

Traditional Practices Hindering Teenage Mothers' Willingness to Resume Classes and Retention, Tanzania

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Abstract

Tanzania is among the countries in which girls' students had many challenges that made them drop out of school for many reasons and remain at home and become uneducated young mothers. This study explores how traditional practices pose challenges and drawbacks to girls acquiring secondary education. The study describes the effects of traditional practices on schoolgirls and their willingness to resume studies as a response to the new government policy to empower girls' students who drop out because of pregnancy and other reasons. It is a qualitative case study design in which the data was collected by interviewing 13 selected participants. The findings reveal that the Pogoro tribe believes that girls are not as essential as boys, resulting in boys' preference, forced marriage to girls, early pregnancies, and lack of support in education opportunities for girls. The study recommends that the government strengthen educational policies dealing with school girls as the policy of girls returning to school after birth still does not function. Also, education should be provided to the community on educating girls. However, individual and group counselling in elementary and middle school serves as early prevention for deterring early marriage for female adolescents in Ulanga.

Key words: Traditional Practices; Schoolgirls; Class Resume; Education Policy; Teenage Mothers.

1. Introduction

For many centuries, women were highly disregarded in education, as they were degraded in getting a better education. Nevertheless, if girls are educated and know how to read and write, they can be better mothers, caring for the kids and the societies (Mallole & Mwakalinga, 2022). Married daughters are believed to be more likely than married sons to remit cash income to their parents (UNICEF, 2021). Moreover, girls usually work to supplement everyday income while lacking formal education. However, the situation in the United Republic of Tanzania was worse as the girls' students who dropped out of school did not have a chance to proceed with their classes even after overcoming the challenges of dropping out (Magufuli, 2018). However, the government policy of students dropping out changed abruptly after the new president, Samia Suluhu Hassan, took the position of President of Tanzania. The policy was modified,

allowing the students, especially girls, more chances to resume their classes and proceed with studying (MOEVT, 2022). Currently, employment opportunities within societies favor men more than women, so employment opportunities discourage girls' children from completing the educational cycle (Ayoub, 2010; UNESCO, 2003). There are some works specified as unique for men and women; these spirits grow inside societies' minds, and it limits ladies in education as they regard themselves as special for rearing family and caring for their family, preparing to take part as the mothers of a family (Taban, 2010). Students, especially girls, are still performing poorly, and dropout is still a problem in Tanzania as poor performance among girls in primary schools has persisted for several decades since independence (Ayoub, 2010; Remmy, 2023). The main focus of this study was to explore the traditional practices that undermine girls' ability to proceed with their studies and speculate their willingness to resume their classes as a response to the new government policy in 2022.

Education is essential for the socioeconomic development of any society, including Tanzania. However, its provision needs to be improved because of problems of dropout, poor academic performance, and truancy, which affect female students the most (Taban, 2010). Local and international communities and authorities have reacted to the problem by announcing different educational policies, including declarations such as The United Nations Declaration of Human Rights, the Jomtien Conference on Education for All of 1990, the Dakar Framework for Action of 2000, the UN's Millennium Development Goals of 2000. Also, PEDP I and II of the 2000s were announced in Tanzania to ensure equal access to and involvement for both girls and boys (Shyllon, 2015). Unfortunately, many of these initiatives have failed to eradicate the limitations of girls' education associated with traditional issues, and this is because most of the initiatives were directed mainly at addressing non-cultural related problems. At the same time, school dropout and poor academic performance are attributed to sociocultural issues, among other factors (Remmy, 2023). Therefore, this study intends to investigate the influence of traditional practices hindering secondary school girls and their willingness to resume classes in the Ulanga District.

