

GENDER, DECOLONISATION, EDUCATION AND TRANSFORMATION OF GENDER RELATIONS

LUCY WAIRIMU KIBERA¹

Abstract

An examination of literature on gender inequality has revealed that most women are disadvantaged in education as they constitute two thirds of the 750 million illiterates in the world. In addition, only one third of women have studied Science, Technology, Engineering and Mathematics subjects that lead to financially rewarding careers compared to social-science related subjects that are studied by most women. Women are also underrepresented in research and development and professional ranks at university with 28.8 and 25 percent respectively. Women are further marginalized in terms of land ownership at 20% and in labour market at 48.5 percent compared to males with 75 percent. In addition, women earn less by 23 percent for a similar job performed by men. Women's work mainly involves domestic work which is unpaid for. On the whole, women work nearly one hour longer than men since those who work for paid employment have to combine it with domestic work. In addition, only 11 and 12 women are heads of states and governments respectively out of 190 nations globally while only 22.8 percent of all national parliamentarians are women. Finally, health of women is endangered because they are not in charge of their reproductive health. Generally, girls and women are prone to sexual harassment and physical violence at 38 percent. In decolonising and degendering the gender divide and inequalities, social institutions such as the family, school and government must embrace new belief systems that give equal opportunities to women and men to develop their potentials to the fullest for self-development, fulfilment and determination and the benefit of the whole society.

Introduction

This paper broadly defines the key concepts associated with gender issues such as gender and sex. It also elucidates how cultural meanings attached to concepts of gender, sex, sexism, sex ideology and gender stereotypes may have contributed to gender inequality in terms of educational outcomes of females and males, job opportunities, feminization of poverty, ownership of land, sexual harassment, poor health and power relations between the two genders. The term decolonisation means developing new belief system that will rid off education of ideas that tend to disadvantage females in education and other areas of human interaction and engagement in society.

¹ Professor Lucy Wairimu Kibera is a Professor of Education of University of Nairobi

The Concept of Gender and Sex

The term gender is normally and widely used to differentiate between women and men on socially designed constructs rather than biological differences. Gender differences represent expectations which people have been socialized to hold of someone on basis of external female or male genitalia. Gender, is also a construct that is associated with cultural, psychological and intellectual characteristics deemed appropriate for males and females in a particular society. Money (1955) distinguished biological sex and gender role. He defined a gender role as the actions that may reveal one's status as a girl and woman or boy and man respectively. Thus, gender is a socio-cultural declaration of particular characteristics and roles that are associated with individuals on account of their biological sex and corresponding manifestations of sexuality.

Gender differentiation is often associated with oppressive and restrictive tendencies and especially on the girl and woman. These negative tendencies that could predate birth though their forcefulness and visible influence often start immediately at birth and last during the entire life cycle of an individual and beyond on account that they are passed on to successive generations through socialization. The attributes associated with the male gender by the society include and not limited to: physical prowess, freedom, expansiveness, depth, trust, loyalty, wisdom, stability, high intelligence, bravery and rationality. On the other hand the female gender is characterized by society with caring, emotionalism, compassion, sweetness, romance, peace and femininity (<https://www.bourncreative.com>).

Some African traditional cultures had special ways of announcing the sex of the newly born baby. For example, the Gikuyu people of Central Kenya had a special way of announcing to people the sex of the newly born baby. For instance, if a baby boy was born, his birth was announced by the birth attendants by **five** ululations while that of a girl was accompanied by **four** ululations. These ululations were loaded with meanings that had a life time effect on both girls/women and boys/men. The first **four** ululations meant or symbolized the same for the two sexes; however, the 5th ululation which was and still is only for boys is different. The first ululation or "Ngemi" in Kikuyu means kingship/queenship or "Uthamaki", the second ululation means wealth or "Utonga"; third ululation means priesthood or "Ugo"; and fourth ululation means prophecy or "Urathi" in Gikuyu. The fifth ululation which is a preserve for boys/men only is bravery or "Ucamba". Bravery is the characteristic that distinguishes between men and women with finality and therefore a man is expected to be a protector of his family, clan, tribe, society, nation as well as culture appertaining to material, resources, spirituality, morality, beliefs, customs and traditions. Failure to demonstrate bravery by men attracts humiliating comments from women such as: *"You take my dress and give me your trousers. You men are cowards. What are you waiting for? Our leader is in there; let us set him free"* (<http://link.springer.com>). These words attributed to a freedom fighter, Mary Muthoni Wanjiru, who challenged men because they had failed to secure release of Harry Thuku from the British colonists in 1922.

