prominence is given to male in places where they appear with females e.g. while describing the social organization of the Bantu in book I the importance of boys after initiation is highlighted while nothing is said about girls yet they had their assigned roles in the society. In the same text while discussing the boys activities in Agikuyu society, five sentences of sixty - eight words are dedicated to the boys compared to one short sentence of seven (7) words assigned to girls.

In book II ,little is said about women compared to men .There is one case however where women cover two sentences of seventeen (17) words but this still compare unfavourably to a half a sentence of ten (10) words given to men. In the same text where women have been sidelined, Seyyid Said has coverage of one & a half pages, Krapf two pages, Jesus Christ three pages, and Mohammed three pages. Several men like Copernicus Galileo, Isaac Newton have coverage of 1 paragraph each.

In Book III, the order in which female appear in the page and the content under which they are discussed is wanting. For instance, Nehanda who is described as one of the most important *mimo's* messengers is presented in the third position after two male prophets on . Moraa a Gusii prophetess is not given the prominence she deserves. Although she was at the core of

the resistance against the British, the text sidelines her and instead gives prominence to Otenyo a young man who responded to her call by spearing F.A.S. Northcote a British administrator.

In book IV, Elizabeth I, Queen of England is presented unfavourably in comparison with her male counterparts. While several pages (about eleven) have information on different kings of Britain, Elizabeth I is mentioned only on one page, last paragraph. Next time she is mentioned is in relation to the debt she incurred during her reign.

(ix) The nature of presentation of female: In all the four books, the females mentioned by name are presented as either autonomous individuals or as they relate to men e.g. in book I, Mumbi is mentioned with Gikuyu as founders of Agikuyu community, then as a wife. Mary Leakey is mentioned with her husband Louis, then as a discoverer of Zinjanthropus. In most cases, female are accompanied by male e.g. Mumbi and Gikuyu, Mary and Louis Leakey, Mary and Jonathan Leakey, boys and girls, men and women, daughters in relation to their parents, goddesses, in relation to gods etc.

In Book II, all females identified are mentioned after and in relation to men either as wives as in the case of Khadija, wife of Mohammed, Catherine wife of King Henry VIII, or they are presented as mothers, like Mary, the mother of Jesus. Even in religious practices, goodesses Isis and Oyo are described as wives of gods Osiris and Shango respectively. It is interesting to note that even when a complement is given to a woman like in the case of Khadija, it is followed by something negative: "Mohammed married Khadija, a rich widow much older than himself." Even a rich lady in Egypt who was buried with her jewellery comes only after a man; "a workman who was buried with his tools". In the whole text, there is no place where a female character mentioned by name appears as autonomous. For instance, a prominent woman like Prof. Wangari Maathai of Kenya is mentioned after male politicians.

In Book III, a part from prophetess Moraa and messenger Nehanda, the other women appear as mothers and wives e.g. Marsela Awuor mother of Tom Moby, and Grace Wahu, Edna Clark and Mama Ngina as wives of Jomo Kenyatta. Some are presented in relation to men e.g. Queen of England is presented in relation to the governor who was her appointee. Samori Toure's mother is mentioned in relation to her son who had to work for her release. Even when the women appear to be independent, men's dominance is felt in the background e.g. there were women fighting for the exception of women from taxation; the East African Association which was male dominated was opposed to compulsory labour for women; there were Agikuyu men fighting over the issue of female circumcision etc.

In Book IV, where Louis XVI's activities cover six pages, nothing is said about his wife Marie Antoinette whom, we are told was a bad influence to him. As in the case above and in many others women are presented in relation to men who are either their husbands or their fathers e.g. the mention of Prince Franz Ferdinand and his wife, then Elizabeth, daughter of King James I.

(x) Activities and roles: In all the texts, activities and roles identified are male dominated. In book IV, male activities cover about 93.8% while women's are 6.25%. Leadership roles are all assigned to male e.g. 96.8% compared to 3.2%. In Book III all leadership is the preserve of men. Women have six cases of leadership (1.7%), while the male had three hundred and forty five (345) cases which constitute 98.3%. In Book II the role identified are male dominated e.g. sailing, overseeing and designing. Lastly in book I, all activities are given collectively as belonging to a given ethnic group e.g. hunting, gathering, fishing, animal husbandry and iron-working. It is only raiding which has been specified for warriors. Specific occupations of people are male-dominated. They include ruling, conquering, inventing, crafting, smiting, pouching, sheep herding etc.