Generally, the study's usefulness in providing information to educational stakeholders and the community on how traditional practices act as drawbacks to girls' education in secondary schools and the strategies that can help eradicate the problems (Ayoub, 2010). The study will be helpful to researchers, educational policymakers, and educational leaders at all levels to understand the influence of traditional social issues in limiting girls' education and their willingness to resume their classes. The discussion of the research will provide the education authorities with the necessary needs to help the pupils and the community understand the importance of education in their lives. It will pave the way for severe and critical research in the whole country, saving the community from traditional practices and enhancing the implementation of the new government policy of resuming classes after school dropout (Mallole & Mwakalinga, 2022). The focus of the study sticks to how the Pogoro traditional life affects School girls' and speculates on the willingness of girls to resume their classes as a response to the new government policy.

2. Literature review

The literature review concentrated on reviewing the impact of traditional practices hindering girls from

proceeding with their studies in secondary and primary schools. The solution is eradicating the barriers to schools attaining their education in different parts of sub-Saharan Africa.

Sub-Saharan Africa increased the enrolment of female students during the 1990s, with the gender parity ratio ranging from 0.82 to 0.88 in 2000 for primary education and from 0.65 to 0.82 at the secondary level in the same year (UNESCO, 2006). It has also been observed that, despite all these gains in rising countries where an equal intake in enrolment rate is observed, the report by UNESCO (2003) indicates that in sub-Saharan Africa, only 46% of girls complete primary school education as compared to the average of 76% in the rest of emerging biosphere. These statistics suggest that dropout and school repetition, failure, and low transition rates are critical problems among female pupils (Mallole & Mwakalinga, 2022).

Women fare less in the area of access and terms of the college experience and are particularly underprivileged concerning the significance of schooling (Shyllon, 2015). Socio-cultural values arise from male-controlled traditional practices that uphold the interests and needs of men and women (Remmy, 2023). They mainly relate to ignorance, misclassification of children, the traditional perception of the social status of women and their following vulnerability, and the undervaluing or generally negative attitudes of the population to education and primarily to girls' education; such attitudes vary with the parents' education and upbringing, among other factors (World Bank 2001). Of the pupils who enter primary school, 48% of boys and 29% of girls complete the cycle (Remmy, 2023).

In different parts of the world, girls face barriers to education begun by poverty, cultural practices, poor set-up, violence, and fragility; between 1995 and 2018, the ratio of nations with gender parity in education rose from 56 percent to 65 percent in the primary, 45 percent to 51 percent in the lower secondary, and 13 percent to 24 percent in upper secondary education (UNESCO, 2022). Nevertheless, gender inequalities persist, and education remains elusive for some girls, particularly those from low-income families living in crisis and conflict settings and with disabilities. UNESCO estimates that 11.2 million girls and young women may drop out or not have access to school due to the pandemic (UNICEF, 2021). Additionally, some research by UNESCO estimates that 129 million girls are not in school, including 32 million of primary school age and 97 million secondary school-age Girls (UNESCO, 2022). The school close due to COVID-19 enhanced girls' dropout as they are still at home saving as a household to replace the work done by the caregiver who missed due to COVID-19-related work, illness, or death (UNESCO, 2022).

Research shows that education is crucial in preventing child marriage; that is, women aged 20-24 years with primary education are less likely to be married by age 18 years than those who are not. For example, 20% of women who received primary education were married at 18 years, compared to 36% of those who did not attend school. Moreover, women with secondary education were less likely to be married by 18 years. In Tanzania, for example, educated women were 92% less likely to marry by age 18 than women without an education (UNESCO, 2005). Child marriage rates were almost equivalent to negligible for women who received tertiary education. Female children from educated families are likelier to remain in secondary school than female students from uneducated families (Jacob, 2010). Poor people need more resources for their children's direct and indirect schooling costs. In some communities, the decision of the

parents to send children is determined by the families' education level (Ruambo, 2015; Rugh, 2000). For example, because of marriage, female children are expected to benefit their husbands' families.

