

**EXPLORING SOCIO-CULTURAL
BARRIERS, POLICY IMPLEMENTATION,
AND STAKEHOLDER ROLES IN GIRLS'
SECONDARY EDUCATION IN LUDEWA
DISTRICT, TANZANIA**

A Thesis

**Submitted to the Master's Study Program of Education at the Faculty of
Education in partial fulfillment of the requirements for the degree of**

Master of Arts (M.A.)



by:

Daigo Bernadetha Haule

04212320005

UNIVERSITAS ISLAM INTERNASIONAL INDONESIA

DEPOK

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ABSTRACT

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This research examines the social, cultural, policy, and stakeholder factors that marginalize girls receiving secondary education in Ludewa District, Tanzania. The qualitative case study used semi-structured interviews to collect data from female students, parents, teachers, community leaders, and local education officers. Data is interpreted by thematic analysis. The results indicate that strong cultural beliefs, child marriage, poverty, gender discrimination, poor policy enforcement, and inadequate community participation are significant barriers to admissions and retention of girls at the secondary school level. Moreover, it was found that the deprivation of the proper support systems and infrastructure also supports educational exclusion. This research enriches information for the existing debate on inclusive and equitable education by providing locally relevant recommendations. This study is anticipated to guide education stakeholders and policymakers in developing specific interventions to foster gender equity, increase retention of girls in school, and community empowerment to break down socio-cultural impediments.

Keywords: Socio-cultural Barriers, Secondary education, Policy implementation, Stakeholders, Ludewa District.

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ABBREVIATIONS

AIDS	: <i>Acquired Immune Deficiency Syndrome</i>
BEAM	: <i>Basic Education Assistance Module</i>
CAMFED	: <i>Campaign for Female Education</i>
CEDAW	: <i>Convention on the Elimination of All Forms of Discrimination Against Women</i>
FAWE	: <i>Forum for African Women Educationalists</i>
MDGs	: <i>Millennium Development Goals</i>
MoVT	: <i>Ministry of Education and Vocational Training</i>
MMEM	: <i>Mpango wa Maendeleo ya Elimu ya Msingi</i>
NGOs	: <i>Non-Governmental Organizations</i>
TGNP	: <i>Tanzania Gender Networking Programme</i>
UNESCO	: <i>United Nations Educational, Scientific, and Cultural Organization</i>
UNICEF	: <i>United Nations Children's Fund</i>
USAID	: <i>United States Agency for International Development</i>

CHAPTER 1

INTRODUCTION

1.1 Research Background

One of the main objectives of a development agenda is to achieve gender equality in education. Equal educational opportunities for all and at all levels are still a major obstacle for sub-Saharan African nations, despite significant advancements, particularly in basic education. This chapter looks at what is currently known about gender inequality in education since the Millennium Development Goals were enacted. It demonstrates how nations struggle to achieve parity because the gender gap in education between boys and girls stems from larger gender inequality in the home, community, school, and society. The chapter makes the case that to achieve inclusive and equitable quality education for everyone, significant transformative actions for gender equality must be thought through and put into practice. (Koissy-Kpein, 2020) Asserts that despite advancements in gender equality, girls and women still experience discrimination in both accessing and within education systems. Globally, 57 million children are out of school, 31 million of whom are girls, and two-thirds of the world's illiterate adults are women (Psaki et al., 2021). When girls are denied the opportunity to lay a strong foundation for their lives, it threatens the future of society across all sectors. (B. M. Newman & Newman, 2020) highlights those adolescent girls are not a uniform group; different subsets have unique and complex needs requiring attention. He emphasizes that "adolescent girls often face interconnected issues." Also (C. B. Newman, 2022) Validate that challenges stem from various factors such as teenage marriage, socio-cultural influences, child labor, and limited awareness of their rights, including the right to education. Despite the diverse causes, these issues revolve around the central theme of inequality and the lack of power for adolescent girls.

Developing nations like Tanzania have also struggled with gender inequalities, particularly in secondary education (Nyerere, 2022). This study explores the socio-cultural factors affecting rural girls' access to secondary schooling in Tanzania, focusing on the Ludewa District. The research will examine the declining number of girls accessing and completing school in rural areas. It will also investigate possible government, civil society, and community interventions to ensure that girls in rural areas, particularly in Ludewa District, are not excluded from accessing, staying in, and completing secondary education.

Gender inequality significantly impacts girls' education worldwide (Nowak, 2021) (Walker et al., 2019). Highlights that approximately 34 million adolescent girls are out of

school globally, missing essential opportunities to develop skills for future employment (Chant et al., 2017). The Millennium Development Goal (MDG) aimed to eradicate gender disparities in primary and secondary education at all educational levels (Unterhalter, 2017). Despite these targets, poverty and sociocultural factors remain a major obstacle to education, especially for secondary-school-aged girls (Booth, 2022). Similar challenges persist in countries such as Tanzania (Siafu, 2024), particularly in rural areas like the Ludewa District. Reports indicate that many girls are unable to access or complete secondary education due to various barriers (Fatima, 2023). In developing regions, a significant proportion of young women aged 15-24 (around 116 million) have never completed primary school, with young women making up 58% of those who drop out before finishing primary education. Moreover, women constitute two-thirds of the world's 774 million illiterate people (UNICEF, 2021).

Among the factors that hinder female students from secondary education is the prevalence of teenage pregnancies. This issue arises from a lack of comprehensive sexual education among students and the vulnerability of young girls to exploitation by local youths. Many students are unaware of their reproductive health rights and face societal pressures that increase their likelihood of engaging in unsafe practices (Kim et al., 2022). Additionally, Ludewa District has one of the highest rates of HIV infections in Tanzania, contributing to the broader challenges faced by society. Njombe region, where Ludewa is found, leads the country in the prevalence of HIV/AIDS, exacerbating the socio-economic difficulties. The interacting issues of teenage pregnancies and high HIV rates not only affect educational attainment but also continue the cycles of poverty and illiteracy, particularly among young women (Kigombola et al., 2024).

The situation calls for immediate intervention, including the introduction of age-appropriate sex education in schools, community mobilization programs to challenge harmful cultural norms, and the establishment of support systems for affected students. Additionally, addressing the sources of HIV infection, such as poverty and lack of health services, is essential to improving the well-being of Ludewa residents and enabling young girls to continue their studies. Addressing these issues at the grassroots level is important, as national efforts to eliminate gender inequality in education may be ineffective if root causes at the rural high school level are not addressed. This study aims to bring the need for targeted interventions that address the unique challenges that rural girls face to policymakers' attention, thereby facilitating more inclusive education policies and practices.

Education is important for the development of women, as it aids in reducing poverty, delaying early marriage and childbirth, and empowering women to fight discrimination while increasing their awareness of rights (Wang, 2024). Usually, an educated woman gains increased independence, together with improved health outcomes that lead to better employment situations and improved prospects for her children (Negash et al., 2023). The study of social and cultural factors behind secondary school female exclusion in rural areas of Ludewa District requires formal research, according to (Iddy, 2021), to fulfil the investigation aims. Since the 1960s, Tanzanian authorities enacted the Independent Education Policy and introduced Universal Primary Education (UPE) in 1978 as successive policies to advance education rights. These educational policies have two key objectives: mandatory child education with no tuition costs, and the elimination of educational gaps affecting rural and marginalized communities (Regmi et al., 2020). The education sector in Tanzania faced numerous difficulties following policy implementation because it dealt with economic challenges and shortages of funding, and weak school infrastructures. The intricate issues within educational systems have established significant obstacles because classrooms are overcrowded with students, teachers are insufficient, resources are inadequate, schools are moved away from population centers, and facilities are insufficient (박채원, 2021). Acquisition of proper education becomes more difficult due to quality challenges in rural districts such as the Ludewa District. The Basic Education Development Program (MEM) was launched during the early 2000s as an initial education development project to enhance enrolment numbers at different learning levels. According to Mtuli (2020). The programs delivered inconsistent results. Although there has been a significant increase in enrollment, from about 4.4 million students in 2000 to over 8 million in 2010, the quality of education has not kept pace with the growth in numbers. Challenges such as high dropout rates, especially among girls, persist. Cultural factors such as the preference to educate boys over girls, often seen in rural areas where child marriage and housework take first place, continue to undermine efforts to achieve gender equality in education (Marwa & Lyamuya, 2023).

Moreover, initiatives such as the Secondary Education Development Program (SEDP) have also been hampered by inadequate budgetary allocations and the withdrawal of donor support (Mwanga, 2023). This has led to a significant gap in secondary school access, with many students unable to transition from primary to secondary education. For example, as of 2014, approximately 20 percent of children aged 15 to 24 had not completed primary education, with girls being disproportionately affected. The Tanzanian government and other stakeholders continue to grapple with these challenges, striving to

provide inclusive and quality education to all children in rural areas like Ludewa District (Braun, 2022). However, economic constraints and sociocultural norms remain significant barriers to achieving these goals.

A related issue in Tanzania is child marriage, which, although technically illegal, continues to be prevalent due to gaps in legislation that inadvertently support this cultural practice. The current laws do not offer sufficient protection against child marriage and its associated abuses, despite Tanzania's commitments under its constitution and international agreements (Msika, 2024). The Law of Marriage Act of 1971, which is still in effect, allows girls to marry as young as 14 with court approval and at 15 with parental consent, while boys can marry at 18 (Mbaku, 2020). This discrepancy enables many parents and guardians to consent to the marriage of their daughters at a very young age. Although the law sets the minimum marriageable age for boys at 18, it has not been amended to reflect similar protection for girls. Furthermore, there has been limited research on whether there is a relationship between forced marriage and the high dropout rates of girls in secondary schools, leaving a significant gap in understanding the full impact of child marriage on education (Schaffnit et al., 2021)

Tanzania is also a signatory to some of the key international frameworks, CEDAW, Beijing Platform for Action, and the 2030 Agenda for Sustainable Development. The new Sustainable Development Goals (SDGs) policies that were adopted in 2015 rank gender equality as a central development policy in world development (Lee et al., 2016). SDG 4 supports the integrity of inclusive, equal quality education to all, whilst SDG 5 also refers to the importance of attaining gender equality as well as the empowerment of all women and girls. Such objectives are an extension of the previous Millennium Development Goals (MDGs), which paved the way to gender parity in primary education (Joseph & Leyaro, 2022), and (Msuya, 2021) explains. The SDGs take it a step further, however, because they require the elimination of intersectional barriers to girls, such as poverty, early marriage, and social norms, which restrict access to secondary education, particularly in rural settings, such as Ludewa.

To achieve these objectives, international and national NGOs have been instrumental in enhancing girls' education in Tanzania. Organisations such as UNICEF and UNESCO collaborate with the Tanzanian government to develop programmes concerning the safety of schools, the training of teachers, and gender-friendly curricula. With the help of CAMFED (Campaign for Female Education), scholarships and mentorship programmes are granted to girls in the countryside. Plan International is also engaged in fighting child marriage and promoting better reproductive health education. At the national level, FAWE-

Tanzania (Forum for African Women Educationalists) and TGNP (Tanzania Gender Networking Programme) are highly involved in sensitising the community, policy advocacy, and grassroots involvement. These initiatives notwithstanding, education gaps still exist, particularly in the extremely rural regions that are hard to reach, with poverty, bad cultural practices, and limited resources.

Despite these efforts, disparities in educational attainment persist in Tanzania, particularly affecting girls. Studies have shown that girls face numerous challenges in transitioning to secondary school and staying enrolled once there, with the situation being especially dire in rural areas (Baxter et al., 2022, Schulz et al., 2022)). According to an article (Lianyu & Msafiri, 2022). Enrolment and completion rates in secondary education remain skewed in favor of boys, highlighting ongoing barriers such as early marriage, pregnancy, and socio-cultural norms that prioritize boys' education over girls. Additionally, (Ndile, 2022) found that the obstacles faced by rural girls in accessing secondary education are substantial and underappreciated, necessitating further investigation into the socio-cultural factors contributing to the marginalization of girls in rural Tanzania, such as in the Ludewa District.

1.2 Statement of the Problem

Education is widely regarded as a critical tool for human development. Yet, research consistently shows that gender disparities in educational opportunities persist, particularly for girls in Tanzania and other developing countries (Migoha, 2023). Despite international, regional, and national commitments to ending gender inequality in education, such as those outlined in the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the Tanzanian National Gender Policy (Mensah, 2024) Enrolment and completion rates for girls, especially in secondary education, remain worryingly low.

According to (Hussein & Nyawo, 2023) while primary school attendance rates are relatively high, with net attendance exceeding 80%, the transition to secondary education is significantly lower for girls. For instance, girls account for only about 30% of students in secondary schools, with many dropping out due to socio-cultural barriers. The declining performance in primary education also highlights broader issues affecting girls' education, as evidenced by the low pass rates in national exams (Bennell, 2023). Furthermore, adolescent girls, particularly in rural areas, are disproportionately excluded from secondary education compared to boys, but the specific sociocultural factors contributing to these disparities are not well-documented.

1.3 Research Questions

Education is a crucial pathway to economic, social, spiritual, and political empowerment. This aligns with the statement by former UN Secretary-General Kofi Annan, who emphasized that: "Education is a human right with immense power to transform. On the foundation of education rests the cornerstone of freedom, democracy, sustainable development, and the building of good governance" (Kofi Annan) Motivated by this perspective, the aim is to explore the following questions concerning girls in the rural areas of Ludewa District in Tanzania:

1. How do socio-cultural norms and practices affect girls' ability to access and complete secondary education in Ludewa District, Tanzania?
2. How are existing government policies and international conventions in Tanzania being implemented to address and reduce the exclusion of rural girls from accessing secondary education?
3. How can various stakeholders work to eliminate the marginalization of girls in accessing secondary education in Ludewa District, Tanzania?

1.5 Objective

The study aims to assess the sociocultural factors that contribute to the exclusion of girls from accessing secondary education in Tanzania. The research will focus on Ludewa District, one of the provinces with the lowest rates of girls enrolling in and completing secondary education in Tanzania.

1.5.1 Specific Objectives

The study focuses on discovering cultural elements that result in girls losing access to second-level education in Ludewa District, Tanzania. This research examines the social factors that create obstacles for girls to receive and complete their secondary education. This research investigates how stakeholders, including non-governmental organizations as well as religious institutions and local communities, and government agencies, manage the decreasing rates of female students in Tanzanian secondary education. This will enable the investigation of collaborative efforts and interventions that promote equity in education.

Investigate the implementation of existing policies and agreements with the Tanzanian government, especially aimed at reducing or eliminating the marginalization of girls in education. This includes evaluating to what extent these policies have been effective or have failed to achieve their goals in Ludewa District.

1.5 Significance of the Study

The primary goal of the research was to establish a scale to determine the social and cultural influences that result in girls being marginalized so as not to acquire and complete secondary education in Ludewa District in Tanzania. The findings may assist interventionists in combating marginalization of secondary schooling among the girls in Tanzania. will also contribute to the importance of focusing on equality with consideration to the socio-cultural issues like role stereotypes, adverse traditional beliefs, attitudes, and practices, the patriarchal system, and the religious beliefs.

