

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES
DEPARTMENT OF CURRICULUM AND TEACHERS
PROFESSIONAL DEVELOPMENT STUDIES

THE CHALLENGES AND PRACTICES OF BASIC EDUCATION
IN SELECTED PASTORAL AREAS OF OROMIA REGION

By: HAILU AMARE



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POST GRADUATE PROGRAM IN CURRICULUM AND
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ABBREVIATIONS AND ACRONYMS

BE-----	Basic Education
ADB-----	African Development Bank
ANOVA-----	Analysis of Variance
CRC-----	Culster Resource Center
CPD-----	Continuous Professional Development
EFA-----	Education For All
FGD-----	Focus Group Discussion
IIEP-----	International Institute for Educational planning
IICBA-----	International Institute for Capacity Building in Africa
GER-----	Gross Enrolment Rate
GO-----	Governmental Organization
HSD-----	Honestly Significant Difference
M-----	Mean
MDG-----	Millenium Development Goals
MoE-----	Ministry of Education
MoARD-----	Ministry of Agriculture and Rural Development
NER-----	Net Enrolment Rate
NGO-----	Non Governmental Organization
OEB-----	Oromia Education Bureau
OPADC-----	Oromia Pastoralists' Area Development Commission
PADS-----	Pastoralist Area Development Study
PTA-----	Parents And Teachers' Association
SIP-----	School Improvement Program
SD-----	Standard Deviation
SPSS-----	Statistical Package for Social Sciences
UNESCO-----	United Nations Educational, Scientific and Cultural Organization
UPE-----	Universal Primary Education
WEO-----	Woreda Education Office
WFP-----	World Food Program
WHO-----	World Health Organization
ZEO-----	Zone Education Office

Abstract/Summary

The main objective of this study is to investigate the challenges and practice of Basic Education in selected pastoralist areas of Oromia Region. Descriptive survey method was employed by using questionnaires, focus group discussions, interviews, and documents analysis. By simple random and purposive sampling techniques From East Hararge Zone: Mayu, Gola-Oda, and Chinaksen and from West Hararge Zone: Mieso, Burka-Dimtu, and Hawi- Gudina were selected as a sample Woredas. In the study 216 school children, 144 teachers from 72 sample schools, and 35 educational officials / 18 from WEO,12 from ZEO and 5 from OEB / took part in the questionnaires and 42 community members/ elders, parents and PTAs members/ participated in interview and FGD. The study focused on describing and interpreting the challenges and practices basic education by identifying the issues from, students, teachers, educational officials, elders, Parents, PTA members and came up with major findings and its implications.

Therefore, the main findings of the study were:

Unorganized, dilapidated schools due to lack of maintenance for long time, in adequate class room facilities, inflexible school calendar, absence of mobile and boarding schools made the delivery of basic education very difficult. A skill gaps in contextualizing and implementing continuous assessment and automatic promotion and shortage of qualified teachers against the policy standard is a critical problem that hindered the region's effort to improve enrolment and quality of education in pastoralist areas of the region. On the other hand, the absence of transparency in managing human resource i.e. promotion, transfer, placement, performance appraisal, the carrier structure of teachers and high turnover of Directors and Educational Officials were another issue that the sector faced in these Woredas.

Factors like gender role socialization, child labor, commitment and low leading role of local government at Woreda and Kebele level that hinder the enrolment of school children in the sample Woredas under study. Therefore, this implies:

The 2005 goal of eliminating gender disparity in primary and secondary education becomes the first step towards meeting the 2015 goals and the most urgent one of all. Schools doors swing open for girls, both boys and girls walk through. The Government and the OEB should use their maximum efforts to attain the MDGs in these pastoralist areas.

CHAPTER ONE

1. INTRODUCTION

1.1. Background of the Study

Education is a fundamental human right: Every child is entitled to it. It is critical to our development as individuals and as societies, and it helps pave the way to a successful and productive future. When we ensure that children have access to a rights-based, quality education that is rooted in gender equality, we create a ripple effect of opportunity that impacts generations to come.

It enhances lives and ends generational cycles of poverty and disease and provides a foundation for sustainable development. A quality basic education better equips girls and boys with the knowledge and skills necessary to adopt healthy lifestyles, protect themselves from HIV/AIDS and other sexually transmitted diseases, and take an active role in social, economic and political decision-making as they transition to adolescence and adulthood. Educated adults are more likely to have fewer children, to be informed about appropriate child-rearing practices and to ensure that their children start school on time and are ready to learn.