In contrast, it is perceived by many parents that male children deserve education because parents and families are likely to benefit from their education (Saadia, 2015). These are common perceptions within patriarch systems where males are expected to stay with their families (Jacob, 2010). Some studies show that parents need more time to be ready to educate female children because they will benefit their husbands' families after marriage, and sometimes, parents worry about investing in their daughters for education because of this risk (Kimego, 2007).

However, schooling for girls is considered expensive and risky in some cultures, mainly uneducated families. Most uneducated parents believe formal education can change their daughters' behaviors and make them lose their cultures (Saya, 2017). It is assumed, for example, that formal education can make daughters deny their subordinate positions to men and make them question parental decisions on their spouse's choices (Saadia, 2015). It has been debated those illiterate parents fear that education behaviors might affect the family honor, jeopardize the possibility of the daughter being married, and affect the entire family members (Kane, 1995).

According to Mtinda (2015), there are strange cultural practices in Tanzania that one can be astonished to meet. Tanzania has more than 120 Tribes with different languages and cultural and traditional practices, but some tend to interrelate. That can be different from other areas, and some of these practices are good, and they can attract tourism, and some of them are not good as it has some negative stimulus within members of the societies. Some Tanzanians believe in their forefathers and the spirits of those before them (Mallole & Mwakalinga, 2022). Through paying homage, they believe that the ancestors will, in turn, offer them protection from various evils, one of which is witchcraft. The prevalence of witchcraft in the country bears testimony to the depth of such beliefs (Remmy, 2023). Furthermore, some believe that their forefathers influence their daily lives; they can punish them if they do what is prohibited by their forefathers during their lives or do what their ancestors dislike. Sometimes, they ask permission to do anything in society (Nasrin & Amanda, 2019).

Funerals Traditions regarding burials in Tanzania remember that they are all about celebrating life as they are about mourning the deceased. While the practices will differ between communities, the belief in life after death seems to cut across the board (Shyllon, 2015). The Pogoro tribes believe an old dead body can change into a lion. If, for example, a dead person does not receive the proper burial treatment, they may come back from the dead to affect the family negatively (Ayoub, 2010).

Hand use: Whether eating or greeting another person, an individual should use the right hand, as they are not expected to use the left hand (Remmy, 2023). As it is considered disrespectful to use their left hand, knowing these beliefs, an individual can avoid getting people angry by greeting them with the right hand. Witchcraft, one time in Tanzania, has made headlines for witchcraft as some societies believe in witchcraft (Jacqueline, 2020). When people believe that people with albinism can make you rich beyond imagining by using their body parts, you can see why people with albinism walk in fear; this has resulted in many people with albinism losing their lives, a trend that has caught on in the neighboring country of Uganda

(Ayoub, 2010). This situation was in Tanzania also; as evidence, we can believe that some societies believe in witchcraft. Nevertheless, this thing is twofold. Some do not believe in the practice and target the witches themselves, killing them indiscriminately across the country (Thomas, 2017).

In 2011, over 600 people linked with witchcraft were killed in Tanzania, and more than 3000 practitioners were murdered between that year and 2017 (Jacqueline, 2020). Thousands of elderly Tanzanian suspected witches have been stifled, knifed to death, and burned alive over the last two decades (African News, 2017; Ruambo, 2015). Additionally, the situation of a witchcraft killing justifies the existence of some traditional practices that lead to the lives of human beings in a particular society. This study has to explore other traditional practices that undermine schoolgirls and lead them to drop out of school and speculate if the dropped-out students are willing to resume their classes in Ulanga District (Remmy, 2021).