This study would empower the interested parties in the field of education in Ludewa District, Tanzania, in assisting the educational issues of the children of girls. It is also expected that the Ludewa District Education Authority and the Tanzania Ministry of Education would use the findings of this work in planning their educational budget so that the rural population of Tanzanian schools would be put on the pedestal of equal and adequate educational opportunities to all citizens. The remedy of the guidance that shall be put forward is likely to provide rational respite to the segregation or marginalization that is currently being experienced concerning the taking of secondary education in rural Tanzania. The anticipated result of the study is to help in reducing or eradicating the problem of educational segregation and marginalization of girls in the rural part of Tanzania, resulting to accessibility of secondary education to all citizens.

1.6 Definitions of the Terms

Socio-cultural barriers: are considered as all those customs which act as obstacles in learning or studying translation of various languages, body language, religious values, etiquette, and social traditions, as well as other benchmarks (Al Farabi, 2008).

Secondary Education: is the second phase of formal education, which follows primary school and usually starts at the age of 11 to 13 (Siakalli et al., 2022).

Policy implementation is the work of executing the policy that is formulated by the government or companies that form the policies (Scott, 1987).

Stakeholders are people, groups, and organizations whose interests affect the decision-making processes (Brugha & Varvasovszky, 2000).

Ludewa District: Ludewa District, located in the Njombe Region of southern Tanzania, is a predominantly rural area where agriculture serves as the main source of livelihood, and residents practice subsistence farming of crops such as maize, beans, and cassava. This district is home to diverse ethnic communities due to its mountainous nature.

CHAPTER II

LITERATURE REVIEW

2.1 Review of the Existing Literature

Global Perspectives on Girls' Education

Various studies all over the world have been investigating the reasons that contribute to the lack of access by girls to education, especially in the developing areas of Asia, the Pacific, and parts of Europe. As identified in these studies, there are instances where a common theme continues to emerge in challenges relating to poverty, early marriage, gender-based violence, poor sanitation, and poor school infrastructure. They provide conceptual knowledge on how the social-cultural norms and structural inequalities are interacting to limit education success among girls.

Multiple researchers have examined the various factors that cause girls to lack access to education through extensive studies of their multiple implications in recent academic publications. Based on (L. Newman et al., 2021) research presented in a study evaluates how poverty affects educational attainment in the Pacific Ocean and ASEAN areas through limitations such as supply payment and transportation costs. Multiple research studies examined the numerous adverse effects of these obstacles. Geographical challenges affect rural students because these areas have limited schools and infrastructure, according to (Sharma, 2020), and cultural patterns prompting early marriages lead girls to drop out of school (Sheikh & Loney, 2018), together with insufficient sanitation facilities specifically for menstruating females, impede their school attendance. The combination of discriminatory behavior toward disabled students and inadequate teacher preparedness produces significant obstacles that prevent girls from receiving an education. (Schuster & Kolley, 2024). The ASEAN has taken steps toward regional cooperation that involve gender diversity promotion, according to (Pasciana & Iriany, 2018) and ICT-based educational accessibility development according to (Prajaknate, 2017), and infrastructure investments alongside improved teacher training programs.

Arafat et al. (2021) demonstrate how cultural gender norms integrated with limited financial resources strongly influence high school dropout statistics among Bangladeshi rural female students. Traditional gender roles receive greater importance than education in families because of their poverty and domestic responsibilities and safety issues, and early marriages (Arafat et al., 2021). Soler-Hampejsek et al. (2021) demonstrated that girls from poor families tend to leave school due to pressure from their community to marry early (Soler-Hampejsek et al., 2021). Parents who apply cultural values perceive education

for girls as providing fewer financial returns than education for boys (Sarker et al., 2017). The Bangladesh Secondary School's Female Scholarship Project has raised enrollment statistics, but did not tackle the root financial and cultural factors preventing female education (Alam, 2020). The research demands both gender-sensitive procedures that examine outdated norms and expanded educational systems for girls.

Local community interviews from Nepal, which Dahal et al. (2023) conducted, show that educational difficulties and traditional male-dominated societal attitudes cause extensive dropout of female students. The research states that systematic education reform and stakeholder awareness enhancement are crucial because gender inequality and societal pressure represent the key barriers (Dahal et al., 2023). According to Mishra (2023), the combination of socioeconomic difficulties and gender-based discrimination increases school dropout among Nepali students, particularly affecting Dalit pupils (Mishra, 2023). The authors of Joshi et al. (2022) demand the elimination of institutionalized gender bias through studies that demonstrate how household and school-based gender beliefs inhibit girls from obtaining education (Joshi et al., 2022). Different organizations have reported mixed outcomes in their campaigns to employ female instructors. The analysis by Gurung (2016) showed that female teaching personnel fail to boost female students' academic results, thus demonstrating how representation alone does not solve systemic educational issues (Gurung, 2016). The educational system of Nepal requires comprehensive solutions to tackle existing structural injustices alongside social norms because of the urgency for improved gender equality.

Guglielmi et al. (2020) confirmed that societal norms together with economic issues function as key barriers that prevent Rohingya youth from attending school in Cox's Bazar. The dual challenges of child labor work for boys combined with forced early marriages for girls become even more complicated because of a societal assumption that Rohingya children should be considered as youth rather than children, thus limiting educational access both within formal and informal systems (Guglielmi et al., 2020). Shoeb and Mumu (2022) establish these results when they observe how societal barriers, together with poor infrastructure, stop 81% of youth in Cox's Bazar from obtaining education (Shoeb & Mumu, 2022). Ahmed et al. (2020) emphasize that teenage females' access to both social services and education faces culturally based restrictions and security limitations (Ahmed et al., 2020). The combination of extreme discrimination and underdeveloped policies restricts the educational and developmental prospects of Rohingya youth, even with international frameworks such as the UNHCR's International Convention

on Refugees in place. Current humanitarian settings strongly need educational programs that achieve cultural relevance alongside long-term sustainability.

Oates (2020) researched school gardening practices designed for ESL students within multiple studies, which evaluated positive practices in different settings (Oates, 2020). Research from Oates (2020) illustrates how school gardens integrate teaching about food with social solidarity to present hands-on educational approaches, according to his study results. Hoover et al. (2021) show in their research how native communities gain advantages from educational gardens, which strengthen both dietary learning and social bonds (Hoover et al., 2021). Research conducted by (Alaimo et al., 2023) establishes that school gardens enhance nutrition understanding of students along with increasing their consumption of vegetables. Parent-teacher cooperation enables communities to achieve their complete potential in inclusive education by establishing collective efforts, as described in (Berhanu & Naidoo, 2024).

The primary factors driving high school truancy consist of academic struggles, together with parental support and challenging classes, along with the absence of social engagement (Özcan, 2022). Özcan (2022) maintains that improving family involvement in education, combined with diverse instructional choices, represents effective solutions to address this issue. According to Maxwell et al. (2017), three elements, including student motivation and teacher-student relationships, and school climate, directly affect student attendance rates (Maxwell et al., 2017). The main strategy for reducing persistent absence identified by Rogers and Feller (2018) includes treatment programs designed to address parental errors about children missing school (Rogers & Feller, 2018). Family supervision combined with school dedication adopts a central role, according to Demir and Karabeyoglu (2016), in diminishing absenteeism (Demir & Karabeyoglu, 2015). Klein et al. (2022) demonstrate through their study that students suffer decreased educational performance from any form of absence, which underlines the necessity for improved intervention approaches (Klein et al., 2022). The complexity of nonattendance requires specific solutions since, at present, there are insufficient remedies.

Gupta (2019) addresses these problems when reviewing specific barriers that prevent girls from attaining education in Madhesh, Nepal according to traditional cultural customs combined with traditional customs along with poverty indicators and insufficient family backing (Gupta, 2019). According to Dahal et al. (2019) family obligations alongside poverty rates and social discrimination function as predominant barriers that prevent rural Nepal girls from attending school (Dahal et al., 2019). Simultaneously Union (2015) demonstrates that economic inequality combined with traditional cultural norms

especially early-age marriage and dowry customs serve as fundamental hindrance. Academic success through financial aid combined with home assistance and community teamwork has proven effective at boosting girl student presence in education (Devkota & Basyal, 2024). The GATE (Girls' Access to Education) organization has successfully implemented educational programs which helped marginalised girls transition from informal education to formal schooling according to (Psaki et al., 2022). Rural Nepal requires particular steps to eliminate monetary barriers along with social restrictions that can improve female educational opportunities.

African and Sub-Saharan African Contexts

In other African countries, especially Sub-Saharan African nations, scholars have recorded how gender roles, patriarchal systems, economic factors, and other harmful practices in culture promote exclusion of girls in education. These findings unveil the extent of gendered inequities and explicate the importance of doing specific and culturally conscious work on improving access to education among girls.

Nshimirimana and Kitula (2020) identify social and cultural barriers that hinder young Rwandan women from participating in Vocational Training and Vocational Education (TVET) programs because of traditional beliefs about male dominance in technical sectors and practices of male inheritance and limited infrastructure. The wrong beliefs about TVET result in wealthy families avoiding this path since they see it as designed for marginalized communities (Nshimirimana & Kitula, 2020). One method through which religious and cultural traditions continue to establish gender bias in schools and enforce subjugation on young females was explored by (Cole, 2022). Kabeer (2021) explains how poverty and traditional gender roles are substantial barriers that block gender equality, specifically at advanced educational levels (Kabeer, 2021). Systemic barriers coupled with cultural gender bias create obstacles to women pursuing TVET, so specific intervention methods need to be developed for resolving these longstanding issues.

The traditions and practices of Northern Nigeria inhibit girls from educational opportunities through their gender-based rules, along with their customs of early marriage, in addition to economic limitations. Broad techniques serve as the complete solution to resolve these problems, according to Yewande and (Yewande & Olawunmi, 2023). Osagiobare et al. (2015) reported that Northern Nigerian society blocks female education through their negative attitudes toward educated women and religious misinformation (Osagiobare et al., 2015). Butu et al. (2023) show that street trafficking stops girls from pursuing education while stopping regional sustainable development (Butu et al., 2023). Ibrahim et al. (2020) established that cultural thoughts minimizing female education lead

to severe problems of poverty and premature marriage (Ibrahim et al., 2020). New targeted reforms should be implemented to tackle Northern Nigeria's systemic barriers that prevent girls from getting an education because they need financial support, along with community programs, to generate gender equality through proper laws.

Ogamba (2019) found in Nigeria that gender maturity challenges girls' education, while insufficient puberty interventions made such challenges worse by increasing missing classes and causing students to drop out, and creating gender inequality in education. The research supports policies for creating a gender-friendly environment by recommending adjustable school hours, together with re-entry programs for dropouts and complete sex education programs (Ogamba, 2019). Baba et al. (2020) demonstrated that girls miss school because people misunderstand menstruation, while lacking proper facilities, which necessitates support programs according to (Baba et al., 2020). Khan et al. (2023) demonstrate through their study how education lasts longer when young women receive parenting skills and knowledge about professional goals (Ibrahim et al., 2020). These research findings demonstrate that an all-encompassing strategy needs to be established to manage gender mainstreaming and cultural values alongside institutional barriers that block the promotion of gender equality in education.

The practice of child marriage has decreased considerably in India since wealthier and urban families joined the trend, yet it persists predominantly in rural and disadvantaged communities (Paul, 2020). Education levels at higher secondary and postsecondary stages strongly influence arranged marriage statistics because education plays an essential part (Fatima, 2023). Family poverty elevates the risk, particularly because parents consider marrying their children early as an economic way to manage financial constraints (Raj et al., 2019). High birth rates, maternal health issues, retardation, malnutrition, and restricted healthcare access make up some severe impacts that result from child marriage (Bhavani Fonseka, 2019), (Vikram et al., 2023). The enforcement of child marriage laws must be strict, while education policies must prioritize financial assistance to needy families, which should formally end this practice to enhance female well-being and overall community success (Mishra, 2023).

Research teams reviewed the incidence rates regarding gender-based violence (GBV) against female students across five European countries. List's (2017) demonstrates through his research demonstrates that gender-based violence persists in higher education institutions because of cultural beliefs and insufficient institutional solutions (List, 2017). Research by Bosco Damous and Guillopé (2021) criticizes European laws concerning GBV in education because they have failed to translate into operative policies (Bosco Damous

& Guillopé, 2021). According to Whitfield (2018), UK university protective measures fail to safeguard survivors by neglecting their implementation of Equality Act provisions (Whitfield et al., 2021). The study by Vidu et al. (2014) examines GBV prevalence in Spanish institutions, finding that both social inaction and weak oversight systems contribute to the persistence of this issue (Vidu et al., 2014)

The climate that restricts girls from getting an education in Northern Nigeria emerged through the Court (2022) as he validated how deeply embedded customs of child marriage, along with traditional sexual roles, obstruct girls' school attendance. He asserts that schools need particular policies to enhance gender equality education (Court, 2022). Yewande and Olawunmi (2023) put forward gender-specific policy initiatives along with community-based participation to resolve the key barriers of patriarchal poverty and religious circumstances (Yewande & Olawunmi, 2023). The research of Bawa (2019) evaluated the historical development of female education in the region while demonstrating that cultural traditions persistently obstruct girl academic advancement (Bawa, 2019). According to Ejukonemu et al. (2023) the society's undervaluation of girls' education results in poor enrolment particularly in rural areas and needs legislative and regulatory policies to improve access (Ejukonemu et al., 2023). Multiple interaction patterns of structural elements alongside cultural and economic components block Northern Nigeria girls from educational opportunities, thus requiring comprehensive intervention approaches.

The main obstacles to education for girls in South Sudan include early marriage, together with traditional cultural perspectives and family behaviors, although girls tend to pursue education when they have educated women mentors (Bior, 2019). Research findings demonstrate the necessity of government interventions and educational programs for parents because 66.7% of the studied parents did not believe in providing education to their daughters (Bior, 2019). The research conducted by Adala (2016) establishes that traditional customs of child marriage, alongside family obligations and economic poverty, drive high female dropout numbers in South Sudan, where specialized solutions need to be created. (Adala, 2016). The research by Rutandaro et al. (2022) shows that different policies about girls' education have not reduced dropout rates because school attitudes discriminate against girls, along with marriage pressures and inadequate bathroom facilities (Lillian Rutandaro et al., 2022). Duale et al (2022) demonstrate that cultural prejudices and community instruction priorities for male education create major barriers that prevent girls from pursuing education in refugee settings (Dually et al., 2022). The education prospects

of girls in South Sudan require essential modifications to both cultural values and governmental systems.

According to Mohamed et al. (2017), cultural barriers in Puntland, Somalia, are defined by adolescent marriage as well as the stronger value placed on male education and the undervaluing of girls for dowry purposes, which support family finances. The local attitudes prevent female students from fully participating in high school, even though the government supports education initiatives (Mohamed et al., 2017). The economic circumstances, along with traditional family beliefs about female roles, prevent equal education opportunities by forcing families to prioritize their sons due to money problems (MOHAMUD & MWAJUMA, n.d.), and Mahad (2017). According to Duale et al. (2023), society in Somaliland exhibits dominant cultural and parental perspectives that force female students to leave school because they must take responsibility for domestic duties (Duale et al., 2023). Somalian female students need economic motivation and efficient schooling protocols, and cultural awareness programs to improve their school enrolments.