After this declaration, the crowd surged and an estimated number of people between 21 and 250 were killed, four (4) of them women including Wanjiru by the colonialists. Consequently, Harry Thuku was released and exiled to Northern Kenya from 1922-1930 (<http://www.jstor.org>stable>).

The term sex on the other hand, signifies the physical, biological and genetic variations between females and males. It refers to whether individuals are born with female or male genitalia which are followed later

on by emergence of secondary characteristics such as well developed breasts, menstruation and pitched voice for women and beards and deep voices for men respectively.

It is noted that girls and boys who try to deviate from the prescribed behaviour deemed appropriate to their gender are given negative labels as a way of terminating and sanctioning such behaviours. For instance, the term “tomboy” or “Wanja Kahii” (young boy) in Gikuyu culture is given to a girl who acts as a boy and likes activities outside the domestic sphere, while the term “Sissy” or “*Huni Wangechi*” is associated with a boy who behaves like a girl. At this juncture, a question is posed “Do similar labellings exist in your community for girls and boys who do not conform to communities’ prescriptions of behaviour and thought processes? On basis of these few examples, it can be assumed that most cultures reinforce what boys and girls should do and behaviours they should display in all aspects of life.

The Ideology of Sexism and Gender Stereo-types

Ideology of sexism refers to sets of beliefs and visions about women and men that cannot be backed with facts. The term sexism refers to any form of discrimination shown to individuals because of their biological sex. The ideology of sexism argues that the female sex is weaker compared to male sex. In reality though, some females are physically and intellectually superior stronger than males.

Gender stereotyping is closely linked to sexist ideology. Its views or perspectives about masculine and feminine characteristics are anchored on the biological sex. In other words, these are capabilities which women and men are assumed to have and therefore are expected to manifest them throughout their lives.

Gender Equity

Gender equity is the process of exercising fairness to women and men. To achieve fairness between the two genders, measures must be put in place to compensate for socio-economic and political disadvantages that have blocked women and men from operating on the same plane and especially in education. It is widely recognized that education is a powerful weapon in the elimination of inequalities in various facets of society such as political power, representation in governments and in most decision making institutions of the society, labour market, ownership of property and education among others. To this end, Sustainable Development Goal for Education (SDG 4) has called for provision of inclusive and equitable quality education for all, females and males as well as people with disabilities, indigenous peoples and other at risk of exclusion from education (UNESCO, June, 2018).

Decolonisation of Education

Having defined some of the prominent gender concepts and how they are used to allocate females and males different characteristics of perceived to be feminine and masculine respectively, attention is focused on how colonisation or domination of education by the male gender has impacted on education of both genders. The term colonisation, though, it is normally used in relation to forceful occupation, domination and subjugation of people and/or nations by more dominant nations it can be used in education. Indeed

effective colonisation occurs when knowledge and belief systems of the colonizer are forced on the colonized people. Colonisation of education in respect to gender relations can mean that one gender and in our case males have dominated access to education as well as the content of education and inter lia values attached to education of females versus that of males. According to human capital theory by Becker (1964) education is the most important ingredient of socio-economic development and therefore those without it are marginalized.

Etymologically, the term education is derived from two Latin words “educare” and “educatum”. The term “educare” means to train or mould. It also means to bring up or to lead out or to draw out from inward to outward. The word “educatum” thus denotes a process of bringing out and facilitating the development of an individual’s physical, intellectual, psychological and spiritual potentials to the fullest.

Plato (428–c. 348 BCE) stated that “education is the creation of sound mind in a sound body”. Its role is to develop a person’s faculty specially the mind so that she/he may be able to enjoy the contemplation of supreme truth, goodness and beauty. Plato regarded education as a means by which individual justice and social justice are achieved for all. Achievement of individual and social justice is possible when each individual develops her/his ability to the fullest. Plato is one of the earliest scholars to advocate for the education for both females and males. However, Jean Rousseau (1762) in his pedagogical treatise **Emile** recommended that women should receive education that would equip them with skills to nurture children properly. This situation has persisted to the present society. This type of education located women in the domestic sphere while those men prepared them for work outside domestic sphere. This state of affairs has persisted to a large extent to the 21st century in that fewer females than men access education and in addition fewer women specialize in Science, Technology, Engineering and Mathematics field which eventually lead to lucrative careers. This is in spite of the fact of various international conventions such as Universal Declaration of Human Rights (1948), International Convention on Elimination of All Forms of Racial Discrimination (1965), International Covenant on Civil and Political Rights (1966), and Convention on Elimination of All Forms of Discrimination against Women (1979) have outlawed exclusion of individuals (female and men) from access to justice in all domains human endeavour and interaction.