Taking snapshots, some societies, especially the Maasai, have negative attitudes toward photos. It would be best to avoid walking around Tanzania with a camera taking photos of everyone and everything. People have a negative attitude toward photos. Some tribes, like the Maasai, believe taking photos is stealing their souls. If you want to capture images, the best thing to do is to seek permission from the individual (Ruambo, 2015). Some people may want to use this to extort money from you. Apart from these, we noticed that every culture is dissimilar, and each of the cultures has been practicing their traditions for centuries, and they hold their traditions for many years and years regardless of whether it is good or worse in global civilization perspectives (Omwacha, 2012). Under this, there is indeed no making fun of other cultures and their practices since every culture in any society can be strange to other societies (Temu et al., 2011). However, it needs research to explore traditional practices harming a particular group within society. The significant challenges come once the cultural practices harm human beings according to global civilization perspectives and human watch organizations. Nevertheless, it becomes clear consider this study to focus on what is practiced in Pogoro Tribes that harms school Girls and causes them to drop out of school, their willingness to the government policy of class resume, and what can be done to eradicate the ugly situation caused by traditional practices (Remmy, 2023).

The thoughtfulness of these situations of gender inequity would be vital in gaining support for policies in education meant to bring about comprehensive education (Ruambo, 2015). Furthermore, it could allow a diversity of stakeholders' voices to be heard and be merged in policy formulation and implementation. However, in Africa, policy responses to schoolgirls dropping out due to teenage pregnancy have not involved all stakeholders (Omwacha, 2012). Additionally, other studies have noted positive developments meant to eliminate biases in the country's education system; a re-entry policy for pregnant girls is one of the initiatives Measures (Chamdimba, 2005). However, the class resume (re-entry) policy deficiencies the support systems essential for effective enactment and has yet to be widely publicized. Would-be recipients, as Kadzamira (2007) noted that most countries in Southern Africa have now announced policies of class resume for dropout girls that allow teenage mothers to complete school; however, the literature shows that where the policy attempted to be implemented is likely more reactive than preventive strategy, though it has not been clear to what extent teenage mothers use the opportunity and resume their classes after giving birth.

Tanzania achieved universal access to primary education in 2007. Nevertheless, later enrolment of primary school children dropped, though the government is still taking solid measures to raise it (Khamis, 2018). Almost 70 percent of children aged 14–17 are not in secondary education, while a mere 3.2% are enrolled for the final two years of schooling (UNICEF, 2007). The poorest societies are less likely to attend school than those from the wealthiest households, UNESCO, (2022). due to pregnancy in 2003 and 2011, over 55,000 girls were expelled from school (Centre for Reproductive Rights, a global women's rights organization 2011).

3. Methodology

It is a qualitative case study design in which semi-structured interviews are a primary data collection tool. The study adopted a case study designed as Mahenge Ulanga is among the places in Tanzania where the local community abides by traditional practices that harm girls' school life; by adopting a case study, we can get a general clear picture of other societies in Tanzania. The respondents respond to the same questions and are given room to express their feelings regarding the interview questions that focus on Pogoro traditional practices. Pogoro ethnic societies are Patrilineal society groups where, amongst other possessions, a prospective husband is expected to pay the bride price and settled by the bride's family. After marriage, the marital residence for the new couple is the husband's village (Khamis, 2018). Pogoro ethnic society is a patrilineal society in which a wife moves to the husband's wife after marriage, and the husband is the ruler of the family (Remmy, 2023). Children are based on their further as men are viewed as the owners of all the property and have complete rights and decisions based on it. Also, ownership and identity are transferred through the men.

3.1. Study setting

The study was conducted in Mahenge, a rural village surrounding the main town center of Ulanga District in the Morogoro Region. The district is mainly inhabited by the Pogoro ethnic group and other ethnic tribes like Ndamba and Ngindo, who are the minority (Remmy, 2023; Mwakalinga, 2022).). Also, some immigrants from other regions and international figures like Sir Lankas deal with minerals and settle in Mahenge town. The main activities in the district are mining activities (gold and graphite are the best quality in the world) and agriculture activities, as the area is characterized by high rainfall throughout the year with the short dry season. The Main activities of the indigenous people are agriculture and the rotation business of Bamboo juice (Ulazi) (Remmy, 2023). According to the population census 2022, Ulanga District has a population of 232,895 population (Rural 188,250 and Urban 44,645) – The Area is 15,751 km², and the population density is 14.79 persons/km² (Tanzania National Bureau of Statistics 2022).