According to Sinkala (2024), mandatory free education fails to shield rural Zambian schoolgirls from interpersonal obstacles, which include discrimination and shame taboos (Education, 2024; Gergely, 2024). Teachers and school leaders face difficulties implementing solutions because they neglect these issues (Education, 2024). Cultural beliefs, early marriages, and societal misunderstandings continue to affect the rate of female students dropping out, as noted by Mulenga-Hagane and Mwanza (2018). Throughout Zambia, the 'Put Girls in School' government initiative raises educational opportunities for poor girls but fails to address their fundamental cultural and economic restrictions (Mukombwe, 2021). The authors Nanyangwe-Moyo et al. (2020) emphasize that specific cultural barriers need resolution through understanding traditional gender dynamics and hygiene requirements of rural Zambia (Nanyangwe-Moyo et al., 2020). Slow responses from the community are needed to create appropriate solutions that break down institutional and cultural impediments affecting rural education.

In Africa, cultural customs, poverty, and child marriage pose serious obstacles to girls' education. The practice of child marriage exists because of cultural customs along with financial problems and leads to educational barriers as well as psychological trauma and reproductive health risks that help maintain gender inequality (Ekundayo, 2019) (Envuladu et al., 2016). The traditional beliefs of religion and culture encourage early marriage by placing importance on established gender norms (Osagiobare et al., 2015). Women from large families tend to focus on their sons' schooling since poverty affects their resources. The practice survives because the laws against child marriage receive only

limited enforcement. Progress in girls' education needs multiple elements, including partnerships between stakeholders to strengthen legal aspects, together with community programs for raising awareness and economic development initiatives that will help eliminate these challenges.

Tanzanian Context

Some of the studies that have been done in the Tanzanian context with regard to cultural beliefs, early marriages, family financial difficulties, gender roles, and institutional restrictions in influencing the education of girls, especially in rural areas. The research indicates the national as well as regional issues, which are based on school dropout and poor availability of secondary education among girls.

Madodi (2024) showed that the Tanzanian Monduli district Maasai traditional customs block youth educational opportunities through their practices of female genital mutilation, combined with early marriage and nomadic culture. The traditional practices persistently cause a large amount of educational abandonment and illiteracy, thus preventing women from taking part in community development and decision-making without governmental equal education guarantees (Madodi, 2024). Girls cannot attend school due to child marriage and circumcision, preventing their professional progress and maintaining social exclusion according to (Van Bavel et al., 2017). The challenges become more severe because cultural gender norms force girls to prioritize family needs over education, since these responsibilities subject them to rising abuse rates and social rejection (Pesambili & Novelli, 2021). The solution seeks both attitude transformation and female school retention with the goal of confronting traditional cultural practices that favor traditional customs over education. The blend of education practices that align with Maasai culture, together with economic solutions against early marriages, will establish long-term educational pathways for Maasai women until it develops broader societal transformations along with gender equality strategies.

The educational path of Tanzanian herding girls is shaped by both the power structures and the viewpoints of women, according to Mtey (2020). (Mtey, 2020) women generally support girls' education, but power structures that persist inside communities' block girls from taking part in educational decisions. According to Raymond's studies, gender norms together with cultural traditions restrict girls' access to education because they must fulfill responsibilities for family and culture rather than school (Raymond, 2021). According to Misafi, policymakers must incorporate women's perspectives into educational reform since their active involvement in decision-making has proven effective

in enhancing girls' educational success (Msafiri & Lianyu, 2023). Such biases require a gender-aware strategy to identify and resolve these established obstacles.

Child marriage stands as a primary cause of girls in Tanzania and sub-Saharan Africa leaving their education because studies indicate a 31% decrease in school engagement, primarily targeting students in lower secondary levels (Omoeva & Hatch, 2022), (Mwamsojo et al., 2023). Families in rural regions and under poverty choose early girl marriages due to societal traditions embraced with high educational costs and through the presence of female genital mutilation (Stark, 2018). Gender inequality increases due to educational delays and early failure which result in high rates of teenage pregnancy and early marriage to create a poverty cycle of limited educational choices (Glynn et al., 2018). The challenge necessitates community education programs coupled with economic support for needy families and school policies that support gender equality to develop better educational outcomes among girls (Rose et al., 2022).

The elimination of harmful cultural practices like child marriage needs targeted educational campaigns which social organizations alongside governments must execute for girls to receive proper schooling. Community members require strong education about early marriage's detrimental effects because school abandonment and sustained poverty alongside gender imbalances result from it (Mwamsojo et al., 2023). Programs against traditional law enforcement combined with girl scholarships successfully reduced child marriage frequency and created better educational results (Andiema, 2021). The essential part of solving cultural practices involves implementing targeted legal solutions combined with empowerment programs that deal with female genital mutilation dowry systems and child marriage (Kyari & Ayodele, 2014). International studies demonstrate that early marriage diminishes educational achievement because daughters of mothers who married early show a reduced probability of completing their schooling (Delprato et al., 2017). Solutions need public and private partnerships with governments non-government entities and local communities to support female education rights and its role in development progress.

Rugimbana and Mwila (2023) demonstrated three primary reasons that cause girls to abandon school education in Temeke Municipality Tanzania, including family financial difficulties, extended commutes and insufficient available services at educational facilities. Rugimbana and Mwila's (2023) research identifies poverty, together with gender issues and cultural traditions as primary elements that affect the study (Rugimbana & Mwila, 2023). Early forced marriages combined with too much housework, along with cultural beliefs that dismiss girls' education, led to excessive school dropouts in the Mara region of

Tanzania, according to both Msafiri and Lianyu (2022). Shoo and Lekule (2021) note that substandard family leadership combined with weak parental educational emphasis is vital for students (Shoo & Lekule, 2021). The distance that female students must travel to school per day, according to Msoffe and Mohamed (2023) increases their exposure to sexual violence and raises their chances of pregnancy, thereby interrupting their educational journey (Msoffe & Mohamed, 2023). Multiple research studies demonstrate the fundamental requirement for state-sponsored solutions to improve educational infrastructure while implementing scholarship funding and employing community education to decrease school dropout frequencies and deliver effective female student support.

Although the literature surveyed offers a comprehensive insight into the obstacles to girls' education at various geographical levels, a considerable gap in research exists on local knowledge about barriers to girls' education in rural districts such as Ludewa in Tanzania. The benefit of this study is in the deeper context-based analysis with a combination of a theoretical and empirical perspective to influence specific policy implementation and educational reforms.

2.3 Theoretical Framework

This chapter draws on Crenshaw's Feminist Theory of Intersectionality, Intersectional Feminism, founded by Kimberlé Crenshaw, a legal scholar and civil rights advocate. In 1989, Crenshaw introduced the term "intersectionality" in her paper *"Demarginalizing the Intersection of Race and Sex"* (Crenshaw, 2013). Intersectional feminism highlights that gender cannot be fully understood without considering other social categories such as race, class, sexuality, and disability. It criticizes traditional feminism for focusing primarily on the experiences of middle-class white women, overlooking how different systems of oppression intersect. Also, Intersectional feminists aim to analyze the barriers faced by women with marginalized identities, advocating for more inclusive policies and movements that account for these overlapping forms of discrimination (e.g., racism, sexism, classism).

This theory addresses issues such as sexual orientation, gender inequality, race, ethnicity, economic status, nationality, and gender stratification by considering the intersections of gender. The research concentrated on the lived experiences of girls and women in everyday social contexts, aiming to enhance their visibility, raise awareness, and empower them to overcome their vulnerabilities in rural Tanzania

The educational system is often criticized by feminists for being merely a way to enter the workforce. Since the Tanzanian government promised in 1980 to provide universal free primary education and significantly improve secondary education, there has been a discernible increase in secondary school enrolment. However, these numbers do not adequately account for the gender disparities in school access and enrolment. While increasing school attendance is important, the issues of gender equality and empowerment have received little attention, leaving vulnerable girls out of the spotlight. It is vital to look into whether sociocultural factors contribute to Tanzanian rural girls' exclusion from secondary school, particularly in the Ludewa district.

According to feminists, the enrolment gap, which shows fewer girls, especially in secondary schools, is a reflection of a patriarchal society. In societies where women hold subordinate positions and men hold leadership roles, it is not surprising that women are less likely to pursue leadership positions. Despite some recent societal shifts, traditional notions of masculinity and femininity continue to dominate. Numerous textbooks used in Tanzanian schools show this. Sociocultural traditions that promote stigmatization, low status, and gender stereotypes all contribute to the "invisibility" of girls and young women. This problem is intended to be addressed by the Theory of Intersectionality. This theory holds that several biological, social, and cultural factors interact to produce systemic social inequality and marginalization. Because of this, girls in rural Tanzania, particularly in the Ludewa district, deal with many problems that prevent them from getting an education.

The education system has suffered as a result of the Economic Structural Adjustment Program (ESAP), which has raised dropout rates. Families frequently place a higher priority on lowering education expenses during times of financial hardship. Poverty exacerbates this problem in rural areas, where families are compelled to send boys to school rather than girls because they think the former will make more money and the latter will marry into a family that will benefit from their education.

During Tanzania's severe economic hardships from 2000 to 2010, particularly before and after the introduction of ESAP, girls have been disproportionately disadvantaged (Awinia, 2019). This unrest had a significant impact on the field of education. Even though research has looked at several barriers to secondary education for rural girls, sociocultural factors are thought to be crucial. The fact that girls and women are disproportionately affected by these issues highlights how important they are to creating resilient communities. Girls and women face discrimination and marginalization as a result of the interrelated forms of oppression. Societies with male dominance, patriarchy, and sexist attitudes are especially affected by this circumstance. Feminists emphasize that

men's dominance over women in the home, workplace, and public spaces must be addressed.

Although similar trends affect boys as well, the situation for girls in the Ludewa district is particularly dire. Because they lack the funds, many girls in rural areas are unable to finish their education. This reality emphasizes the necessity of social activism to address gender inequality and exploitation, including problems such as sexual harassment, abuse related to dowries, and the exclusion of girls from schools in marginalized communities. Feminist theory promotes interventions that take into account the circumstances that impact women and girls on many levels, including societal, familial, community, and individual factors that fuel discrimination and oppression. Due to family obligations, girls frequently struggle in school, which has a detrimental effect on their academic achievement. Every level of social and cultural factors, such as rigid gender roles, the acceptance of oppression as a means of resolving conflicts, and norms that allow or promote male control over female behaviour, can raise the likelihood of oppression.

Protective factors that lessen the likelihood of discrimination and oppression should also be identified and strengthened by interventions. These elements could include social norms that support gender equality rather than upholding oppressive systems that need to be challenged collectively, as well as education, especially after finishing primary school. Policies should address the intersections of marginalization because these systems are interrelated. Universal human rights are essential rights that every person has just by being human, according to feminists. This feminist viewpoint is necessary to assist Tanzanian rural girls in the Ludewa district in navigating and overcoming obstacles.

Another theoretical framework is Bourdieu's Theory. Educational outcomes and processes have resulted in numerous theoretical models within sociology because of the different social and cultural elements that shape them. The social theory developed by Pierre Bourdieu about cultural capital and social capital makes essential contributions toward our understanding of gender-based inequalities affecting educational opportunities. Bourdieu, a French sociologist, introduced his concept in the 1970s through *La Distinction* (1979) and *Outline of a Theory of Practice* (1977) to study how cultural and social assets determine societal status, which determines access to educational and other resources. According to Bourdieu's theory, economic capital maintains societal inequalities together with cultural capital and social capital. Different forms of capital determine how accessible important resources become for people in their acquisition of learning environments. The social sciences gained advanced knowledge from Bourdieu as he showed that educational

inequalities go beyond money because social environments within specific locations prefer male students over females.

The basis of Bourdieu's theory demonstrates how people handle societal frameworks that reshape their potential outcomes. Bourdieu uses three major concepts: cultural capital, alongside social capital and symbolic power. The concept of Cultural Capital describes the knowledge and skills, as well as educational achievements, developed by individuals due to their upbringing and social family experiences. Considering educational success, this capital becomes an indispensable element. Cultural capital undergoes intergenerational transmission according to Bourdieu, thereby granting social benefits to upper-class children during educational attainment processes. Social traditions in Ludewa District's rural zones block girls from getting fundamental academic capabilities, hence making them unfit to succeed academically. The cultural advantages accumulated by girls' families often remain lower than those of boys' families, creating a barrier to their participation in secondary education.

Social networks, together with relationships, produce social capital, which represents their collective value. The networks supply members with both opportunities and resource access, along with support. Rural Tanzanian communities usually offer restricted social capital opportunities to girls because traditional male-preference contexts confine girls' social roles to domestic work. Social networks of boys typically deliver better educational support than girls receive in rural Tanzanian communities. The shortage of social capital among girls results in educational exclusion because they do not get sufficient encouragement or monetary support, nor essential mentorship for continuing education.

Significant power takes the form of defining all things of value and legitimacy in social institutions. Bourdieu identifies that dominant social communities like patriarchal groups typically hold authority to dictate their important values onto others. Traditional norms in rural Tanzanian society allow boys to take priority in educational opportunities because community members expect girls to dedicate their time to family responsibilities. Community-held beliefs about gender establish how education functions to foster inequalities that block girls from accessing schooling.

This research applies Bourdieu's theoretical model to study the reasons behind female exclusion from secondary education in Tanzania's rural areas. The theoretical framework developed by Bourdieu proves crucial to research about female exclusion from Tanzanian rural secondary schooling because it helps explain cultural factors that determine education access disparities. This study examines the research question regarding Ludewa District's socio-cultural factors behind the exclusion of girls from

secondary education by supporting Bourdieu's perspective on education being determined by both economic and cultural and social influences. The exclusion of girls from secondary education in Ludewa District demonstrates Bourdieu's principles of cultural and social capital. Culture in rural Tanzania presents two obstacles that prevent girls from attending school because it prefers male educational achievement while focusing on girls' caregiving responsibilities. The cultural preference for male education represents a type of cultural capital that values male educational accomplishments over female educational accomplishments. The limited educational investments made by families in their girls result in lower enrollment and decreased retention of secondary school students among girls.

The insufficient social resources available to girls in rural areas make their educational situation worse. Woman and girls within communities' results in the complete absence of supports that enhance educational achievement, including mentoring programs and peer friendship support systems, and community-based advocacy programs. Boys tend to have better access to educational resources that enable them to understand educational barriers and reach their educational goals. Education receives different symbolic valuations within rural Tanzanian communities, as shown by their cultural beliefs. The cultural belief system holds that boys deserve more education than girls while simultaneously expecting girls to prioritize home responsibilities because these values derive from the dominant male perspectives that direct educational institutions throughout the community.

The theory of intersectionality proposed by Crenshaw is implemented in this research to interpret the intersection between many axes of oppression, which include gender, poverty, and rurality, to determine the experiences of girls in accessing education. With this theory, the researcher can examine the cumulative handicap that the girls experience because these factors are not supposed to be analyzed separately (e.g., gender or poverty). On the other hand, the concepts of cultural and social capital, developed by Bourdieu, offer the sociological perspective through which educational inequality could be reproduced, involving families and communities. The aspect of cultural capital correlates with non-academic values and expectations that are transferred across generations to the disadvantage of rural girls. Departing factors social capital, the absence or the presence of a supportive network, school, mentor, or NGO, are considered as factors that may empower girls or entrench the exclusion. Collectively, these theories make it possible to have a multilayered explanation of the nature of marginalization in terms of structure, culture, and relationships. Whereas intersectionality is concerned about the intersection of disadvantages, Bourdieu answers the question as to why there is a need and maintenance in perpetuating the disadvantages using the community arrangements.