Apart from the four books above, there are other textbooks used by secondary school students in the implementation of 1992 syllabus. Only two of these were analysed; Malkiat Singh 2nd edition used in form 3 and 4.

3.2 EVALUATION OF MALKIAT SINGH, BOOKS III & IV REVISED EDITION

An analysis of the first twenty-seven (27) pages out of book III shows that there are about 218 men mentioned by name in contrast to four women, giving a percentage of 98.2% and 1.8% respectively. The women mentioned are Queen Victoria who appears once and general Nyamazona appearing three times. The use of male pronoun appears one hundred seventy-three (173) times in contrast to two for female pronouns. This gives a percentage of 98.9% and 1.1% respectively. There are also more male gendered nouns and word indicating male chauvinism such as maximum gun, henchmen etc. Note that Maxim is a man's name, the person who invented the gun.

This could be contrasted with female dominance in words like wives, mother and daughter which are very few. The words man or men appear five times compared to twice for women at 71.4% and 28.6% respectively. The pictures given as illustrations also portray male dominance. Out of about thirty-six pictures in the whole text on people, thirty- five (97.2%)

are on male and only one (2.8%) has a female figure among so many men. This lone picture is on Jomo Kenyatta receiving instruments of independence from Prince Philip with Mama Ngina looking on.

In the evaluation Malkiat Book IV revised edition, the first twenty pages indicate that out of twenty three cases where the terms man/men, woman/women have been mentioned, the percentage for women is 65.2% and for men is 34.8%. This is the first time in all the books analysed where women have been referred to more than men. These women have been mentioned in reference to women's war among the Ibo. They have been assigned a whole column of ten paragraphs in the text. However, there is no woman referred by name, not even the leader of the war. The men who have been mentioned by name have occurred one hundred and seventeen times (117) in the text, giving 100% with none on women. Even male gendered nouns are prominent in the text more than female.

The illustrations in the book still show male dominance e.g. out of fifty three (53) pictures in the whole text, fifty (94.3%) are on men while only three (5%) are on women. These women are placed in relation to men e.g. a puritan woman and man on page 53, William and Mary of Orange p. 57, Louis XVI and Marie Antoinette on page 62 etc.

3.2.1 EVALUATION OF KIRUTHU, KAPIYO& KIMORI BOOK I AND IV

The text books recommended and used by majority of the schools in the revised syllabus portray a slightly different picture. The researcher managed to analyse about two text books to find if the trend has changed. The books evaluated are: The Evolving World: A History and Government Course Form 1 and 4.

In book 1 three chapters were evaluated out of eight; chapters 2, 5 and 8. In chapter 2 entitled Early man the term man is used with caution. The writers use it interchangeably with human beings. The term appear about 81 times (72.9%) compared to humans /human being 30 times (27.2%). This is an improvement from earlier texts evaluated. The term man/ men as compared to woman /women scored 93.1% and 6.9 % respectively. Men characters mentioned by name constitute 80.6% with their female counterparts comprising 19.6 %.

The gendered pronouns make up 96.97 % for male and 3.03 for female. The gender indicated common nouns are present e.g. mankind, fishermen, craftsmen, craftsmanship and middlemen although there has been an attempt to make some of them gender sensitive with the use of terms like medicine men /women/medicine person. Words of male chauvinism like millennium man, modern man, ape-man, Java man and Peking man are still prevalent. The book has very few pictures on people with 71.4% focusing on male, 28.6% on male and female and 0 % on women. In other two chapters the results were as follows: In chapter 5 men mentioned by name make up 93.3% in comparison to 6.7 % of women. Male characters are 77.3% and female are 22.7% All pronouns in the chapter are male gendered (100%). Although gender indicated common nouns such as middlemen, prophet and diviner are present there is an attempt to use gender neutral terms such as humankind instead of the traditional mankind. In chapter 8 only four male are given names contributing to 100% with no female appearing in the whole chapter. The male pronoun dominates with 66.7%.