3.2. Participants

The study had 13 participants who were recruited from the village and school. The criterion of the study was grouped into three (1) secondary school teachers who experienced girls drop out, (2) indigenous people, and (3) girls' students who dropped out of school teachers involved were (2) secondary school

teachers who experienced school students drop out due to pregnancy, indigenous people were (5) who live within the village where there are girls who stop the school due to pregnancy, girls' student were (6) who stopped school due to pregnancy. Teachers helped determine if female students resumed their classes after dropping out. They also provided clear information on whether there were any missing female students and the reason for the phenomenon. Indigenous people explained the traditional practices practiced in Pogoro society. The dropped-out girls' students provided information on why they dropped out and if they were willing to renew their classes (Temu et al., 2011). Generally, the study selected this group from the population as they are the ones who can provide clear information about the Pogoro traditional practices that act as a root in hindering the schoolgirls. The respondents have a full right to participate or withdraw a complete involvement in contributing any information needed to accomplish the research focus. The participant accepted the information to be published for research progress; the pseudonyms have been used to ensure their confidentiality and hide their real identity. The respondents were contacted face to face, and the interview took almost 30 minutes per individual. Participants asked permission to be recorded, and the interview discussion was recorded by phone for further transcription.

3.3. Data analysis

Data were analysed thematically, in which a thematic coding was used to generate themes from the records recorded during interviews with the respondents using a social constructivist lens. In order to acquire in-depth information from the respondents, particular attention was given to the young girls' experiences by presenting them as narratives. Moreover, the researcher was guided by human research ethics throughout the study and in accomplishing this article. These ethics include confidentiality, informed consent, and anonymity (Omwancha, 2012).

4. Findings

4.1. Traditional practices and its influence on girls' schools

The Pogoro is the dominant tribe living in the Ulanga district in the Morogoro region, and this tribe has its cultural and traditional practices practiced within their local areas. These practices may harm the girls' students in attaining secondary education. Those practices are derived through interviews conducted with some respondents by phone and face-to-face interviews, and some through literature review.

4.1.1. Early marriage

Early marriage is common in Pogoro society as they regard marriage as a source of income and prestige. Young girls who got married were most likely to be psychologically forced into having sexual intercourse with their usually much older husbands, who sometimes can be older, much like their father; things can affect them psychologically and physically. Girls who marry very young can have children early and many children due to a lack of knowledge of family planning and low power in demanding its use with their husbands. In the Ulanga district, many girls are married at an early stage of their growth, as many of them started practicing sexual issues early, as they believe that without practicing sex, one can be infertile.

'Without practicing it, how can I be sure I can give birth? In my understanding, a girl must practice anything that makes her a future mother. Many girls here believe they must practice everything to prepare

themselves to take responsibility as future mothers. The only thing I need to learn later is how to breast-feeding my kid. I got pregnant while in school, so after backing home, my parents forced me to go and live with the one who made me pregnant' (Hone).

Engaging in sexual intercourse at a young age made them ambitious; hence, their attitudes toward schooling changed, and most of them saw marriage as the right choice for them by that time.

4.1.2. Parents' expectations

It is the traditional system of the Pogoro people to have many expectations, especially income expectations from their daughters' tribe, and they wish their daughters to marry to get wealth as a part of their income. Sometimes, they provide much freedom to their daughters in order to provide the chance for the seducing process to take place. Little attention and care against the opposite sex are given to girls' children. One of the indigenous mothers of a girl who got pregnant and quit the school explained that.

'No need to protect a daughter; she should be free; my daughters are free; they can defend themselves against men. How come a girl has no boyfriend? She should, in order to prepare her future family. Yes, she got pregnant, but it is okay; she has matured, so she must move to her husband and start a family with her husband. If she moves to her husband's, I will pay the price. I can use it for different purposes, even to buy iron Sheets for my house; if she is still in school, what can I get from school but only wasting time' (Pris).