2.4 Research Gap

Research about social obstacles to education for female adolescents exists throughout Asia, Africa, and the Pacific, but investigators have not studied the effect of cultural factors on secondary education participation for rural Tanzanian girls in the Ludewa District. Research shows that female students encounter difficulties finishing their education due to poverty-based issues as well as traditional gender norms that support early marriage practices. Studies by Arafat et al. (2021) (Arafat et al., 2021) and Dahal et al., (2023) demonstrate that Bangladesh and Nepal face obstacles at school for their female students because of societal gender norms and poverty issues, while (Yewande & Olawunmi, 2023) and (Nshimirimana & Kitula, 2020) emphasize cultural and age limitations in Northern Nigeria and Rwanda. These studies focus on social and cultural restrictions as their primary subject but they omit critical information about Tanzanian local conditions. Two research studies conducted respectively by (Madodi, 2024) and (Mohamed et al., 2017) assessed the cultural traditions of nomadic groups and the Maasai people in Eastern African Tanzanian territories although they did not focus on regions displaying steep increases in female school dropouts and HIV/AIDS cases in Ludewa District's rural sector. The study of Tanzanian governmental policies has not provided a full explanation regarding how these policies affect rural cultural elements that influence educational performance among girls (Mtety, 2020)

The current research investigates how multiple factors work together within Ludewa District due to its geographical isolation, combined with poverty levels and traditional social practices, as well as high HIV/AIDS prevalence rates and minimal policy implementation success affecting rural female education (Kigombola et al., 2024). Free education policies, according to extensive studies of regional cases, cannot resolve all obstacles that stem from family expectations and gender-biased cultural beliefs regarding education. Research evidence remains scarce about the direct effects that these dynamics have on girls in Ludewa District in Tanzania. Scientific research demonstrates that engaging community leaders with role models to change educational norms for girls produces effective results (Gupta, 2019). The research lacks proof of similar interventions tested within Tanzanian rural areas with intensive cultural restrictions, together with economic challenges that impact the large number of HIV/AIDS cases, which drive female students away from education.

Social and cultural research about secondary education barriers for girls in Ludewa District, Tanzania, demands a thorough investigation according to the present study. The

proposed study will address institutional deficits and create practical knowledge to support rural Tanzania-specific reforms for community-based interventions. This research investigation enhances knowledge about both social and cultural elements, together with policy gaps and remote locations, which cause rural Tanzanian girls to face challenges when pursuing their education. The paper will present recommended approaches that create accessible education spaces for all female students living in these regions.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Introduction

The author presents a research methodology that investigates cultural barriers stopping girls in Ludewa District, Tanzania, from entering secondary education. The research design incorporates qualitative case study methods and delivers solutions to research questions by studying social and cultural characteristics and education dropout for girls. The study targets stakeholders from the Ludewa District, along with the affected community members, as its sample groups.

3.2 Research Design

The researchers selected a qualitative case study method to study the particular social and cultural elements blocking girls' access to secondary education because of its analytical power. The chosen design combines advanced contextual analysis with thorough knowledge discovery concerning barriers to rural girls' education. This research will utilize the case study method to study educational inequality in specific social and cultural environments (Palinkas et al., 2015), thereby making it appropriate for the Ludewa District.

3.3 Study Area

This research investigates the Ludewa District in Tanzania as its study area because it suffers from significant poverty and lacks educational opportunities, and maintains traditional cultural customs. The secondary education participation rate and graduation numbers for Tanzanian girls stand among the lowest in the Ludewa District. Understanding some challenges at Ludewa can guide rural communities to overcome social barriers.

3.4 Population and Sample Selection

The research selects participants from four groups, including female secondary school students as well as their parents, educators, executives, and government leaders who reside in the Ludewa District. The researcher selected the participants based on being involvement in or knowledge of girls' education directly. The sampled girls were either in secondary schools or had dropped out of secondary school. Parents and leaders were selected because of their experience and views on the community practices that influence education

3.4.1 Sample Size

The sample includes approximately 15 participants across several categories:

Respondents:	Number of responses(n):	Area: Rural/Urban
Girls of secondary school age	5	Rural
Teachers and School Administrators	4	Rural
Parents and Guardians	2	Rural
Community Leaders	2	Rural
Government and NGO representatives	2	Urban
Total	15	Rural

Figure 1: Number of respondents

The purposive sampling technique works well for gathering different viewpoints on gendered access to education, particularly in rural areas (Campbell et al., 2020).

3.5 Data Collection Methods

3.5.1 Interview

Similarly, this study examined the types and effects of social and cultural factors that prevent women's access to secondary education institutions in Ludewa, Tanzania, rather than the extent to which social barriers affect women's access. The interviews were undertaken using the WhatsApp video (face-to-face) and voice call in secure and confidential environments, and all participants gave informed consent. The interviews took 30-45 minutes and were audio-taped with consent. Kiswahili transcripts were translated into English in cases where needed. Interviews were conducted as part of a qualitative study to find out how girls in Ludewa, Tanzania, perceived and dealt with cultural factors that affected their acceptance in secondary school. Semi-structured interviews were the method used to collect data. In qualitative research, interviews are an important data collection tool (Kabir, 2016), Semi-structured interviews were conducted with the understanding that in general, the number of 20 cases is often mentioned as appropriate for collecting primary data. Because semi-structured interviews made it possible to collect more information on topics found in previous theories and literature, they were chosen. The study also sought to explore new topics and find research gaps in the literature. Therefore, semi-structured interviews were conducted as they provided new themes. (Adams, 2015) Semi-structured

interviews are an important tool for collecting open-ended and qualitative data. Semi-structured interviews work best in this situation because the purpose of the study was to explore the participants' thoughts, opinions, feelings, and experiences.

According to (DeJonckheere & Vaughn, 2019) the goal of semi-structured interviews is to collect data from informants who have first-hand knowledge of the subject matter, as well as attitudes, perceptions, and beliefs. Notwithstanding the time constraints, the interviews made it possible to gather a variety of answers, which were thought to be adequate to draw study conclusions. Although there were not enough responses to achieve saturation, all of the responses showed a similar pattern. Saturation, or "obtaining a comprehensive understanding by continuing to sample until no new substantive information is acquired," is the main focus of the qualitative methods used in this study (Etikan et al., 2016)

3.6 Ethical Consideration

Due to the information that will be provided being confidential and carrying the guarantee of the employee's oath, this study respected the confidentiality of the informant, so the names used are not real, and their faces will not be shown anywhere. The data that will be collected will be stored and protected, also because the Ludewa community is based on customs and traditions which in one way or another we believe lead to the suppression of the progress of female students, but since this study will use interviews then it will respect the customs and traditions of the relevant community without interfering or violating in one way or another. Additionally, Permission to data was acquired at the Ludewa district office. Informed consent forms were signed and the participants were informed of their right to withdraw. The research was under the guidelines of Universitas Islam Internasional Indonesia, and all the ethical procedures were observed.

3.7 Data Analysis

This section is essential because the objective of data analysis of qualitative data is the simplification of the exploration of the sensible and significant matter that is contained inside. Analysis of the data is a process by which it takes a review, characterization, and a combination of the evidence gathered in the study. Small field notes written every day will allow continuous analysis of the purpose and results of the study. The researcher employed manual coding as a method of analysing transcribed interviews. Information was listened to severally times to have initial codes. The codes were then matched in categories, and major themes were developed. Thematic analysis was said to

follow a step approach identified by Braun and Clarke (2006). Coding information is placed in categories or patterns, or thematic analyses, to present the study results. In cases where qualitative information is to be obtained, content analysis is applied; i.e., domestic work and communication patterns with parents and peer groups.

Concurring, Yin (2014) notes that Coding of the field notes was done daily. And in the same breadth, perceives data analysis as a term to denote the assessment of communication messages that is acquired during case studies, as well as in other forms of qualitative studies. Qualitative research reports often contain direct quotes from participants that provide clarification of the study themes. Qualitative research, unlike its quantitative counterpart, does not lend itself to empirical inference to a population as a whole; rather, it allows the researcher to generalize to a theoretical awareness of the phenomenon being underscored, which encompasses the social and cultural factors that lead to the exclusion of girls in accessing secondary education in rural Tanzania.

CHAPTER IV

PRESENTATION OF THE RESEARCH FINDINGS

4.1 Introduction

Analysis and discussion of the research results will be done through the use of data secured in Interviews with key Informants who are representatives of parents, out-of-school girls, community leaders, educators, as well as Gender officers. It is by interpretation of qualitative data and reconciling it with the information obtained in the review, according to the socio-cultural reasons that left girls out of access to secondary education in the Ludewa District. The results of such analysis are stated as the content of material and thematic explanations, and discussions with citing the conversation and the use of italicization of words as additional means of revealing the information and paying attention to the main ideas seen during the fieldwork.

4.2 Presentation of the Research Findings

The reasons affecting the access of girls to education are many and varied in this study the researcher divided the factors of access to education into social and cultural, under three objectives; first to Determination of Some of the Socio-Cultural Reasons, which Contribute to the Marginalization of Girls in accessing and completing secondary education in Ludewa district; second to evaluate how the policies and conventions in Tanzania government are being applied or lacking achievement of its objectives of reducing the marginalization of girls in accessing and completing secondary education in Ludewa district, Tanzania; and third to understand how the various stakeholders are promoting It considers some of the factors such as religious beliefs, marriage in exchange of bride price, young pregnancy and forced marriages. There is also the issue of child labor and sullyng, whereby girls find themselves working as domestic and farm hands to supplement their families. Other girls have been forced to be heads of their families because of the death of their parents or guardians. Additional challenges include a lack of sanitary supplies and changing rooms at school, barriers such as fees, levies, and uniforms, preference for sons, insufficient policies, abuse, peer pressure, and the significant distances they must travel, which can be daunting. Other factors also contribute to these challenges.

4.2.1 Determination of Some of the Sociocultural Reasons, which Contribute to the Marginalization of Girls in accessing and completing secondary education in Ludewa district.

This was intended to determine socio-cultural influences that deter the girl child's access and retention to secondary education in Ludewa District. It is founded upon independent observations of the first-hand data, the study of qualitative evidence, and their reconciliation with the *reviews* explored in this study. The results are classified under the following categories: House chores, caring, and child Labour aspects; Privacy at school: no sanitary wear, no changing rooms; Culture, religion, forced marriages, and early pregnancies. The parents/guardians are dead and cannot meet the educational expenses of the preferred son. Music, Child abuse, and Peer pressure

i. House chores, caring, and child Labour aspects

Girls spend their childhood learning household responsibilities at home while performing most household tasks. Society views sending boys to school as a lucrative choice, but simultaneously considers girls' education as a useless expense. Seventy-four percent of people surveyed chose child labor involving teenage girls from rural communities among the primary determinants affecting their education in this region. Interviewees stated that family poverty requires girls to take on domestic and farm labor because they have no property rights, which enables their male siblings to finish secondary school and generate family income. The response of Dengele revealed her situation of being out of school when I asked her why she was not receiving an education. She said, *"I got a job to work as a housemaid, not by choice, but out of necessity. My family depends on me, and it was the only way to keep food on the table"*.

On the same note, 'Kisangu' said:

"I had trouble managing both school and household work. My academic responsibilities clashed with all the domestic duties I had to tackle. I was better off giving my brother a chance, as they say, he is tomorrow's breadwinner, and I will eventually be married."

Another girl, 'Upendo', who was caring for the whole family, said, *"My siblings needed full-time care because our mother was sick and my father had passed away from AIDS"*.

The same interviewee explained that family members start working diligently to find substitute caregivers once a male child takes responsibility as the oldest household member. Girls who are the first-born children must assume the role of substitute head after their parents or guardians become deceased. Every participant from the schools and

community authorities, including parents, gender officers, and teachers, agreed that girls carry out the majority of household and community responsibilities.

One of the school girls said,

“A school education exists for me because my parents maintain financial support for my academic needs, yet the weight of academic work I should handle from school and homework results in skipping schoolwork altogether. The entire educational system exists for ceremonial reasons only.”

Community leaders and parents consider this pattern regular, as they evaluate it through traditional cultural standards that measure female worth based on marital connections. Participants in the focus group discussion noted that girls tend to avoid taking education seriously, prioritizing family duties without considering anything beyond those household responsibilities, which negatively impacts their academic performance.

One participant in the interview said the following about family commitment: *“Girls genuinely prefer homemaking because they refuse to pursue other careers aside from motherhood. Students abandon schoolwork because they lack enthusiasm, which causes them to miss educational opportunities in this district.”*

Another teenager out of school said, *“A woman should not pursue education as she will spend her life caring for her household.”*

Here are additional answers collected during semi-structured/focused interviews with out-of-school 11- to 19-year-old girls regarding their desire to return to schooling.

“My work as a housemaid started because I needed to care for my family. The situation at school and work became difficult to handle, so I decided to let my brother take the opportunity, despite the predictions that he would be our future financial provider, because I plan to get married one day. My father passed away from AIDS, causing my sick mother and siblings to require my brother and me to work full-time.”

All participants, including Keynote and informants from both education and gender offices, confirmed that secondary-age girls experienced widespread marginalization in the district.

ii. Privacy at school: no sanitary wear, no changing rooms

School facilities must be welcoming for female education to promote student attendance and retention, according to research results. Some girls from the Ludewa district did not complete their secondary education due in part to their low self-esteem, which was combined with their feelings of insecurity. The students indicated their feelings about

educational institutions. Teenage girls claim they struggle to buy menstrual supplies because people consider discussions about personal hygiene to be taboo, which leads them to stay at home each month when they lack menstrual access.

One girl out of school in Lupingu village said, *“A secure pant combined with sufficient underclothing during menstruation is necessary because otherwise I risk becoming the target of daily mockery through embarrassing incidents that lead to insults.”*

Another girl from Nindi village said, *“Too many absences from school because of menstruation have convinced me to stop attending classes.”* Female students from rural areas face the barrier of not having appropriate clothing, like suitable trousers or menstrual protection, when they fail to join or finish school. School uniforms do not hinder female students like they do male students, since girls attend classes without pants without anyone commenting on it. Young girls skip their school classes because they lack sufficient funds to purchase menstrual products.

A school girl I named ‘Tarisai’ said:

“It is difficult for me to join class activities during my period because I require changing yet there are no suitable facilities available. The heat in my environment requires access to a restroom for personal hygiene because failure to do so results in unpleasant odors, leading to ridicule among male students and fellow female classmates.”

Educators, parents, and community leaders, through interview testing, confirmed the subject matter as an issue regarding child clothing safety. Young girls from Mawengi village, aged 17 reported, *“Education would be my priority if I were a boy because there would be no disrespectful treatment from classmates. According to me, my school clothes should not be related to the gender stereotypes because my clothes are full of blood.”*

We asked about girls' bathroom access at Mount Livingstone School, so the male teacher specifically showed us the location.

“The present circumstances at school do not allow students to use bathroom facilities since they need to manage their needs at home following the school day. Female students face significant obstacles due to their circumstances, especially when menstruating, which occasionally forces them to miss school to avoid the problem.”