In addition, a rights-based approach to education can address some of societies' deeply rooted inequalities. These inequalities condemn millions of children, particularly girls, to a life without quality education and, therefore, a life of missed opportunities. UNICEF works tirelessly to ensure that every child regardless of gender, ethnicity, socioeconomic background or circumstances has access to a quality education. Now days the UN focuses on gender equality and work towards eliminating disparities of all kinds. Its innovative programs and initiatives target the world's most disadvantaged children: the excluded, the vulnerable and the invisible.

The UN work with a broad range of local, national and international partners to realize the educational and gender-equality goals established in the Millennium Declaration 6 and the Declaration on Education for All, and to bring about essential structural changes that are necessary to achieve social justice and equality for all.

Too many of the world's children are out of school or receive spotty, sub-par educations. Each one of these children has dreams that may never be fulfilled, potential that may never be realized.

By ensuring that every child has access to quality learning, UN laid the foundation for growth, transformation, innovation, opportunity and equality. Whether in times of crisis or periods of peace, in cities or remote villages, UN is committed to realizing a fundamental, non-negotiable goal: quality education for all.

The benefits of education, particularly that of primary basic education has been recognized internationally, as a result the United Nations general assembly in 1948 adapted the universal declaration of human rights that aimed at the expansion of the primary education. The declaration made education both a necessity and fundamental human right (MoE, 2002:1).

In April, 2000 in Dakar, Senegal, ten years after the Jomtien conference, the Dakar world declaration forum attend by 183 countries and many international organizations was held. The forum revised what has been achieved in making basic education accessible to all and come up with the following results:

- ❖ Some 113 million of whom 60 percent were girls had no access to primary school;
- ❖ Expand and improve education particularly for the most vulnerable and disadvantaged children.
- ❖ Ensure that all children specially girls and those under severe circumstances and minority complete free and compulsory primary education of good quality by the year 2015;
- ❖ Ensure the learning needs through equitable access of relevant education;
- ❖ Eliminate gender disparity in primary and secondary education by the year 2005 (MoE, 2002, 15-16).

The same document describes that, one of the major challenges of those countries is the expansion of educational opportunities to the millions of disadvantaged rural children. The pastoralists are the most severely disadvantaged groups in the acquisition of educational provision and they are the most prominent, mainly because of their constant movement and dispersion.

They are estimated to be thirty six million in the world, and mostly found in seventeen African countries. They accounted to 3-5 percent of African population. They are also considered as primitive traditionalists (UNESCO, 2002:1).

In order to tackle the problem, series of meeting and conferences were held at different times and venues. For example considering ways of addressing major challenges comforting pastoralists and provision of education for them (UNESCO, 1995).

To ensure sustainable and peaceful development in Africa in general and Ethiopia in particular, renewed emphasis is required on 'learning to live together' in the education for all context. This should enable individuals to better understand themselves and others and to contribute to the world's progress towards a unity respectful of and founded on creative diversity. In this context, renewed efforts to fight racism, ethnocentrism, anti-Semitism and xenophobia are needed.

Education for democratic citizenship concerns not only the teaching of democratic norms but essentially the development of reflective and creative persons. It is based on the understanding that democracy is not fixed and immutable, but rather that it must be built and rebuilt every day in every society. Over the past ten years, our country has joined together in the will to form democratic societies; for such societies, the future is to be invented and built; the mission of education is to prepare future citizens so that they can take part in this initiative.

In the past, basic education was defined in terms of an obligation fixed by the state and covering the childhood period, and therefore meant primary school. Today, such a definition has several deficiencies: With the development of knowledge and of its influence on the lives of people, basic education takes more time: in our country, it covers at least lower secondary education and touches other levels;

Basic education cannot be defined solely by an obligatory duration, but must now be defined in terms of outcomes; basic education should indeed become an 'education for everybody' regardless of age, social and economic background, gender and residence, founded on the respect for difference. The problems to be solved concern those who do not reach the level required for successful integration into working life and who cannot take part in social development; children who fail often come from very underprivileged families and, conversely, failure in school often leads to social exclusion; and the solution to these problems is therefore closely linked to anti-poverty strategies; the definition of basic education is no longer fixed by the state alone: in many cases, the expectations of society and of families, and the economy, along with the supply of knowledge from outside of the formal education system, have led to the evolution of educational duration and content; because as society is rapidly changing, each individual needs lifelong

learning: learning how to learn is seen as a fundamental skill for all. The expanding area of adult basic education for out-of-school children, youth and adults is essential to achieving learning throughout life.