Parents expect their daughters to give them wealth, and this influences the parents to convince/force their daughters to engage in sexual relations and be married at an early stage instead of still studying, as they consider studying a waste of time since someone needs to spend many years in schooling in order to get employment and earn some money. Schooling is considered a waste of time for girls, which makes many girls involved in early marriage rather than schooling for many years, which is considered a waste of time.

4.1.3. Local dances

In the Pogoro tribe, there is a local dance (Sangura and Libanta) in which men and women gather together and play together, drinking bamboo juice and little modern alcohol. In this local dance, young girls and young boys are free to mingle with each other. Young girls are free to engage in traditional dances (Sangura and Libanta) in which men and women dance together. These traditional dances accelerate the generation of young couples that involve school girls and street men. Under these circumstances, students engaged early in sex without having preamble knowledge about it. Many of them end up having unplanned pregnancies that end their schooling life. An interview with an indigenous woman revealed that even the parents have no problem if they discover that their daughters are free to engage in a local dance that can be held without time consideration. One of the street guys was interviewed and described as;

'Going to local dances is good since people can enjoy each other without age segregation. Even students can find them even at night still dancing Sangura/Libanta, and their parents do not mind. Maybe it can be a problem in school, but for us, it is okay. Sangura and Libanta is a good thing, and I like it as guys can be able to choose a partner and do whatever they like' (Fudu)

Psychologically and cognitively, the students engaged in local dances held during the day and even at night. They spent a whole night in dances and going to school the next day; obviously, she would catch

nothing in class other than memorizing the fake promises she got last night in the dance. In the dances, they can practice whatever they like, even drinking Bamboo juice or even starting sexual relations, which contradicts their studies and leads them to have unplanned pregnancies; hence, dropping out of school becomes the only choice.

4.1.4. Parental laze fare

It is the tradition of the Pogoro people to allow their daughters to live in a man's house as a wife while she is still studying. The parents do not care about their daughters as they can allow them to live with a man in his home even if the girl is still a student. It leads to teenage pregnancy and the student dropping out of school. One parent in the interview justified and explained the actual situation in her village; she explained;

‘If a girl has reached the adolescent stage, meaning she is mature, she needs to start depending on herself/her husband-to-be, not the parent anymore. She can stay in her boyfriend's home where she goes to school with no problem; having a boyfriend or living with a man is not a problem’ (Bibi).

It is a tradition of the indigenous (Pogoro tribe) to allow their daughters to have a boyfriend and practice family issues like a wife while she is still studying. This practice is common in some tribes in Tanzania, and it hinders girls from getting an education. Many of them give up and leave school due to unplanned pregnancies.

4.1.5. Local alcoholic business

It is a tradition for the Pogoro tribe to sell local alcohol called bamboo juice (Ulazi) and engage their daughter in selling it. These businesses expose young girls to dating alcoholic users who start slowly and increase gradually to convince the girls to have sexual relations. Finally, the girl falls into the trap of the drunkard. In an interview with one secondary school teacher, she explained that the alcoholic business is among the significant traditional issues affecting the girls' students.

‘The great challenge is the alcohol business. Secondary school ladies, after returning to their homes, most of them engaged in selling alcohol, which made them think and live alcoholically. They even date old alcoholic users as the friendship starts as a customer, and then a sexual relationship begins. This business makes the girls think that schooling is a waste of time. Moreover, sometimes, they get pregnant, and if they get pregnant, as teachers, we take the schoolgirls several times to the hospital for pregnancy tests; after doctors give us the results those who are pregnant, we send them back home as school regulations do not allow pregnant students to stay in school’ (Zen).