Another female teacher from Chief Kidulile School said, *“Girls ask permission to return home, pretending to need permission, though they would destroy themselves because of their late decision.”*

The school-attending girls responded to a survey about their feelings toward school. Some teenage girls said, *“Schoolgirls struggle to get menstrual hygiene products and pain medications due to societal stigmatization about menstruation, so they stay home from school when they cannot access needed feminine care because of financial constraints.”*

Research verifies that the UNICEF (2014) projection demonstrates adolescent girls mainly miss school when educational facilities fail to provide adequate sanitation options, along with private disposal spaces and running water. The lack of proper facilities causes girls in sub-Saharan Africa and other regions to miss up to five days per month of school, which often results in complete abandonment of education. New changing facilities are needed immediately for construction because they would ensure that girls possess the necessary private spaces during changes. Male participants, together with older female participants, found the discussion difficult because they believed speaking about this topic with males was inappropriate.

iii. Culture, religion, forced marriages, and early pregnancies.

The problem of early marriages emerged as a dominant concern throughout data collection. The Ludewa district of Tanzania experiences girl school dropout at the secondary level because of traditional and religious values, as well as early pregnancies and parent-imposed marriages. Multiple rural parents during the data collection period believed education for their daughters would be fruitless since their lives would ultimately lead to marriage.

One parent expressed her concerns angrily when she said:

“My fourteen-year-old niece became pregnant because she dated an older man who exerted control through giving her candies. My niece suffered deep sadness because the school expelled her during her pregnancy, when she should have been on track to help her parents through education. The man shows no willingness to admit he played a role in conceiving this pregnancy.”

The World Economic Forum (2015) states that educational access limits the number of girls and young women, even though education brings extensive benefits to their health, safety, and economic success. The number of girls attending education programs has improved, but barriers continue to obstruct complete learning opportunities for them. Child marriage, along with cultural prejudices, blocks girls from obtaining an education. The decision to exclude girls from school during pregnancy occurs independently of their situations in different parts of the world. The main factors driving pregnant women to

discontinue their education after childbirth include negative school policies coupled with social discrimination and the expenses faced, alongside missing appropriate childcare services and flexible educational offerings.

- iv. The parents/guardians are dead and cannot meet the educational expenses of the preferred son

In Tanzania, Students' parents are responsible for paying for school fees and different charges. These fees cover expenses linked to school, like purchasing course books and school supplies (minus teachers' salaries), and the price ranges from \$5 to \$30 a year. You pay levies for campus development, and the amount is typically \$5 to \$100 a year.

All teachers in Tanzania are paid by the Government. Those who do not cover their school fees are not given their results and may also miss chances to take exams. Difficulties in paying for school and lapses in family involvement with education turned out to be important obstacles to enrolment. One member of the interview said this in response to the treatment of children from opposite genders at school:

“Most of my income comes from farming. Besides tomatoes and maize, people sometimes plant and sell other crops, though the harvest was bad last year. The rain delayed the start of school, so my son was the only one who began studying this year, and the work in the fields was left for the girls later, so my niece and daughter could not enroll right away. In good years, my family does not have sufficient money to cover the annual fees for all three children, so my niece could not be allowed to take the exams.”

From a sixteen-year-old who decided to quit school, when questioned why, she stated:

“My parents, who work in Factories in another city, used to send financial support back home. Now that parents are not working, they have problems paying the school fees. Because we have not paid for my brother's Grade 3 tuition, he is sent home often, and he does not attend school. Sometimes, he goes to school because my parents talked with the teacher and made special plans.

My parents will make the payment for Grade 4 after the school year is over. My parents are trying to arrange a visit to factories in the next month. If they send more, then I will keep going to school.”

When something unexpected happens to a household in Ludewa, such as the passing of a main source of income, families typically choose to focus on their sons' education instead of their daughters'. A young schoolgirl explains it this way:

"I lost my father when I was in Grade 7, and I was only 12 years old. My mom passed away, and decided after that to support only our education and get our sisters married. After we moved here three years ago, my older sisters, the one still at secondary school and the one in the third year, were married off very quickly. Bride price was paid for all my brothers, and my mother put the funds toward my brothers' education. I was the youngest of the family so I stopped attending school after Grade 4 and stayed at home instead."

If the leader of the household is a girl, the respondent during a one-on-one interview pointed that out.

Family members often try to find someone else to care for the children after a boy takes over as the household head. A girl who is the oldest is often looked upon to take the place of the parent or guardian who has died.

The researcher studied whether boys are not the main decision-makers at home. The respondent said, *Boys may lead households, though this is rare, compared to girls, who lead households all the time.*

Coleman (2001) makes a similar point, arguing that because men tend to be leaders and women are stereotyped as supporters, it is not surprising that leadership roles appear less important to women when they plan their careers.

v. Child abuse and Peer pressure.

(Mensing et al., 2024) The lack of training in sensitivity towards children results in teacher abuse that may be deliberate or accidental. The education system created boundaries for girls to attend classes because of abusive teachers and school rules that avoided girls and interactions with male students. A teacher chose to insult the classmate with the most unfashionable clothing as part of his lesson on promoting intellectual development. The child wears her dress because her uncle chose it as the suitable clothing before his passing away. Such a child lacks the belief in acquiring a new outfit anytime soon. When authorities handle sensitive matters with insensitivity, children may decide to discontinue their school attendance. According to a student from Nkomang'ombe Secondary School, the educational environment was unfavorably characterized by teacher insensitivity: *"I left school after realizing the class teacher failed to give her attention to her concerns."*

Another girl who dropped out of school in Form 3 said:

"I found myself arriving at school past the start time on most school days. Every day at home brought a new obligation of housework, while I needed to water the

garden on Mondays and Wednesdays before I could start school. The teacher enforced punishment on me throughout every educational day. When I tried to share my home challenges with my guardian, he informed me that he didn't have time for those who arrive late. The wrongs I faced at school made me feel neglected, so I dedicated my time to one teacher, which resulted in my school exit.”

Furthermore, a form-four female student responded to my query regarding equal treatment between genders regarding praise and discipline inside and outside school. She learned through experience that women face difficulties because of their gender status, and she expressed this personally during our conversation.

“My dad forbids evening activities during the winter months and requires me to return home before 5:30 pm during the summer months because he punishes me for any late arrival. School teachers give me penalties for missing homework assignments, yet my twin brother gets freedom to stay at school with his friends, both teaching and learning after dinner. My parents reward his efforts. Although I will not drop out of school, I continue studying because I want to demonstrate that my son does not differ from me.”

Summary of Findings

The investigation demonstrates that child labor combined with house responsibilities and familial caregiving work generates the responses, whereas insufficient school sanitation facilities, along with early forced marriages, religious traditions, parental absence due to death, and feminine biases regarding male offspring and extreme bullying and distant schools, together with other causes, produce the least impact. According to community beliefs, low self-esteem and lack of confidence make girls from the Ludewa villages avoid secondary education and access. Ludewa District experiences these aspects as the main reasons that limit girls from gaining access to education. According to Intersectional Feminism, which Kimberlé Crenshaw founded in 1989 as a research-based theory, students encounter these barriers to education. Crenshaw first presented the expression "intersectionality" through her research paper "Demarginalizing the Intersection of Race and Sex." Crenshaw (2013) Children who face abuse often fail to grasp sufficient words to describe their situation; therefore, they either remain in traumatic states or their abusers persist undisturbed, and thus these students drop out of school. The research showed that educational facilities need to provide positive learning environments to encourage female attendance at school.

4.2.2 The Current Policies and Conventions in Tanzania that Target to Control the Marginalisation of Girls in Accessing and Completing Their Secondary Education.

Introduction

The Tanzanian government implemented different policies along with interventions, which were intended to handle poverty as well as the HIV pandemic and the Patriarchal ideology that created gendered processes and practices at home and within the community and school, leading to educational marginalization of girls. The main goal is to recognize multiple variables inside existing policies that block the elimination of girl student marginalization in secondary education across the Ludewa district, Tanzania. The study considers qualitative research data and brings it together with existing literature findings within this research project. Findings are organized under the following headings: Free and equal access to a quality education to girls, there are no major policies or programs, Prepare and train female teachers as role models to girls and assist in the building of girls' and boys' sanitation facilities separately, giving pregnant girls added protection and helping young mothers find their way back to studies, Punishments for not sending girls to school, and increasing the safety and comfort of schools by building hostels for girls, respondents from all groups had varying opinions. Parents within the district remain unaware of government policies designed to assist girl children.

- i. Free and equal access to a quality education for girls.

To address the secondary school completion dilemma, experts recommend investing policy resources that effectively attract female students to complete their education successfully. What are your thoughts regarding educational policies offering free high-quality secondary school education without barriers for females?

In a one-to-one interview, a secondary school girl said, “*The Ministry of Education and Vocational Training (MoVT) needs to address several issues impacting adolescent girls to successfully transition them from community settings to educational facilities.*”

One respondent said that,

“Female teachers need proper accommodation to remain longer within schools for better girls' educational observation, instead of their current limited stay in this area.” Another teacher, during an interview, commented, “The worst resource allocation occurs in rural educational institutions because masculinity grants boys better outcomes than girls. The implementation of policies fails to deliver gender equity because of these measures.”

In a one-on-one interview, another respondent said:

“The IDYDC serves as the operational ministry that addresses both women empowerment initiatives and gender equality matters. The organization should lead these efforts independently instead of depending only on civil society organizations. During their time in the community, IDYDC gives promises which afterward prove unfulfillable to the public.”

ii. There are no major policies or programs.

The 2004 National Gender Policy offers an overall plan for making gender important in different areas, including education. It suggests fourteen ways to help women and men achieve gender equality in education. Additionally, plans like the National Gender Policy Implementation Plan, the Tanzania National Plan of Action on Women and Girls and HIV and AIDS (2008-10), the National Gender-Based Violence Strategy and the National Strategic Plan for the Education of Girls, Orphans and Other Vulnerable Children were developed to deal with the problem of women and girl discrimination in education. When people were asked about policies for equal opportunities for girls, they generally said they did not know them. Many of the participants didn't know about other policies like the Affirmative Action Policy and the gender Policy, which play a key role in promoting girls' education. Among the girls who dropped out of school did not understand what these policies did. One girl in the interview said:

“Does the interviewer know if there are policies that have led to positive results for any girl in terms of education or health? As he continued, schools are directed by the instructions of the school inspectors and the heads of the schools.”

iii. Prepare and train female teachers as role models to girls and assist in the building of girls' and boys' sanitation facilities separately.

Respondents explained that female teacher role models became scarce because the nation experienced financial issues combined with political decline, while being questioned about female support for single-sex restroom construction. Teaching positions in the country now remain vacant as most educators have abandoned their work while maintaining short-term employment in rural areas. One teacher said, “*Most policies became lost to memory, while today the organization operates as an unregulated 'jungle walk' with no established, consistent rules.*”

Research data collected by the United Nations (2012) demonstrates that the toilet hole child (girl/boy) ratios in Tanzania perform better than in Eastern and Southern African

countries. Secondary education facilities-maintained ratios of girls to toilet holes at 1:20 and boys to toilet holes at 1:25, following recommendations for the year 2006. Other essential facilities related to water and sanitation lack available quantitative statistics, including facilities for girls' washrooms and toilet privacy standards, together with access to sanitary pads, which matter significantly for adolescent girls participation in education. How do you view the statement regarding government policies? Girls from both school-going and non-school-going categories indicated, *“We have toilets available, but their practicality remains limited since there are no washroom facilities during our menstrual cycle, and we lack access to pads.”*

On a one-to-one interview, a head teacher said:

“The present situation of the country leads to difficulties in maintaining female educators at schools for extended periods. The majority of teachers have chosen to depart from their teaching roles because of better career opportunities, while teachers who remain become preoccupied with retailing international purchases for income generation, with no income. The situation has evolved to where nobody cares about policies anymore, and there is no follow-up process.”

Findings from this survey confirm the research published by Rambe and Mawere (2011) on Mozambique's educational system, which identifies that deprived students from poor areas need additional resources to comprehend basic educational principles. The negative effects of school dropout will be understood by 64 girl students when the government provides them with comprehensive material and intellectual support through a binding policy.

A policy implementation strategy with protective measures for birthing teenagers and entry programs for teenage mothers. The 2010 MoVT regulation provided three months of paternity and maternity leave to pregnant school girls and boys who prove responsible for their pregnancies. The regulation remained unknown to every entity within schools except for school heads and education officers. When talking about the same issue previously, the education authorities urged school staff to punish pregnant students (Policy Circular 35 of 1993, MoVT 1993). This regulation provided pregnant students with three months of leave before permitting them to return to education. Male participants during the FGD presented negative opinions about this situation.

Three male and one female respondent among parents said: *“Such regulations represent morally wrong practices that damage the fundamental structure of our social communities. Children need to behave properly because that will stop the breakdown of social values.”*

A large number of girls, together with adult females, supported this policy because it would provide them with benefits from graduating from school. One girl shared during a personal interview that she favored implementing this policy, “*We would now be better off if that decision had been made because it would have enabled my two sisters to finish school and achieve a better financial status than what they currently face working as housemaids without regular payment.*”

All interview responses revealed that educational institutions remain unprepared to implement contemporary gender-related reforms, particularly in terms of equal education opportunities for girls. School authorities, together with community members and gender activists, opposed the re-entry policy, according to Gweme as cited in Thabete (2004); Chirimutu (2005); and FAWEZI (2009). No established evaluation system exists for the policy, which makes determining its effects on society challenging. A strong majority of 90 percent among the respondents manifested agreement toward the prompt implementation of measures to fend off girl child school dropout. Most adolescent girls became overwhelmed by the policy but questioned how it would be enforced to become a reality.

A teenage dropout student mentioned:

“A legal requirement might have prevented my school due to fee-related expenses because my stepmother blocked my father from paying, despite his ability to afford it. She chose to keep the future sale animal instead of using the funds to pay for school expenses. The existing law would force my parents to keep me enrolled because it would make them terrified to stop my education.”

The government ministries, together with NGOs, should generate social awareness about the various hidden forms of violence and harassment experienced by vulnerable individuals because these undisputed threats prevent school attendance among teenage girls. The school environment will become better through hosting facilities for female students. The FGD participants agreed that school physical characteristics function as one of the key elements that lead to poor academic performance and absenteeism rates among female students. The requirement of schoolgirls to use public restrooms with boys creates an emotional burden because they lose their privacy during their menstruating time.

One of the community leaders suggested that,

“A partnership between NGOs and school communities would enable our area to develop its capacity to modify environmental behavior concerning skills and practice and self-efficacy, and gender value awareness regarding community attitudes toward girls' education in the district.”

What actions does the government undertake regarding distance as a barrier for girls to attend secondary school? The respondent explained that no action is possible because students live distant from educational centers and there is no available housing for school accommodation. Only wealthy families can afford boarding hostels for their girls because such facilities function outside the current territory. Not one boarding facility exists in our designated area. Currently, no one knows whether the government plans to construct boarding hostels within this area.

- iv. Giving pregnant girls added protection and helping young mothers find their way back to studies

Whenever asked about the 2010 MoVT rule providing three months of maternity or paternity leave to pregnant and impregnated school students, respectively. Only the school heads and education officers knew the regulation, and others in the school system did not know about it. It was noted earlier that school pregnancy was treated as an issue of school discipline (Policy Circular 35 of 1993, MoVT1993). On the plus side, it meant that pregnant girls could return to class after having their babies. Most men did not have a positive attitude towards it when it came up in the interview. But some girls and adult females expressed their interest in the policy because it gives them a chance to attend school. A one-to-one interview with a girl took place. *“If it had taken place, I believe my sisters might have completed their education and might be in a much better situation than the hardworking days they live now”*.

From what the respondents said, it is obvious that school authorities are not ready to apply modern reforms for equal education access to girls. The progress of the policy has not been carefully evaluated, which makes it hard to judge its influence.