The United Nations, Millennium Development Goals (2000) also committed world leaders to combat poverty, hunger, disease, environmental degradation, and discrimination against women. Further, the Sustainable Development Goals that succeeded Millennium Development Goals in 2015 have committed states and governments of the world to achieve gender equality. In particular goals 2 and 3 of millennium Goals task nations to achieve universal primary education and gender equality and empower women. Similarly, Sustainable Development Goals 4 and 5 commit states to provide quality education for all and to attain gender equality respectively. Provision of quality education to all regardless of gender and elimination of gender inequality is expected to contribute to development of society in all aspects.

Benefits of educating women to society in the World

UNESCO (2013) EFA Global Monitoring Report enumerates number of reasons in favour of educating the girl child. These benefits intimate inter lia that: educated women are less likely to die in childbirth because they will not marry young and will eat well and attend pre-natal and post-natal clinics; if all women attain

primary level of education, there would be 15 percent fewer child death; educating girls to secondary level would reduce maternal deaths by half; educated mothers would improve child nutrition thus shielding children from malnutrition and related diseases; high levels of education would help to forestall marriage at an early age, thus result in postponing marriage and effectively bringing down population growth rates; education would narrow pay gaps between men and women; and educated women would more likely to get productive work and thus add to financial power of the family.

Status of Literacy of among females in the world

In spite of these beliefs UNESCO (2018) reported that 750 million of adult population were illiterate and two-thirds of them were women. This is not in keeping with Dr. Aggrey's advice who in 1920's when he said that when you "educate a woman you educate a nation". There is evidence that nations with educated women and men are well head in socio-economic development compared to nations whose populations of females are illiterate. This is particularly true of nations where education for both women and men is at par and/or near parity. Examples of such countries with high literacy rate for both genders include Central Asia at (100 percent), Europe and Northern America (100%) and Eastern and Southern Eastern (99 percent) for women and men respectively (UNESCO, Institute of Statistics, July, 2017).

The regions of the world that have not yet attained gender parity are Eastern and South-Eastern Asia at (97) percent literacy level for males and (94) percent (females), Latin America and the Caribbean (94) percent males and (93) percent females, Northern Africa and Western Asia (86) percent males and (74) percent females, Southern Asia (83) percent males and (63) percent females and Sub-Saharan Africa (72) percent males and (57) percent females (UNESCO, Institute for Statistics, July, 2017). However, though only few regions of the world have attained gender parity in literacy it is important to note that that more girls and women are now accessing education. This has been attributed to attention that has been given to education of girls by feminists, international communities since Declaration of Human rights in 1948. Further, research now suggests that girls are more hardworking compared to boys and can concentrate 3-4 times than boys. They are also better organized and enjoy protection from parents. Most parents monitor movements of girls more closely than that of boys. Recent research findings have shown that women have overtaken men in attainment of post-graduate qualifications in most development nation (Margriet van Hek, Gerbert Kraaykamp & Maarten H. J. Wolbers (2016).

Causes of marginalization of women in Education

The gender gap in education can be attributed to a number of factors which do not have any scientific base. Historically, it has been assumed that boys and men are innately and intellectually superior and especially in mathematics and scientific needs. Most researchers though have in the late twentieth and twenty first centuries have shown very little difference in educational achievement of boys and girls. Girls tend to do better in almost all subjects particularly in early grades (Trawler, 1995 & Goldstein, 1987). However, as they move up the educational ladder their academic performance declines. Some of factors that are associated with low educational performance of girls include socialization, culture, school learning environment and hidden curriculum.

Early socialization and academic performance of males and females

Norman et al (1988) pointed out that before children start school, conditioning and sex stereo-typing have been ushered in by the types of play that girls and boys are encouraged to engage in and the types of toys they are provided to play with. Girls may have their educational aspirations affected through playing with dolls and other toys which reinforce the stereotype of women as “caregivers”. Boys on the other hand, are encouraged to be more active compared to girls in their play and this may be reflected in the kinds of toys they are exposed to such as constructional toys which can help them to develop scientific and mathematical concepts. The stereotyping of boys and girls is further reinforced through media, books, comics, television, and various types of advertising. These often portray girls as homemakers and service oriented workers such as nurses, teachers caregivers, and sexual entertainers. On the other hand, boys are painted as innovators, scientists, pilots, mathematicians, laboratory technicians, engineers, and leaders among others.