In book IV three chapters out of nine were analysed. In chapter 1 men who are mentioned by name are 97.9 % compared to 2.1% of women. One is a wife while the other is the queen of England. In chapter 5, there are 84.9% men identified by name with 15.1% of women. These women constitute those who have been participating in sports and athletics and those honoured with presidential awards for their contributions in the development of the country. However, there are indeed very few politicians mentioned. In chapter 9, 81.3 % men are identified by name with corresponding 18.7 % women in leadership positions. Such women include Indira Gandhi, Margaret Thatcher and Queen Elizabeth. All the above women characters are mentioned in passing except for Thatcher who has been assigned a half a sentence of twenty words.

In the entire book the illustrations are male dominated with 90.5 % of pictures focusing on male either as individuals or in groups. Pictures with both male and female are 5.4 %. Those of women alone are 4.1%. It is commendable that the role of women is recognized in the World War II on page 36 in a paragraph of 74 words.

3.2.2 THE PERSONALITIES THE LEARNERS WOULD LIKE TO EMULATE FROM THE TEXTBOOKS USED FOR LEARNING HISTORY.

The learners were asked to identify by gender the personality from History and Government textbooks they admired and would like to imitate.

Table 2 : Personalities in the Texts for Emulation

Gender	Urban Respondents		Rural Respondents	
	N(f)	%	N(f)	%
Male	160	45.3	155	49.8
Female	66	18.7	41	13.2
No response	127	36.0	115	37.0
Total	353	100	311	100

About a half of the learners both rural and urban preferred to emulate male characters than female while less than a quarter (18.6%) for rural and 13.2% for urban preferred female. This is interesting given that the ratio of male and female respondents was 1:1. It implies that female students prefer to emulate men than fellow women.

When the same learners were asked to identify the personalities they would like to imitate by name, they came up with 197 (71.1%) names of male personalities and 80 (28.9%) of female personalities in urban schools. This correlates with 203 (93.1%) for male personalities and 15 (6.9%) female personalities in rural setting.

The African personalities identified for emulation are Jomo Kenyatta scoring a mere 9.6% for urban and 11.9% for rural students. He is followed by Nelson Mandela with an average of 7.6%. Next is Mekatilili who scored an average of 6.8%, followed by Menelik II; 3.2% and Kwame Nkrumah; 3%. Among the Kenyan Africans, Kenyatta still features as the most popular followed by Tom Mboya (2.8%). It is disappointing that none of the present leaders in Kenya featured prominently. The students responses to prominent African leaders were limited indicating learner's inadequate exposure to African personalities in history. Their response to non-Africans was worse.

Among the rural schools, the female characters who featured were non-Africans. They include Mary Leakey appearing eight times, Marie Antoinette appearing once and Queen Elizabeth and Princess Diana twice each. African contemporary women cited were Winnie Mandela, Nyiva Mwendwa and Charity Ngilu. Each appeared only once.

3.2.3 QUALITIES TO BE EMULATED IN BOTH MALE AND FEMALE IN THE TEXT

When the learners were asked to identify the characters they would like to emulate from the personalities they had identified, the results showed that the most popular quality in male is liberation or fighting to free one's people. This scored an average percentage of 12.1%. This was followed by bravery/ courage which had a total average of 6.9% for both rural and urban. This same quality was admired in female characters scoring 8.2% for urban schools and 0.3% for rural. Other qualities featuring among the male included; determination (4.8%), patriotism (3.6%) and intelligence (3.8%). As for the female personalities the quality admired by urban students in female characters is bravery which scored 8.2%. The rest of the qualities scored badly with 1.7% as highest for strong willed. Rural students did not respond well to this item. A few identified quest for freedom as a quality they admired in women.

3.2.4 ROLE PLAYED BY WOMEN/GIRLS IN HISTORY

The learners were asked to state the role they think women play in history from the books they had read. The role identified by the majority of rural and urban students for women and girls was housework scoring 12.5% and 27.8% respectively. This is followed by fetching water and firewood scoring 1.4% for urban students and 7.7% for rural. Next in this order is looking for food which had 4.2% for urban and 3.5% for rural. Leadership role followed closely with 3.4% for urban and 4.5% for rural. These roles however, differed with what was in the texts. It seems the learners were giving what they thought the roles of girls/women should be.