- v. Punishments for not sending girls to school

The majority of people (90%) agreed that urgent preventive measures should be implemented to stop girls from dropping out. Most adolescent girls were excited by the idea, although they kept asking who would make sure this would happen.

One young woman who did not complete her education told me:

“If such a law existed, I would not have left school because of not being able to pay fees and other expenses due to my stepmother, who prevented my dad from giving financial support, as he could. She insisted that it was worth keeping the cow, which we could sell, rather than using the money on my education. If the state had followed the law, neither parent could have refused to let me attend school.”

Both NGOs and the government ministries should make society aware of the different, silent, and unspoken ways that adolescent girls are prevented from going to school because of violence and harassment.

- vi. Increasing the safety and comfort of schools by building hostels for girls.

When girls were asked about the school environment, they noted that a poor or dirty school building is often linked to girls either not doing very well at school or choosing not to go. An example is that when boys and girls share the same toilets, girls going through their period may feel very uncomfortable and embarrassed.

Among the community, one of the leaders noted that:

“Should there be a collaboration between the NGOs and the school community, it would allow our area to address the behavioural factors necessary for a better understanding of girls’ education in the district.”

People ask questions about the measures introduced by the government to close the divide experienced by girls because of the distance from educational institutions. A respondent answered:

“It’s impossible to remedy the distance for those who live far; there is no budget to build school-side accommodation. It is only wealthy families who can send their girls to boarding hostels, which are located far from here. We have no stadium here whatsoever. There is no certainty as to whether boarding hostels will be built here by the government.”

Summary of Findings

The majority of conventions alongside policies established to safeguard women's rights while advancing their development participation, specifically in educational opportunities, remain unknown entities. High levels of ignorance about policies indicate that both the Affirmative Action Policy and the gender Policy that would advance girls' education remain unknown to a large number of people. The affected adolescent girls made up most of the participants because penalties for non-school attendance demonstrate their solitary struggle for educational access. The majority of parents hesitated to answer whether such police measures would work if enforced. The indicator that demonstrates girl child education success is equal and free access to high-quality education. Men, alongside parent mothers, expressed negative opinions about police protection for expectant girls and maternal re-entry policies, which displayed patriarchal elements throughout the enforcement process. The survey demonstrates that participants did not understand policy advantages because they lacked understanding about training female teachers as role

models for girls and supporting the construction of separate sanitation facilities for boys and girls, and improving the quality of the school environment by providing hostels for girls. According to UNESCO (2003) and Greene (2014), Among of the participants lacked awareness about several conventions and policies that serve to safeguard school rights and foster student engagement, especially in enrollment and secondary education completion. The organization UNESCO emphasized in 2010 that public policy systems need to create networks between educational processes at schools and community institutions to support sustainable development. According to this evidence, policies remain on paper instead of being implemented or presented to people, thus creating an unsatisfactory match with the research objectives.

4.2.3 The roles of the various Stakeholders in the reduction of the Marginalisation that Girls are facing in Attaining Education in Tanzania

Introduction

Girls require education for sustainable development as a learning procedure that builds their competence, along with their mental stance and essential values, to become influential members who make vital choices about improving their access to secondary education. The environmental education requires a transformative evolution into an inclusive, cross-cutting method. The research goal centres on determining both current and planned initiatives from different stakeholders who work to prevent female marginalization in Tanzanian secondary school enrollment at the Ludewa district.

The research analysis utilizes primary data observation and quantitative and qualitative evidence assessment before linking it to research findings in this work. The organized findings will discuss equity through supporting girls' education, coupled with inclusive education, followed by learning aspects within child-friendly schools and workshops held for parents and female children alongside community members. The interview survey asked respondents to identify elements that lead to the girl child's restricted access to education as well as the completion of their studies from age 11 to 18, and queried various stakeholder initiatives to stop such exclusion in secondary education access in the Ludewa district of Tanzania.

The study data confirmed that equity needs to prioritize girls' education, together with inclusive learning systems. The responses highlighted extensive absenteeism of stakeholders when it came to Learning and child-friendly school involvement, which indicated the district of Mount Livingstone secondary schools had not achieved substantial stakeholder engagement. The respondents supported education in humanitarian

circumstances, highlighting a need for stakeholders to intervene and save girl children from educational deprivation.

i. Gender equity with emphasis on girls' education and inclusive education

Most survey participants evaluated the involvement of Stakeholders in decreasing girls' educational exclusion through secondary education in the Ludewa district (strongly agree, agree, undecided, disagree, and strongly disagree). Most people selected disagree and strongly disagree as their responses regarding this condition, with some participants choosing agree. Almost all the girls surveyed denied this statement, yet several others remained unsure about it. The data showed that most of those surveyed marked strongly disagree about the number of girls out of school, with an additional ten percent opting for undecided. The research respondents discussed what stakeholders have accomplished or what actions they should take to achieve Equity through girls' educational access and inclusive learning opportunities. The research participants indicated that educational institutions require proper funding for success. One teacher, during an interview, commented that "*Rural schools are the worst-resourced. The new books UNICEF recently gave to help students, but the assistance remains insufficient.*"

ii. Literacy and child-friendly schools, which include latrines and washrooms, libraries, and water.

The study participants evaluated the stakeholder involvement regarding essential infrastructure for female education quality in Ludewa District, thus showing 94% agreed on the necessity of stakeholder input for washrooms and water supply with libraries in schools. Another head teacher said:

"According to its Child Friendly School program, UNICEF develops gender-sensitive educational materials while teachers receive training as girl mentors to support the building of individual toilets for students. The organization attempts to build sanitation facilities, but many schools in this district lack washrooms and libraries, alongside a water supply from boreholes."

The complaint from adolescent girls focuses on their exclusion from the benefits stakeholders provide, which leads the school system to overlook them.

Another girl in school said

“The building education revealed that planning constitutes an essential element before constructing new structures, yet I question why toilet planners omit female washrooms from girls' facilities, while homes provide these amenities. Girls receive trivial attention.”

- iii. Education in humanitarian circumstances: an arrangement of workshops between parents, female youngsters, and the gathering

Non-government organizations conduct various programs dedicated to environmental protection and social initiatives, together with advocacy and human rights work that includes humanitarian education. Non-government organizations use their resources to create social or political transformations both nationally and within specific local areas. The expediency of NGO operations enables these organizations to serve as essential contributors to social development while enhancing communities and encouraging citizen engagement. How frequently does this happen? Women in their adolescent years replied that they do little or no advocacy work to the survey question.

One female out of school said:

“World Vision delivers its community outreach activities to audiences who are currently attending school. All adults participate in these meetings, where my mother has never discussed girls' rights other than their potential to begin small income projects of vegetable farming and sewing.”

During a private interview with a school dropout, she stated:

“While attending school, I did not recognize any education on pregnancy prevention or sexually related disease prevention until my pregnancy diagnosis. I am forever sad about how ignorance prevented me from avoiding pregnancy with my sister's husband, who went on to die from AIDS. I still do not know how to survive, as I might already be infected like my sick sister, who becomes unwell frequently.”

The research participants suggested that government agencies, alongside key ministries and civil society organizations, must prioritize environmental education as a genuine, holistic instrument to raise community awareness about the girl child's advantage. The process of making strategic alliances and supporting social movements for child rights implementation in other initiatives and fostering capability development alongside national and local governments and private firms, academic bodies, and civil society was evaluated. The Key informants indicated very little, while adolescent girls reported not at all when asked this question.

The social study teacher from the Interview described to others how NGOs function as supporters of poverty-stricken communities during program implementation for the government.

“NGOs serve as poverty advocates while also executing programs authorized by government authorities. As part of their support, UNICEF focuses on implementing life skills education for HIV prevention with a stronger emphasis on gender, which states that the organization will promote adolescent sexuality education together with rights protection efforts for underprivileged children. The organization will push for better achievements in family and childhood outcomes by using partnerships between HIV&AIDS prevention and support initiatives alongside motherhood and child health campaigns, even during humanitarian crises.”

Some participants mentioned learning about UNICEF's HIV involvement through television and radio broadcasts. One female teacher said:

“Clinics serve as their base for education efforts directed toward mothers, while I've never witnessed them providing similar instruction to school-aged girls and adolescent girls who are no longer students. Girls face a social restriction against sex education, thus explaining their reluctance to approach teen girls about the matter.”

During the interviews, parents alongside teachers established their roles as game participants to support educational opportunities for the girl child as they united toward transforming current perceptions about cognitive influences combined with environmental elements and behavioral patterns that perpetuate discrimination against female students. A financial responsibility for government advocacy with poor groups exceeds the capabilities of strained education budgets. This aligns with Djangmah's (2006) statement that African economies require economic support for child rights responsibilities before NGO and private provider assistance becomes unnecessary.

Summary of Findings

The NGOs employ interpersonal communication methods, combining comprehensive entry point studies to develop trust with communities needing their assistance. The feasibility analysis of the chosen projects would be known to them. The government benefits from NGO communication channels, which deliver information about community members' daily life conditions and behavioral tendencies to policy

development organizations. The population sample demonstrated through respondent answers that equity stood at a high level of non-visibility regarding girls' education and inclusive education. According (Gordon et al., 2005) we observe an agreement in the following statement:

“BEAM establishes a recommendation to maintain women as half of the members on Community Selection Committees. There is a 2007 Government circular that provides procedural guidance for BEAM implementation without consideration of gender. The BEAM program provides aid to 1 million male beneficiaries along with 500 thousand female beneficiaries, according to literature critiques that attack this approach for ignoring out-of-school children.”

The participants of learning and child-friendly schools argued that NGOs must provide extra resources and facilities to support girls' proper education in the Ludewa district. The physical conditions of schools without privacy spaces have been identified as one factor that causes girls to not learn well or to skip classes. Child education during humanitarian emergencies requires the implementation of workshops for parents, together with female children and community members, to demonstrate its necessity. Evidence from the conducted interviews indicated that girl children face marginalization in empowerment processes. Through their work, NGOs strengthen the channels between the people and the government for upward and downward communication. The process of upward communication requires government officials to learn about local scripts, while downward communication entails notification of local people regarding governmental operations. NGOs maintain special capabilities for sharing information by connecting their community of organizations working on identical projects.

CHAPTER V

SUMMARY OF FINDINGS, DISCUSSION, CONCLUSION, AND RECOMMENDATIONS

5.1. Introduction.

Although this research was based mainly on qualitative interviews, the results were supported by national figures. As an illustration, the report published by the Ministry of Education in 2022 suggests that the prevalence of dropping out of school due to pregnancy in rural regions, such as Ludewa, is still similar, with more than 3,900 cases recorded across the country during the same year. Moreover, the Basic Education Statistics (BEST, 2022) indicate that the proportion of girls' second school enrollment in the Njombe Region is almost 20% lower than the proportion of girl second school enrollment in the Njombe Region in boys. These figures support the firsthand experience presented by the participants and emphasize the critical need to deal with such obstacles on a policy and local community level.

It is challenging to measure social-cultural conformity among girls in rural Tanzania as they become responsible for several duties such as domestic work, childcare, healthcare of ill and elderly family members, while performing agricultural tasks and maintaining cultural rules, thus making it difficult for women to obtain or finish secondary education. The attainment of basic survival skills depends on finishing secondary education, together with accessing it. (Ibrahim et al., 2020) stand united that universal education for women worldwide would diminish persistent poverty levels. Education enables young women to become independent, capable persons who pursue their empowerment through expanded opportunities.

5.2 Summary of Findings

This research revealed a complex portrait of issues that influence girls' access to and completion of secondary education in Ludewa District. Firstly, various socio-cultural factors, including traditional gender norms, early schooling, and domestic roles, generally play a significant role in marginalizing girls in education. Secondly, Tanzania has adopted several policies and international conventions aimed at addressing this marginalization through gender equality and girls' right to education. Finally, although many stakeholders actively participate in promoting equal access for girls to opportunities, there is some overlap among governments, NGOs, and community groups, which are making positive changes without fully realizing they may inadvertently create new barriers.

5.2.1 Determination of Some of the Socio-Cultural Reasons, which Contribute to the Marginalization of Girls in accessing and completing secondary education in Ludewa district.

Several major societal cultural factors in the Ludewa district impact girls' enrollment and educational stability that participants identified include: The research provides extensive information on Child labour done by adolescent girl children in rural areas (Section 4). The practice of child labor stands as the main factor affecting education, with high prevalence in these communities. Working as domestic or farm workers enables female siblings to generate money for their parents and guardians while supporting their male siblings to finish secondary school. This happens since girls do not possess property rights in the communities. The survey showed that girls will attend and remain in school when the school facilities are suitable for their education. Girls often need menstrual protection and pain medication, yet they cannot easily ask for it because the topic is treated as a social taboo, which forces them to stay home each month. School washrooms create difficulties for female students during their menstrual periods, which could encourage them to skip school instead of facing this issue. Traditional and religious minds maintain that educating females is pointless, according to Section 4, because they will eventually become wives after leaving home. Studies report these views to be held by the religious groups known as Johane Marange and Masowe Chishanu Apostolic religious sects.

The study reveals that parental mortality as well as financial strain from education expenses, combined with the preference for male descendants, prove to be substantial impediments to student enrollment. Research outcomes demonstrate that dead family members lead parents to withdraw their daughters from school while redirecting available funds to pay for their sons' education. The factors of child abuse, alongside distance from school and peer group pressures, negatively impact adolescent girls. Teachers abuse girl students through their insensitive ridicule techniques and harassing punishments, and occasional beatings. Boys engaged in more teasing activities than girls, and boys also provoked girls to drop out of school.

The results are best explained by Crenshaw's (1989) theory of intersectionality, according to which people tend to be marginalized in multiple ways, usually running parallel to each other. The inability to attend secondary education among girls in Ludewa is therefore not only enabled by gender but also aggravated by the issue of poverty, rural traditional practices, and social norms concerning expectations of such girls as future wives, daughters, and women during their later years as caregivers. Crenshaw framework

reveals how multiple identities intersect that form a distinctive disadvantage type that cannot be observed by addressing gender alone.

In the same manner, the idea of cultural capital, according to Bourdieu (1986) demonstrates how the values and expectations given to the girls in Ludewa are the reason they are underprivileged. The majority of parents in the rural context do not have formal education; hence they do not consider secondary education in girls as a necessity. Their traditional knowledge and skills on how to survive do not conform to the skills and knowledge appreciated by the formal education system, though they are useful in the context of their world. The consequence is that girls are denied the cultural capital they require to succeed or at least to survive in school.

Previous studies prove these findings. According to Mwenda (2018), the same case applies in rural Kenya, with girls dropping out, which happened to be highly correlated to household duties and early pregnancy. Similarly, Babatunde and Olatunji (2020) discovered that in Nigeria, menstruation stigma and dry toilets are some of the factors that lead to poor attendance and an ultimate dropout. The key patterns are represented in the Ludewa case with the revelation of that the mentioned issues were not single phenomena but instead, they were a part of an African trend of gendered educational exclusion. The cultural and intersectional analysis of these results leads to the consideration of deep intervention that should go beyond superficial solutions. The provision of material support to individuals in the form of programs might succeed or fail depending on whether or not they confront the cultural beliefs that propagate gendered roles. Other solutions that may work better than sending girls to school would be culturally based sensitization programs driven by respected community members and mother-to-mother guidance programs that will help shift the norms and empower the girls to seek an education.