Culture and gender differences in education

In poor and developing countries, there is cultural preference to educate boys versus girls (Kibera, et.al 2007 & Douglas, 1964). Most societies in the past have been preferring to educate boys rather than girls and also have been bequeathing their property to males because they believed and some still subscribe to the fact that girls are “visitors” and/or “flowers” in their biological home because on marriage they will acquire another home and family; thus investment in a girl’s education is perceived to be essentially beneficial to her “new” home and family by marriage and not the biological family.

Further, a woman is said to have no tribe, state or nation since her identity or belongingness is known after her marriage and therefore she cannot be trusted as a custodian of cultural heritage of the biological family or tribe or society or nation at large. However, in the recent past, though the belief system about the cultural identity of women is gradually changing; women now like men have an opportunity to have dual citizenship. Dual citizenship is now enshrined in some nation states worldwide, including the Constitution of Kenya, 2010. Nevertheless, education of a man is still being given a higher premium because men are still regarded as providers to their family’s basic needs of shelter, food, and clothing among others while women are basically perceived to be homemakers and nurturers of children. It is also assumed that a woman does not require education to be a mother and nurturer. Since it is “innately” wired in them many men also shy away from marrying women with high levels of education for they fear of being dominated by such women. The society seems to forget that education should humanize a person by fostering traits such as, humility, leadership, co-operation, complementation and self-determination among others. If education makes a female or a man proud or domineering or rude, that is not education, but miseducation. Education a process of humanising a person from egocentrism.

School Learning Environment and Gender gap in Education

Learning environment for girls has not been most of time conducive. Most schools, for example, in Kenya and many other countries are co-educational and therefore girls are exposed to sexual harassment by their male counterparts and male teachers. For instance, in 1991 nineteen (19) girls were killed and 71 others raped by their male colleagues at St. Kizito Mixed Secondary School in Meru in Kenya (Mackenzie, 1993). The Guardian, 11/12/2017 reported that one in three girls or (37 percent) in mixed or co-educational secondary schools were sexually assaulted in school.

In addition to threatening school environment, mixed secondary schools are not well endowed with teaching learning materials compared to single sexed schools which by and large are national, with best teachers and learning resources. Undoubtedly, differential allocation of teaching and learning resources leads to differential learning outcomes and lower educational aspirations and especially for girls (Kibera, 1995).

Further, most girls and especially those from poor resource families often miss school due to lack of sanitary towels to manage menstrual flow about 5 days per month. According to World Bank (2016) 20 percent of school days each year are missed by girls due to lack of hygienic and effective sanitary wear to manage menses (<https://blogs.worldbank.org>.2016). In Kenya a large number of girls miss an average of 4 days of school each month during their menstrual flow period (Business Daily, June 1st, 2017).

Hidden curriculum and gender gap in education

The Hidden Curriculum refers to the unwritten rules, values and normative patterns of behaviour which both girls and boys students are expected to conform to and learn while in school. For example, respecting authority, respect for other pupils' opinions, punctuality, aspiring to achieve and having a work ethic among others. Textbooks which are available for the classroom teaching process are mostly dominated by male illustrations that portray them as strong and being doctors, dentists, policemen, pilots, head of states and government while females are depicted as pretty and doing cooking and plaiting hair (Global Monitoring Report, 2016; Kibera & Kimokoti, 2007; Kibera, 2001 & Obura, 1991). Use of male specific images marginalizes and silences girls and women not only in educational institutions but also other sectors of the society.

Effects of Illiteracy and Gender Relations

Given the importance of education in developing human capacity, it can be argued that women are disadvantaged in almost all areas of human endeavour such as in the labour market, ownership of business, land, socio-political power because they lack education to articulate their issues and also perform tasks requiring relevant skills and knowledge. An examination of the representation of females and males attests to marginalization of the female gender in various facets of human operation. Lack of education or inadequate education for girls has marginalized the female gender in many facets of society. These include:

Gender Participation in Labour Force and Domestic Labour

Currently, participation of women in global labour market stands at 48.5 percent compared to that of males at 75 percent (ILO, 2017). In addition, women earn the same pay even when they perform a similar job to that of man. Woman is also paid less by 23 percent (United Nations Report, 2017). For instance, women and especially in rural areas in Kenya are paid Kenya shillings 55 for every 100 Kenya shillings earned by a man for a similar job done (Economic Forum Report, 2017). Moreover, it is not easy for a woman to enter into labour market during her reproductive life in industries and government institutions because they suffer from baby "penalty" since they are likely to go to maternity leave from time to time and also to attend to the baby issues of sickness, immunisations and other related care. Most women though work longer by about one hour daily (8 hours and 39 minutes) because they combine working for paid employment and also unpaid domestic work at home (<http://www.weforum.org>>2017).