Another related question was asked on specific aspects the learners would like to copy from the female characters in the textbooks. The quality identified was bravery/courage (10.8%) for urban and house work/cooking (4.8%) for rural children. This is followed by a desire for moulding young people among the rural students which scored 3.5%. Other qualities like devotion to family, industrious, leadership had a very low percentage below 2%.

4 CONCLUSION

The research findings in all the textbooks analysed indicated that there is more literature on the role of men relative to the role of women. All the texts are dominated by male characters, male gendered pronouns, gender indicated common

nouns, male dominated pictures, activities and occupations. Even in places where both male and female appear more prominence and coverage is given to male. Only in a few cases are women mentioned as autonomous. Otherwise, they appear in relation to men as wives, mothers, daughters etc. When girls are compared to boys, more prominence is given to boys. There are few cases where the neutral term youth/students are used when referring to both boys and girls.

The effect on lack of literature on the role of girls and women was evident when the learners were asked to identify the personalities they would like to emulate from the textbooks they used by gender. The few who responded focused more on male than female characters (45.3% for male, 18.6% for female). Even when asked to identify these personalities by name, there were more male characters than female. This type of responses could be attributed partly to lack of or a few women characters in the textbooks. In identifying the characteristics they would like to imitate in both male and female personalities there was more admiration of male characteristics.

Women are portrayed in these textbooks, as queens ruling different countries e.g. Cleopatra, and Hatsheput as Queens of Egypt, Victoria and Elizabeth I as Queens of England. They also feature as wives of kings/or presidents e.g. Catherine wife of King Henry VIII, Marie Antoinette wife of Louis XII, unnamed wife of Prince Franz Ferdinand, Grace Wahu, Edna Clarke, Wanjiku and Mama Ngina wives of Jomo Kenyatta. They are also depicted as wives of prophets e.g. Khadija wife of Prophet Mohamed; as mothers e.g. Mary mother of Jesus and Marsela Awuor, mother of Tom Mboya. Women are also portrayed as generals e.g. General Nyamazona; as prophetess e.g. Moraa, Nehanda, and Mekatilili; as daughters e.g. Elizabeth the daughter of King James; as archaeologists e.g. Mary Leakey; and as social workers e.g. Tanzanians women in development.

Throughout the texts however, very little is said about the contributions of these women to humanity. They are only mentioned in passing. The only exception is on the role of the monarchy in Britain where the part played by the queen is described in details in some books and the role of Tanzania women in development where details have been given. Contemporary African women like Winnie Mandela, Miriam Makeba, Grace Ogot, Margaret Kenyatta, Ruth Habwe, Prof. Maathai Wangari, Charity Ngilu, Nyiva Mwendwa, Angie Brooks of Liberia, Princess Elizabeth Bagaya of Toro among many others have been omitted in history taught to the African youth.

The learners' responses on the role of women in history showed that their roles do not stand out in the textbooks. Most learners gave the traditional role of women in society not necessarily what was in the textbook. There were however, some learners who stated that they have never come across any role played by women in history.

5 RECOMMENDATIONS

It is recommended that the textbook historiographers should be sensitive on gender issues in writing. They should rewrite history textbooks to bring out women's role. Historical events should focus on the contributions made by human race in the history of the world regardless of ethnicity and gender. The history of the former Soviet Union would be incomplete without an account of Catherine the Great; Franklin Roosevelt would have been a failure without the power behind his administration, his wife; Eleanor Roosevelt. The history of Ceylon is tied to Bandanaraike women; the history of USA is enriched with activities of African women in Diaspora like Coletta King, Shirley Chisholm, Patricia Roberts Harris, Angela Davies, Rosa Parks, Harriet Tabman and Michelle Obama. In modern Africa the contributions of the following women to history should be acknowledged: Winnie Mandela, Graca Machal, Maathai Wangari, Ellen Johnson Sirleaf, Miriam Makeba, Margaret Ekpo, Ruth Khama, Funmilago Ransome Kuti, Yaa Asantewa and Queen Nzinga among others. Women have played prominent roles in the history of the world, Africa and Kenya and a past which tend to ignore or obscure them should be avoided at all costs.

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