Although early marriage, the issues surrounding menstruation, and domestic tasks were discussed as separate barriers, the data indicate how they run deep together and, in some cases, complement one another. The example of poverty is that it forces families to ensure that boys have access to education, and it is also the very reason why early marriage is practiced as a survival mechanism, because a girl is perceived as a burden to the financial status of a household. These girls are guaranteed to drop out as soon as they are married, and many of them become pregnant young at a very early age, continuing the cycles of illiteracy and dependence. Thus, to view marginalization of girls in an integrated way, these socio-cultural forces need to be seen as overlapping with and supporting each other instead of being separate sources.

Discussion

The investigation revealed that girls face substantial obstacles because of their social environment to achieve secondary education in the Ludewa district in Tanzania, based on Chapter 4 results. Due to multiple responsibilities of girls, their socioeconomic background leaves them with minimal ability to enter or succeed in secondary education. The school-based and home-related stereotypes learned by women create obstacles to their success at school. Similarly, the traditional male leadership combined with women's roles that support men explains why women plan careers infrequently.

The primary reasons related to low access and completion of secondary school by girls identified by most of the participants in the study included House chores, caring, and child Labour aspects; Privacy at school: no sanitary wear, no changing rooms; Culture, religion, forced marriages, and early pregnancies. The parents/guardians are dead and cannot meet the educational expenses of the preferred son. Music, Child abuse, and Peer pressure. The impact of child labour, along with taking care house and chores, became the most noticeable one.

Research indicated that girls did not have sufficient time to concentrate on their academic work at home. At-home parents give boys better conditions for additional study activities than girls, according to (Msoffe & Mohamed (2023). The researchers assert that at-home parents prioritize additional studies for boys, but girls face the combined responsibility of housework and homework. Social background proves to have a significant impact on the academic results of girls in the school district's educational institutions. A woman must execute numerous responsibilities, ranging from wifhood to motherhood and her position as a worker, to providing care to others, with many additional tasks that women often perform despite being utilized by men. (Kigombola et al., 2024) explains that adolescent girls show no standardized characteristics, and each member of this demographic group requires unique care. Several problems faced by girls' stem from different factors that create multiple interwoven challenges, according to his argument.

Girls receive strong influence from parents and teachers about gender stereotypical behaviors that directly affect their educational opportunities. Parents should provide sufficient study time at home for their daughter, who also needs to avoid excessive household work responsibilities that distract from academic activities. Teachers and parents should actively encourage girls so they can develop their talents on an equal basis with boys. Several interviewees explained that their parents would only show concern if boys failed academically instead of paying attention to their school performance. Parents, along with teachers, maintain gender stereotypes that affect young people. To stress that

girls and women endure disproportionately high challenges while serving as essential community builders against such problems. People in the district require extensive awareness efforts aimed at women and girls.

The study findings showed that insufficient sanitary products and waterless changing facilities at school push girls to stay absent from school or stay at home during their menstrual periods. The findings received confirmation through our observed data since insufficient water and sanitation services both at home and at school stopped menstruating girls from going to school. Shelters providing these resources in educational facilities enable girls to wash after accidents while maintaining their dignity through changing. More than fifty percent of young girls facing secondary education exclusion faced various reasons to stop attending classes, primarily because of budget constraints for adolescent girls and community bias towards educating boys. Hygiene problems became more prominent among female students in secondary education as compared to primary education. The research by MoVT (2005:3) demonstrates that girls need sanitary items for menstruation, which makes education more expensive in high school.

Girlhood pregnancy exposes young females to numerous threats. The education re-entry policy of the government remains unknown to 90% of respondents, who report that girls who get pregnant must leave their studies, yet boys who create those pregnancies remain in school. The government education re-entry policy enables schoolgirls to take maternity leave, followed swiftly by their return after birth. Ten percent of participants were familiar with the policy, yet eight of them assumed it led schoolchildren towards sexual activity and promiscuity. An FGD evaluation revealed that one-fourth of females who left secondary school cited early pregnancy as their reason, because poor sex education delivery coincides with social-cultural norms. According to (Glynn et al., 2018) pregnancy causes schoolgirls to experience embarrassment in returning to education because of their body changes, as well as tiredness, which makes it tough for them to keep up with their classmates.

According to the World Economic Forum of 2015, many young women and girls fail to receive education despite demonstrated advantages for their health and economic growth, as well as improved safety and security. Together with gradual improvements, more efforts must be dedicated to overcoming cultural practices that stop girls from accessing education. The policy of school exclusion applies to all pregnant girls throughout several regions regardless of personal reasons. Despite rules and associated fees and stigma barriers, and insufficient child care arrangements, many expecting mothers do not return to school. (Sarker et al., 2017) demonstrates that vulnerable girls will stay marginalized,

according to his statement. The interviewees expressed multiple times that social backing deficiencies among families and communities, together with across-the-board educational shortcomings, result in female educational marginalization. Some girls do not enroll in school because of this discrimination, and those who make it to class usually struggle to finish their education. Several study participants observed that educational institutions dismissed female students through explicit bias. The participants detected discriminatory patterns between boys and girls that altered their performance when school authority members assigned challenging cognitive tasks to boys over basic cleaning duties for girls.

5.2.2 The Current Policies and Conventions in Tanzania that Target to Control the Marginalisation of Girls in Accessing and Completing Their Secondary Education.

Major factors on existing policies and conventions in Tanzania affecting girls' secondary education access and retention, and outcomes in the Ludewa district include: The district residents lack awareness about any programs and policies designed to assist girls with secondary school enrollment and completion. The Ministry of Education, Arts, Sport and Culture (MoVT) needed to address numerous adolescent girls' problems if it wished to move children between community and school spaces successfully. People in the district claim ignorance toward the existence of policies and programs. The survey participants lacked knowledge about different organizational policies, including the Affirmative Action Policy. It was not known very well that the National Gender Policy of 2004 that assist in spearheading the girls education which proposes fourteen strategies, to achieve gender equality in education and the various other plans including the National Gender Policy Implementation Plan, the Tanzania National Plan of Action on Women and Girls and HIV and AIDS, the National Gender-Based Violence Strategy, and the National Strategic Plan for the Education of Girls, Orphans and Other Vulnerable Children articulate priorities that define strategies to meet the specific cross-sectoral and sub-sector challenges, to Most of the staff members who became aware of the policies were unclear when it came to their overall objectives as indicated in the policies.

A professional training program should prepare women teachers to serve as examples for girls while simultaneously funding the construction of gender-separated bathroom facilities. The education system in public schools faced deterioration due to national economic decline and political instability. The fourth section reveals that most teachers migrated away from the nation, while keeping their presence in rural schools remains challenging. Young mothers who give birth or find themselves expectant can benefit from protection policies under the (2010 MoVT) regulation, which grants three

months maternity and paternity leave periods for pregnant schoolgirls and schoolboys involved in conception. The education officer, together with school heads, possessed knowledge about this regulation, yet most participants remained uninformed about its existence. The previous regulation related school pregnancy to disciplinary measures (Policy Circular 35 of 1993, MoVT 1993). The regulation supported pregnant girls in resuming their education following childbirth. People with knowledge about the school's laws believed the new regulations would create alarming behavioral changes along with immoral conduct in girls and harm the societal moral structure. A large percentage (90 percent) of those surveyed supported taking immediate steps against parents who fail to send their daughters to school. The idea received among adolescent girls reached overwhelming levels, even though they asked who would act as enforcement.

School environment quality improvement through hostel constructions for girls requires combined actions from NGOs and school communities to transform behavioral elements, including skill development and practice, along with self-efficacy and gender value perception, to promote human acceptance of girls' education within the district. The periodic curricular evaluations and school textbook reviews should be combined to uncover gender-related stereotypes and ideologies that exist within educational materials. The surroundings in which girls from this study live fail to reach the necessary standards recommended by (Morris, 2024)

Subject participants experienced significant difficulty in solving the issue regarding secondary school distance routes. The respondents expressed in section 4 that people living distant from schools faced no realistic solution. Among all boarding facilities in the nation, I did not come across even one school that provides hostel services. The Child Friendly Schools policy from the government exists only in urban locations throughout the nation, according to examination results.

The Tanzanian government has implemented progressive policies, including the Education and Training Policy (2014) and the National Strategy of Gender Development, but their implementation is not yet satisfactory at the community level. This and the partnership gap may be explained by using Bourdieu's idea of symbolic violence, i.e., by taking into account the fact that formal institutions (schools and government agencies) may favor the idea of inclusive education policies, but the overall cultural norm still dominates to hinder the voice of girls. Such norms are so ingrained not only in the oppressed (girls and their families) but also in the authorities that enact the policies, such that they actively tolerate the status quo despite formal rules telling them otherwise.

The concept of habitus developed by Bourdieu also comes in here: the school leaders and the local government officials might as well be under the tendency of working with the patriarchal ways of thinking that restrain the way the school implements or even understands the gender-sensitive policies implicitly. An example is that, although the re-entry policy enables girls to resume schooling after pregnancy, interviews in Ludewa indicated that the teachers and peer groups usually stigmatize the girls to a point that they never go back to school - policy and practice disparity. Ideally, this policy-practice gap is not specific to Ludewa. The same failure in implementation occurred in rural Tanzania; Mlama et al (2005) observed that teachers either did not know or refused to follow gender-equity policies. Similarly, Sperling and Winthrop (2016) mention that local buy-in and cultural alignment of policies have a significant effect on their success in general, whereas buy-in and cultural alignment are frequently absent in rural settings.

Such findings do not just demand policy formulation, but also involve the establishment of community-based systems of accountability, policy awareness, and training of school members into internalizing gender-equity objectives. It is crucial to fill the gap between higher-level policy and local realities to make sure that marginalized girls in the Tanzanian rural areas are taken care of through educational reforms. During interviews with school administrators in Ludewa, it was found that, although the Education and Training Policy (2014) enables girls to be able to come back to school after pregnancy, the policy lacks a monitoring system at both ward and district levels to ensure that the schools are achieving this expectation. A teacher said, the girl who got pregnant in Form II never returned, even though the law was there. This proves a gap between national policy and school-level practice. On the same note, the National Gender Policy awareness among parents and local leaders was also low, and this indicates that the communication of these policies has not been done at the grassroots. Such gaps block the realization of gender equity objectives.

Discussion

Researchers studied different textbook images of men and women, which reinforce patriarchal traditions in Tanzanian society and constrain the educational and career goals of students. Both student interviews and text and discourse evaluation confirmed that educational materials distribute patriarchal understandings, and student perception receives additional reinforcement from teacher attitudes. The results match those reported by (Shoo & Lekule, 2021) discovered that girls experience systematic educational disadvantages at school because of male-oriented school values. According to their assessment of textbooks,

boys receive educational advantages called educational goodies, which girls do not have access to.

Boys receive their cultural capital by undergoing the patriarchal messages found in educational materials, including textbooks, as well as photographs and classroom charts, and listening to the sexist language and actions from teachers and students. Textbooks and teachers' perception of proper gender roles reinforce gender-stereotypical situations between males and females that intensify the effects textbooks create. The findings of the research team matched teacher behaviour because both groups segregated subjects into male or female categories, thus reinforcing patriarchal structures in educational content.

Educators should make their pupils aware of the fact that inspite of the biases that are expressed within the curriculum as contained in their school text books, there is nothing much to their social behaviour, roles and attributes impacted to boys, men, girls and women other than the outcomes of gender socialization and as change agents, teachers should ensure therefore that their thoughts, attitudes, behaviours and mind sets are gender sensitive in case they are to make their pupils aware that nothing can stop them banging into any career field as long as they have the interest, capability and opportunity. Teachers should become catalysts for uniting disparate groups that result from gender role stereotyping. Both home-based gender role stereotyping and the stereotyping found within textbooks and practiced in school, hidden curricula, create barriers for pupils.

5.2.3 Tanzanian stakeholders engage in various roles to reduce the marginalization of girls in education by creating barriers to accessibility

Equity in addressing the issue of girls' education and inclusive education. This was the one question that was asked to all the education and gender officers employed in the district, school heads, parents, representative of the community and children among whom most participants answered that the participation of the Stakeholders in reducing the marginalisation of the girls in accessing secondary education in the Ludewa district had served the necessary clutch effectively (strongly agree, agree, undecided, disagree and strongly disagree). The surveyed participants primarily selected disagree or strongly disagree as responses for the current situation, but some of them agreed. The recorded variation between results shows no significant impact on the study findings. Most participants were unaware of how Stakeholders' support positively impacted the girl child population in their educational facilities.

The majority of respondents in the Ludewa District indicated that stakeholders needed to participate in school infrastructure development by providing washrooms,

libraries, and water supply alongside learning and child-friendly environments and adequate latrines. Adolescent girls stated that their stakeholder involvement was insufficient for what benefits them, and this led to their needs being disregarded within school structures.

The survey investigated NGO activities that address humanitarian education, along with conducting workshops aimed at female children and their parents, and community members. The ability to function faster than public bureaucracy makes them essential for developing society while simultaneously improving communities and facilitating total citizen engagement.

Although different stakeholders, such as parents, teachers, government, and non-governmental organisations, are found in findings to have important roles to play in curbing gender disparities, the study has also uncovered the lack of coordination, awareness, and the lack of responsibility among the NGOs themselves. The participants listed teachers and school administrators to be one of the most common change agents, although the majority had not undergone any gender sensitivity training. Parents were considered the essential influencers, and in most cases, due to strong traditional beliefs and their low literacy levels, they would not entirely encourage girls to attend school. These results point to an incomplete stakeholder strategy that dilutes the overall effect on the empowerment of girls.

Using the concept of social capital introduced by Bourdieu, one should understand that a great number of girls are deprived of good and supportive networks that could assist them in overcoming educational difficulties. Social capital can be defined as the relationships and networks that offer support, resources, and opportunities, and social capital is disproportionately disbursed in Ludewa. The girls in the progressive families or communities may achieve success when others are left in isolation. Properly trained and mobilized teachers and community leaders have the potential of becoming bridges of social capital, but only on the condition that teachers and spiritual leaders are empowered and linked to gender-responsive programs.

This is the same trend as David Gaynor (2015), who pointed out the significance of community school partnerships in bringing about gender equity in education in sub-Saharan Africa. On the same note, UNESCO (2020) found that decentralized training, local ownership patterns, and decentralized decision-making and accountability weaken educational outcomes of girls in rural settings.

This is why gender equality in education cannot exist without proper identification of stakeholders and getting their roles to describe and develop their capabilities to facilitate

and establish a collaboration platform. Policy makers are advised to set up local committees that would check on the education of girls and sponsor frequent training among stakeholders. The networks of girls could further be enhanced by including religious leaders, traditional elders, and peer mentors who will help to promote long-term enrollment among girls.

Discussion

Regrettably, the majority of respondents lacked knowledge about how Stakeholder support impacted the girl child education in their school community in the Ludewa district rural areas, where teenage girls must labor as household help and engage in unofficial jobs. Non-governmental organizations serve as important communication channels between both the government's policy-makers and the local communities, enabling them to share intelligence regarding local people's cultures, behaviors, lives, and competencies. The intervention demonstrated that full equity was still not implemented as it should be. The BEAM implementation faces criticism, according to (Gordon et al., 2005) for neglecting the out-of-school children, even though the program focuses its resources on schooling children.