Poverty, Land Rights and Gender Inequality

It is estimated that 7 percent of the extreme poor people in the world are women (World Bank, 2018). The majority of women work in the agricultural sector (Food Agricultural Organization, 2011). This is in spite of the fact that women own less than 20 percent of land (World Bank, 2017). This is notwithstanding that if women are given access to land, their farms would increase yield by between 20 and 30 percent at family level and 2.5 to 4 percent at global level. Land in most case is bequeathed to sons as inheritance though in many countries the succession law entitles both females and males to inherit land from parents. Cultural beliefs that deny women from inheriting their parents' property is so deep rooted to the extent that most women do not contest for it due to fear of curse and violence that would be meted on them by the male siblings.

Sexual Harassment, Health Status and Gender Inequality

Sexual harassment is defined as unwelcome sexual advances, requests for sexual favours and other verbal or physical conduct of sexual nature (United Nations, 2017). Sexual harassment is also associated with any sexual act or coercion including acts to traffic a person or acts directed against a person's sexuality regardless of the relationship to victim in times of peace or armed conflict situation. According to World Health Organization (2017) one third of all women who have been in relationship have experienced physical or sexual violence by their partner while an estimated 38 percent of murders of women are committed by their partner. The brutal murder of Sharon Otieno and her unborn baby, a student from Rongo University, is a case in point (Daily Nation, September, 22nd, 2018).

Partly due to sexual harassment, nearly four hundred thousand (378,397) adolescent girls become pregnant between 2016 and 2017 (United Nations Fund for Population, 2017). In addition, some societies and especially in Africa encourage child marriages. This often happens when girls in some cultures are forced to undergo circumcision, a rite that that "forces" maturity and involvement young girls into sexual involvement, teenage pregnancies and child marriage that affects approximately 38 percent of girls in Sub-Saharan Africa (<http://www.girlsnotbirds.org-2017>).

Girls and women also suffer more compared to boys and men from sexually transmitted diseases and HIV/AIDS. Girls and women are often used as sexual objects by men. Recently, Kiwanda (2019) Minister of Tourist "unveils" new tourist product "curvy women" bodies of Uganda as tourist attraction. In times of war conflict sexual violence has also been used on women as a weapon of humiliation and power throughout history.

Gender and Power Relations

Gender inequality and power relations are as old as creation of human kind on account that man preceded women in creation story (Genesis 2: 21-22). It was natural, therefore to assume that woman was destined to be ruled by man regardless of her talents and abilities. Currently, therefore 11 women are heads of states and another 12 are head of governments out of 190 states in the world (UN Women, 2017). Further, 22.8 percent of all national parliamentarians are women (UN Women, 2017). The percentage of women in political leadership is below 30 percent threshold recommended by Beijing Platform of Action of 1995 which committed states to ensure that women had a least representation in all institutions of society at 30 percent.

Gender gap in creativity and academia

Women are also lagging behind in area of innovation and creativity. According to UNESCO Institute for Statistics (June, 2018) representation of women in research and development stood at 28.8 percent. These fields are perceived to be non-feminine. As a result society and schools have not encouraged girls to pursue them. Socialization of girls against these subjects is so thorough that most girls believe that they are “innately” weak and are unable to do them. Further, given that development of creative and innovative works costs money, may explain why women are still lagging behind due to the fact that they are financially handicapped. As a result of these encumbrances against development of women’s creativity and innovativeness, it is not surprising that in 2010 only 8 percent of primary inventors were women (fortune.com>.....> most powerful women, 21st July, 2016). In addition, underrepresentation of women in Science, Technology, Engineering and Mathematics (STEM) at 33 percent meaning women’s opportunity to be innovative is limited (<https://en.m.wikipedia.org>, 2016).