However, drinking alcohol was no age in the Pogoro tribe time. Even the students can drink it, but the parents cannot take any action. The students selling bamboo juice made them lose their schooling direction and engage in unplanned sexual relations at a young age. Finally, teenage pregnancy made them drop out of school and become a young mother. Additionally, selling alcohol accelerate the students to change attitudes towards schooling life, accompanied by many rules and regulation, including strict restrictions on using alcohol for students. Also, it becomes a double knockout for girls as they can be dropped out of school because of using alcohol or drop out from school because of pregnancy.

4.1.6. Traditional life style

Divorce and family separation together with single-parent families is expected in the Pogoro tribe in the

Ulanga district, as most families are single-parent families. It is typical for the Pogoro tribe to be married at an early age and divorced unnecessarily. A single-parent family is a social lifestyle in which a mother or father handles the family without his/her spouse, which brings behaviors and disabilities to the children. An interview with a secondary teacher quoted that;

‘Sometimes we can blame the girls unnecessarily, but the challenge originates from Pogoro lifestyle. A girl can be shouldered with family responsibility at a young age after his parents get divorced. Then, girls start missing parental care and get reared by one parent, which brings behavioural disability because of missing one among her parents; this made a high generation of misbehaviours fall into the trap of bad guys in the street. Finally, a girl escaped from the school’ (Gis).

Separation by divorce, death, or desertion of one or both parents may affect the schooling of children, especially a girl. Once one parent or both are seized or divorced, a bid fall on the shoulder of girls to take responsibility for handling the hanging family.

4.2. Girls' willingness to resume classes

Under President, Samia Suluhu Hassan, the new Tanzania government has remodified the school rules and regulations and formulated a new policy that allows girls' students to resume their classes after giving birth. The former rules stated that no pregnant students would be allowed to continue studying; if a doctor confirms that the schoolgirl is pregnant, she must drop out. Girls drop out mainly because they get pregnant while they are still in school. However, pregnancy has many grassroots backgrounds that originate from traditional practices of the societies. Following the new policy, the girls' students have been allowed to resume their classes after giving birth, as President, Samia Suluhu announced. This study now comes to exist in searching and exploring if the targeted mother student is willing to resume their classes, their perceptions considered regard their feeling towards going back again for studying.

4.2.1 Psychological instability

In an interview with a student who had already given birth and was still in her parent's home, the student seemed anxious about returning to school. They are not willing to go back to school as psychologically, they will not be okay, and sometimes all thinking will be on their baby. She was quoted explaining that.

'I heard from the television that the government has a new policy to allow students like me to return to school. Nevertheless, I am not conformably going to study anymore as I feel anxious even to meet with teachers; even if I can go to another school, I am not comfortable, better I can continue my new life without needing school anymore' (Teresia).

Generally, students feel anxious about resuming their classes, which makes them psychologically unstable. In these circumstances, they are willing and comfortable to start a new life on the street rather than return to school.

4.2.2, Academically incapable.

Some of the students who drop out of school because of pregnancy have a notion that they have low academic ability, as most of them start to deteriorate academically slowly. When they drop out of school, their academic ability becomes much poorer. So, the students who have already given birth are sure that

they can not go to study because they do not have enough academic ability. One of the young mother students explained that.

I do not plan to resume my classes since my brain cannot continue studying unless I waste my time; staying home and rear my child would be better. How can I combine mother and student responsibilities at once? (Likasi)

The students are unwilling to resume classes as they feel academically incapable, and they fear being brave enough to combine mother and student responsibility and perform efficiently at once. Academic incapability had become a significant reason behind the unwillingness of Mother's student class resume, proving the great barrier to the success of the new government policy.