UNICEF provided books to help, but their assistance does not meet existing needs. The focus group participants emphasized that after receiving stakeholder reports of non-functioning systems, NGOs need to continue monitoring instead of doing nothing. All Stakeholders need to step up their intervention efforts regarding girl child educational supports that are both necessary and urgent. All stakeholders need to develop active policies and implementation strategies that will expand educational opportunities and reach marginalized girls to fulfill their full participation in education (Rugimbana & Mwila, 2023)

The respondents, including all the girls, specified that stakeholders should actively participate in providing schools with washrooms, water supply, and libraries. Adolescent girls present a case of exclusion because the stakeholder group fails to include them in decisions about school benefits, leading to their structural forgetfulness and subsequent marginalization. Understanding this scenario reveals that discrimination occurs due to gender-based reasons when targeting girls. This finding complements (Fatima, 2023)

According to (Fatima, 2023) Rural schools exist in remote locations with weak infrastructure and remain impoverished since they lack essential facilities for education and instruction. Teachers display deep demoralization, which transfers to students, creating conditions that lead them to leave school permanently during focus group talks, according to the author.

Non-governmental organizations serve in society by defending poor communities and delivering government-run initiatives. The absence of privacy in schools has been recognized as a reason for girls to perform worse or become absent, through discussions with interview subjects. Non-government organizations working in humanitarian education situations must conduct workshops targeting parents, female children, and community members, because surveys revealed this need in 81% of cases. Empirically, this demonstrates why the girl child faces disempowerment. NGOs enable information to move from the population and the administration to the administration and from the government to the population, respectively. The girls make town migrations because of prejudice, which results in their placement as house maids or vendors or in prostitution.

UNICEF implements life skills education for HIV prevention through improved gender-based approaches that include a promise to provide young people with comprehensive sexuality education, together with protection of marginalized children's rights. Research demonstrates that although UNICEF supports strong gender-relevant life skills HIV prevention education, they do not provide educational services directly to adolescent girls through their programs, focusing on adults at health facilities, and sex education is absent from secondary school programs led by NGOs.

5.3 Conclusion

Research investigated social and cultural elements that push girls toward social marginalization in obtaining and finishing secondary education throughout the Ludewa district in Tanzania. Major factors affecting girls' access to and their achievement of secondary education also include child labor and domestic responsibilities performed by the adolescent girl child, according to the research findings. The discrimination against girls by society functions through their lack of property rights since their work as domestic or farm workers enables their families to sustain male sibling education and survive financially.

The different forms of oppression exist as interconnected forces that work jointly to discriminate against and marginalize both girls and women. The girl child, together with teachers and guardians, as well as community members and non-profit groups, along with government stakeholders, should unite their efforts to dismantle structural barriers built by societal cultural elements and traditional gender hierarchies. Pupils experience oppression through both home life and community relations, as well as the curriculum content in textbooks and through hidden school policies (Mutekwe 2007).

The study demonstrates that family units, together with communities, require socialization toward establishing new societal norms that embrace equality among genders. The research data shows that attractive school environments help foster girls' education by encouraging higher enrolment rates, combined with better academic performance and increased completion of secondary education. All educational facilities within schools must have access to sanitary amenities that include both washrooms and changing areas, as well as water supply. The government must boost programs that elevate girls because they serve as attractive benefits for school enrolments, including bursaries and girls' clubs, and monetary incentives from different supporter groups, including NGOs and parents, and schools. Schools should organize additional educational workshops created by Ministries of Education to enhance self-perception and self-esteem in girls. Educational institutions are prompted to select female leaders who become role models for students to help girls elevate their academic performance. To achieve the goal, the educational sector needs to improve both gender training sessions for teachers and ongoing professional development programs. Several studies back up these findings when they suggest modifying school curricula to reduce gender inequalities while promoting learning potential among all students (Hamidi, 2024; Sarker et al., 2017)

The education community has been urged to confront girl school dropouts at their source. The need to keep girls enrolled in schools may become unproductive since their major barriers to schooling exist whether or not solutions are implemented regarding early marriage and household duties, and prolonged commuting. Girls suffer three main obstacles when traveling to school, including potential abuse in addition to threats within both educational and household environments, and insufficient monetary support combined with teachers' unprofessional conduct. Traditional leaders need to implement necessary penalties that stop harmful traditional beliefs from hurting women and girls and consequently protect them from the internalized socialized beliefs that lead to power imbalances. Ludewa district needs to support female education by accepting innovative approaches from its community members to remedy the obstacles facing girls in school. Programs of assistance should be directed toward elements that communities cannot resolve independently, while government and civil society provide support.

Every member of the community needs to join forces with their leaders to properly communicate their grievances to civil society institutions and government authorities. The community needs individuals who will confront outdated traditions to bring about modernization that respects gender rights. The community requires active dialogues that provide men and women opportunities to exchange thoughts about gender equality as well

as women's empowerment and other conditions that affect girls' development. The target community needs blind surveys conducted by civil society organizations before any intervention to ensure maximum relevance. Supporting organizations need to consult with community leaders and people continuously to obtain real-time feedback and modify their implementation approaches when required. General public and governmental entities should conduct advocacy programs throughout the program duration, from start to conclusion.

People must understand intervention goals before and during implementation so they can track their advancement while giving feedback on performance results. Non-governmental organizations should provide all promised assistance to people without delay. The delivering agencies must provide both training sessions and information to communities, which will help the communities build lasting empowerment capacities. These obstacles block girls from educational freedom in schools and transform into increased prejudice in educational settings. Educational institutions maintain prolonged systems of disadvantage for girls, which appear too complex for individuals who aim to transform the current structures.

Furthermore. A combination of Intersectionality Theory and the framework of Bourdieu Cultural and Social Capital was also key to identifying the multiple levels of girls marginalization in Ludewa District. It was the use of intersectionality that enabled the determination of how multiple identities based on being girls, being rural, being at the household level that belongs to the poor strata of the population contributed to the increase in the exclusion to education. The theory provided by Bourdieu was useful in explaining this persistence of inequalities through the cognitions of cultural expectations and poor social networks. The combination of the theories presented a multidimensional perspective going beyond the superficial explanations and demonstrated that interventions should respond to the individual experiences as well as the structural forces in play to be truly effective.

5.4 Recommendations

The research findings of this study lead to these suggested recommendations:

5.4.1 The Government

The government should establish specific policies to enhance female education through student stipends, with free education provided to females. The full execution of policies that support education system improvement and women's empowerment through

the implementation of the Affirmative Action Policy and the Gender Policy requires ongoing monitoring and assessment. The government needs to establish multiple strategies that will reduce how poverty affects girls' educational development. Governments need to allocate additional money towards developing environments that prioritize female students needs. All possible steps need to be taken to provide affected children with home-based or family care, supported by sufficient social assistance. The school administration should provide sufficient resources at school, with an appropriate amount based on student requirements. Female teachers with recognized qualifications should work in primary and secondary education to support the development of girls between adolescence and youth, while preventing their pregnancy and subsequent school dropout. Parents need government-sponsored sensitization about the necessity to support their daughters now, together with the future benefits that result from girls' education

5.4.2 The NGOs

Organizations working for development should evaluate cultural challenges and related sensitivities that limit girls' educational objectives. Widespread advocacy of female child education requirements needs to happen during the training of policy makers and government officials, along with educationists, so it becomes a concrete action. The government and civil society need to establish mutual efforts to inform the population about the policies and regulations they were meant to serve. The social advocacy of civil society must take charge of eliminating the educational performance gaps created by the status of a girl's social background. Every major education program of NGOs must conduct a systematic analysis of the differences between genders regularly. Non-governmental organisations should provide all promised assistance to their clients promptly.

The support must be accompanied by relevant education sessions to prevent assisted communities from developing unnecessary dependence on agencies while they grow their capabilities for ongoing self-empowerment. Educational workshops regarding issues involving female children should be conducted to prepare teachers and textbook writers for incorporating gender perspectives throughout the curriculum, informed point of view by the NGOs. Appropriately trained sex education in schools directed toward adolescent girls leads to decreased early pregnancy cases. The chance for expectant students to return to education will decrease the size of classroom absenteeism.

5.4.3 The Education System

Academic resources used in schools need proper selection to incorporate gender-sensitive content that supports the goals of learning equity and gender equality. The textbooks may require re-writing because even the further employments of the text books that were not gender relevant continue to harm the future of the children especially girls, since they end up internalizing the generalized notions of their capability in life that may not be true. The teachers also should make their pupils aware of the fact that the social behavior, roles, and the characteristics assigned to boys, men, girls, and women are nothing but the results of gender roles education, despite the biases enshrined in the curriculum and as are expressed in the textbooks of schools. Agents of change must first prove their gender-sensitive ways of thinking and acting before they can teach their pupils to pursue any career they are capable of and interested in pursuing. Monitoring girls' education throughout all levels serves the Ministry of Education by observing school environments that support girls to grow their enrolment rates and academic achievements in secondary school.

5.4.4 The Parents

The learning environment that adolescent girls need to succeed must positively support their educational growth. The support system for girls includes parents who install proper lighting systems as well as create sufficient space for reading. The girls should do their homework without noticeable interruptions from their family members or friends in an environment with proper lighting. Well-established families should make substantial efforts to obtain necessities, including food alongside sanitary pads as well as textbooks and exercise books, pens and pencils, and education fees. The family type and obligations, as well as the number of family members, have a more significant impact on the academic performance of female students. The future investigation of existing gender roles supporting education for girls in the Ludewa district rural areas under traditional governance will help maintain equality throughout the region. Members of the community need to possess the courage to confront traditional customs that allow advancement toward modern education systems that respect female educational rights.

5.4.5 Adolescent Girls

Girls possess a duty to abandon the patriarchal assumptions that their textbooks and families peddle to their teachers and through community gender divisions, which these elements enforce in school structures. Young women demonstrate equality toward males

when they dedicate themselves to male-dominated school subjects while also pursuing professions typically associated with men. The parents, together with their families, community and teachers and civil society organizations, and the government, need to collaborate to eliminate biological and social and cultural categories that produce systematic social inequality and marginalization (Crenshaw, 2013)

The relationship between social norms, economic need, and poor institutional enforcement has its own deeper degree of exclusion, which the theories have made it possible to see in a new light. The intersectionality concept by Crenshaw explained how rural girls are at a disadvantage through the interaction among identities, and the author has used the theory of capital by Bourdieu to show how the identities interact to reproduce the disadvantages of the rural girls due to poor support systems and the cultural expectations they have to face. These frameworks contributed to more than merely informing the analysis, but also to pointing out the importance of having a multi-layered intervention since it is addressing the problem on both social practices and structural inequalities.

5.5 Limitations of the Study

This research study had several limitations. To start with, the study was carried out in one region, the Ludewa District, and the findings may not be useful in making generalizations to the other regions characterized by rural settings in Tanzania. Second, owing to the qualitative nature of the chosen method (i.e., the case study approach), the sample size of study participants remained rather small, which also does not allow for grasping the range of experiences and attitudes of rural girls and stakeholders comprehensively.

Thirdly, the researcher worked at an overseas location, Indonesia, and therefore conducted interviews on WhatsApp video chats. This method posed some problems concerning technology, such as poor internet connection, interruptions of calls, and communication lags. These problems sometimes caused problems in getting rapport with the respondents or conducting in-depth interviews in detail. Also, due to cultural sensitivities on matters like early marriages, menstruation, and gender roles, some of the participants were not free to speak of themselves openly; hence, precluding the depth of their respective answers. Limited fieldwork and involvement of more stakeholders also depended on time and resource constraints of the researcher. Although these limitations affect the findings of the study, they are still meaningful with respect to the context of the present study.

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APPENDICES

Introduction:

I am Daigo Haule, and I am studying for a Master's of Education at the Universitas Islam Internasional Indonesia. This research aims to uncover socio-cultural reasons behind girls' exclusion from school enrollment in Ludewa district's Njombe region. All participants were chosen randomly for this research project and attendance rests completely on your will. Participate freely while this interview continues with full confidentiality protection. I appreciate your advance cooperation.

Informed Consent Statement

Your decision to participate in this research carries no obligation on your part. You have complete freedom to join the study or not, and you retain the right to withdraw at any time without facing penalties. Your choice to participate or not will not affect your existing relationships with either the researcher or the study organizations. The files containing your information will remain confidential at all times. Your research responses will be used solely for academic purposes and will be kept separate from any other objectives. The results of this study will exclude all personal identifiers, including your name and location, which will not appear in the final published reports. Protection of your privacy will be maintained throughout the entire research process.

Any questions about the study can be addressed before you decide to participate.

Section A: General Background

Demographic Information:

No.	Participant ID	Age	Marital status	Occupation	Educational level
1	Student 1	25	single	Tailoring and dressmaking	Form VI
2	Student 2	19	single	Hairdressing and braiding	Form V
3	Student 3	17	single	-	Form III
4	Student 4	15	single	-	Form I
5	Student 5	18	single	-	Form IV
6	Principal	35	Married	Principal	Bachelor

7	Principal	55	Married	principal	Bachelor
8	Teacher	28	Married	Teacher	Bachelor
9	Teacher	26	single	Teacher	Diploma
10	Leader 1	50	Married	Community leader	Class VII
11	Leader 2	45	Married	Community leader	Form IV
12	Officer 1	35	Married	NGO leader	Bachelor
13	Officer 2	40	Married	NGO leader	Bachelor
14	Parent 1	55	Married	Parent	Form IV
15	Parent 2	60	Married	Parent	Class VII

1. Socio-cultural context:

- What are the general views in your community about girls' education?

Section B: Socio-Cultural Factors Affecting Girls' Education

Social and Cultural Norms:

3. What are some cultural practices in the Ludewa District that might prevent girls from accessing secondary education?

- Marriage customs, household duties, etc.
4. How do these norms impact girls' participation and completion of secondary education?
 5. Do you believe there is a difference in the way girls and boys are raised in terms of education and responsibilities at home? If yes, how?
 6. How do local attitudes toward girls' education differ from boys' education?

Section C: Government Policies and International Conventions

Policy Implementation:

7. Are you aware of any government policies aimed at promoting girls' education in Ludewa? If so, how are these policies implemented at the local level?

- Consider both government policies and international conventions such as the Education for All (EFA) goal and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW).

8. To what extent do you believe these policies are effective in enhancing girls' access to and completion of secondary education in Ludewa?
9. What challenges do you think arise in the implementation of these policies?

Section D: Role of Stakeholders

Community and NGO Involvement:

10. What role do local communities, religious institutions, and NGOs play in improving girls' education in Ludewa?
 11. How can these stakeholders work together to improve girls' education in this area?
 - What specific actions should be taken to support girls' access to education?
 12. Are there any support systems for girls who drop out of school or are at risk of dropping out (e.g., financial aid, counselling, etc.)?

Section E: Challenges and Solutions

Barriers to Education:

13. What are the main barriers that girls face when trying to continue their education at the secondary level in Ludewa? - Economic barriers, cultural beliefs, lack of facilities, etc.
 14. How do girls who face these challenges manage to continue or return to school, if at all?

Solutions: 15. What changes do you think should be made to reduce the exclusion of girls from secondary education in Ludewa District? - Suggestions for policy changes, community interventions, or educational reforms.

16. How can parents, teachers, and local leaders collaborate to promote girls' education in Ludewa?

Section F: Closing

Final Thoughts:

17. Is there anything else you would like to add regarding the challenges faced by girls in accessing secondary education in Ludewa District?

Thank you for your time and valuable insights