Further, literacy gap between the two genders continues to be manifested in senior leadership positions held by women in academic fields. According to Women in Academia (2017) women representation at professional rank stood at 25 percent. It is noted that underrepresentation of women in academia is more acute in Africa. Forum for African Women Educationists, FAWE, (2018) observed that only six (6) percent of African Women participate at university level education as lecturers, faculty members and administrators. Furthermore, women are prone to sexual harassment, gender stereo-typing and insensitive evaluation. Most women occupy lower ranks in academia and when they rise up to the highest academia rank; diminutive terms are used to bring them down such as being referred to as “flowers” and “mamas” a Kiswahili word that means mothers. For instance, women Professors are times addressed as “mama Professors in academic meetings when they gave contrary views to an issue”. While the term “mama” is a respective title for a woman, it is diminutive in academic circles because it seems to squarely to locate a woman in domestic sphere of operation as mothers and nurturers.

Strategies Towards Elimination of Colonisation of Education and Gender Inequalities

Achievement of gender parity requires deliberate conscious effort and commitment by socio-political institutions in degendering society. The process should aggressively address all areas in which gender disparities have been anchored falsely on biological superiority of the male sex. Towards this end states and governments in the first instance, should resocialize society about myths that perpetuate disparities between girls and women and boys and men. To this end, all Declarations, Conventions and Protocols by various bodies of United Nations outlawing gender inequality must be enforced. The implementation of these Declarations, Conventions and Protocols to the letter and spirit, is likely to lead to female and males to enjoyment of similar opportunities, rights, entitlements and responsibilities in various facets of human interaction for both females and males respectively. Equitable distribution of material related resources and socio-cultural capital between women and males will entail:

- granting equal distribution of political power between women and men;
- providing similar opportunities to women and men in attainment of economic independence including land ownership;

- allocating same conditions and opportunities in respects to jobs, terms of employment, tenure, and job advancement;
- sharing of responsibility between females and males in rearing and nurturing children;
- outlawing sexual gender related violence in peace and in war times;
- making education accessible to girls by making more resources as well as sanitary towels for girls from poor families and especially in Sub-Saharan Africa where literacy levels of girls and women are low to enable them access education;
- sensitizing parents, teachers and society on the importance of educating girls through media such as the radio, public lectures and songs that are easily accessible to them;
- doing more research should be carried out in schools and in the communities to establish the relative importance of the factors that impinge on the education of girls;
- building educational institutions are close to children's homes to avoid children getting fatigued from working long distances and also being exposed to sexual harassment especially girls. Thus boarding schools and especially for girls should set among sparsely populated areas in order to give them equal access to education;
- funding education as a humanitarian activity in conflict should be given high priority to accommodate the displaced children;
- compiling comprehensive data on the situation of girls and women with particular reference to poor urban, poor rural, nomadic regions, school dropouts, girls and boys with special needs education and adolescent mothers should be compiled to facilitate giving such a second chance after delivery and appropriate planning and budget allocation;
- counselling women to study science related subjects that lead to financially rewarding careers;
- educating girls about their sexuality through a formalized curriculum and how they can deal with teenage relationships between girls and boys from the upper primary classes onwards in order to avoid a large proportion of unwanted pregnancies and outlawing sexual harassment;
- offering adult education and relevant education should be made accessible to illiterate women who constitute to thirds of illiterates globally;
- providing educational materials and textbooks that do not only portray girls and women only in their traditional roles; and
- finally, embracing a new way of thinking that values capabilities of both women and men equally though resocialization of society into accepting equality as beneficial to both genders, otherwise realization of gender parity will take a long time to detriment socio-economical development.

Conclusion

Given that equality does not mean identical or sameness but similar traits and or/objects, agents of socialization and resocialisation should create a conducive environment for all members of the society to become receptive to new ways of thinking. This idea aptly buttressed by goal 4.7 of United Nations Sustainable Development Goals, in its proclamation that all learners should “acquire the knowledge and skills needed to promote sustainable development, including among others through education for

sustainable lifestyles human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and culture's contribution to sustainable development".

This goal seems to suggest that education holds the key to resocializing, degendering, and empowering society with knowledge, skills, value systems that are accommodative in terms of equality in gender relations. Such education should ensure that every individual irrespective of gender and other dissimilar condition is given an opportunity to enjoy similar chances of possibility. Therefore a spirit of complementarity and self-determination and not competition, superiority and aggressiveness should guide the new gender relations.

In conclusion, no person knows everything and unity between females and males is bound to bring synergies, abundance and positive transformation society. It is important to note that oppression of any gender brings conflicts, violence and underdevelopment. It is therefore in the interest of society to give both females and males similar opportunities to develop their potentials. It is difficult to foresee a peaceful co-existence of females and males where men lag behind women in education and other areas of human endeavour. The clarion call in this century and beyond should be "total" balancing of development of the two genders because "unity is strength".

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