4.3. Discussion

The necessity of educating girls means educating the community, and the effects of not taking girls to school are more significant for girls than boys. For instance, in Tanzania, in 2010, 1768 girls left school due to pregnancy (Temu et al., 2011). For future national development, discriminating against girls has severe consequences for society (Jacob, 2022). The impacts can be transferred to the next generation of girls and boys. Also, education discrimination against girls has severe penalties for the future development of society or the whole nation (Jacob, 2022). Whether educated or not, girls are more at risk than boys from sexually transmitted diseases, 12 sexual exploitation, and child trafficking (Kimego, 2007). Student dropouts, truancy, and absenteeism mainly involve children from broken or single families (Bayisenge, 2006). Different ancient research has postulated that Children from mother families are likely to be truant and eventually drop out of school more than children with fathers. It is the African tradition for fathers to be regarded as pillars of the family, and mothers are subordinates to them, so they cannot manage families competently in the absence of fathers. Therefore, children from broken families will likely develop truancy or absenteeism and may drop out of school (Mullen, 1970). The risks are multiplied without the knowledge and life skills that school can provide. So, if the school allows girls and their families to participate, it will lead to multiple protections, and its absence means several difficulties (UNICEF, 2003). Academic and psychological factors hinder school girls' perceptions of returning; nevertheless, other studies revealed that sociocultural factors were the main barriers preventing young mothers from returning to school (Omwancha, 2012). It is the case in this study that found no documents or guidelines found in school for class resumes of classes for girls' students who gave birth. Omwancha (2012) explained that schoolgirl pregnancy is among the grassroots of girls dropping out of school; however, it is a symptom of underlying sociocultural disadvantages that affect girls' education. The current study found that traditional practices are the primary source of girls dropping out of school as its impact accelerates girls' pregnancy, hence cancellations. Additionally, teenage pregnant school girls are unwilling to respond to the policy of class resumes, as the same case reported by another researcher, as girls, after dropping out of school, lose all hope and give up on education (Mushi, 2012). However, for the policy's success, it needs teachers and officials to be aware of and understand both the policy and the procedures; if teachers and officials have no explicit knowledge of the policy, implementation will not be possible (Mghogho, 2012).

5. Conclusion and Recommendations

Generally, the Pogoro tribe is a unique tribe found in Tanzania in the Morogoro region who have many traditional practices, some of which are good and more attractive to tourism. However, some of their traditional practices are harming girls' students as it provides loopholes for girls to give up on studying. This tribe seems to have no awareness about the importance of education to girls, and they do not have good knowledge in growing the girls' child to reach their future expectations as male children. The parent's responsibilities in this tribe are minimal, as the parents left many families' responsibilities to their young girls with the intention that they prepare them to handle their family. However, they destroy girls' futures (Remmy, 2023). This study found that the new policy of giving more chance for students' mother to resume classes prove a failure to the Pogoro tribe as the students, after giving birth, are not ready to resume their classes. In Tanzania, the significant obstacles for school girls attributed to this ugly situation are similar to those of other African countries. However, apart from traditional practices, there are other factors attributing to the sterilization of girls' schooling though it differs in intensity; Jacob (2022) stated that apart from traditional practices in Nigeria early marriage, early pregnancy, violence at schools, domestic labor, dangerous journeys to schools, kidnapping, poor sanitation in schools favoring girls, dilapidated desks/chairs, few female teachers to encourage them to attend school and deal with female affairs, and religious are the main attribute of school girls drop out. The government should educate societies on the importance of educating girls and make public awareness campaigns to continue raising community awareness on the importance of investing in girls' education. Different mass media like radio, magazines, and television can be used to facilitate and propagate these campaigns to ensure that they reach all people in every corner of the country. Also, Schools should organize clubs at school that will help make the students aware of their rights regarding their future. The clubs organized should focus their discussions and awareness programs on the importance of education to girls' students. The clubs may involve female teachers, female pupils, and counselors. There should be effective laws against all those who influence female pupils' dropout out of school. The community also should be provided education on how to raise the girls and enable them to fulfill their dreams the same as men.

Note

Full report; Faruku Maulid Mpare and Wang Zhichao. Traditional Practices Hindering Teenage Mothers' Willingness to Resume Classes and Retention in Tanzania. Faculty of education, Northeast Normal University, Changchun, Jilin, China.

Disclosure statements

The work belongs to the authors,

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