The foundation of this process begins at birth. Early childhood education and care must be holistic and integrated to ensure the survival, growth and development of young child. In particular, more attention should be paid to young children under 3 years old, children in difficult and emergent situations and in rural areas for their participation in and access to quality early childhood programs.

Generally, education helps to solve multi various challenges. Moreover, every human being has the right to get basic education irrespective of his/her color, religious background and economic status. With respect to this citizens' right to education and the realization of economic and social benefits that emanate from education, a massive movement has been carried out in the in our country Ethiopia through successive education sector development programs (ESDP) launched in the line with the education and training policy (ETP).

Ethiopia strives to achieve the millennium goals (MDGs), which includes the achievement of universal primary education. Universal access to primary education is of fundamental importance for achieving the Government's strategic objective as it is an important exit from poverty. Ensuring that all children are able to enroll in schools opens up new opportunities for disadvantaged children including girls, children with special needs, and children from pastoralist, semi-agriculturalist and in hard-to-reach rural areas where access has been limited. To expand access to primary education services, formal schools, non-formal schools, and village schools will be established and multi-grade classrooms will be used wherever necessary. To ensure the realization of Universal Primary Education (UPE), the Government will make every effort to provide financial, human and material resources. However, it is apparent that the Government's resources will not be sufficient. Expanding educational opportunities will therefore require the partnership of a wide range of domestic and international partners. The program assumes an increased role of communities' in constructing low cost schools and classrooms. Similarly, increased participation of local and international partners and the private sector will have significant contribution in expanding access to primary education services to children.

In Oromia the gross enrollment ratio/GER/ of primary education(1-8) is 90.5% (90.3% male and 98.8% female) as stated in the annual abstract of Oromia Education Bureau 2009/2010. But it is indicated that the GER in pastoral areas (33 Districts or six Zones) is 54 % (63.5% male and 44.3% female). Putting by Zones, ranging from the highest to the lowest GER, it is sequentially shown as East Hararge 41.1%, Bale 46.8 %, West Hararge 54%, Borena 59 %, Guji 64.1 %, and East Shoa 70.2 %. There is also gender disparity which is reported as 44.3 % participation of females in pastoral areas of education though the enrollment for females at Oromia level is 89.1%. In spite of relentless effort made, still some proportions of school age children are out of school and lowest participation of adults in the pastoralist Woredas of the region. Thus, the purpose of this study is to investigate the challenges and practices of basic education programs in Oromia selected pastoral Woredas.

1.2. Statement of the Problem

One of the major challenges of education in our country to realize the universal primary education by 2015 is the very low student enrollment in pastoralist where geographically remote and arid areas.

In Oromia there are thirty-three pastoral Woredas mainly distributed in six zones that is: In Borena zone ten, in Bale zone nine, in Guji zone five, in East Hararge zone five, in East Shoa zone one and three in west Hararge respectively, which accounts for the largest portion more than 66% of the pastoral areas in Oromia. According to the data from the regional abstract the gross enrollment rate pastoralist area is very low that is 54%.

For instance the gross enrollment in sample Woredas East Hararge zone: Chinaksen, Mayyu, Gola-oda, and, West Hararge zone: Mieso, Hawi-Gudina, and Burka-Dimtu(Teyife) is less than 36% and the gender gap is also very high.

Therefore, to attain UPE by the year 2015 and as well as to pull up those deprived/disadvantaged group to the remaining zones; Minimizing the gap or completely eliminating the challenges and creating access of basic education should be the major issue in the region.

1.3. Research Questions

1. How is the actual implementation of teaching and learning process/ in relation to delivery, evaluation and management?
2. What are the major challenges that influence the enrollment of students in basic education in pastoralist areas of Oromia?
3. What is the implication of basic education practices to the MDGs attainment?

1.4. Objective of the study

To investigate the challenges and the actual practices related to the enrollment of students in basic education in selected pastoral areas of Oromia region.

1.5. Significance of the Study

Education plays an important role for socio-economical development of a country. In view of this, the world Education Forum was held in Dakar, in April, 2000 emphasized on expansion and improvement of education, particularly for the most vulnerable and disadvantaged children. As a result, the attainment of universal primary education becomes one of the most important issues on the agenda of educational policy makers and planners in our country. In this regard, assessing the magnitude of Basic Education enrollment, identifying the determinants of expansion of schools and suggest feasible ways and means for pastoral Woredas are very essential.

Therefore, this study is significant for the following reasons:

1. It might help decision makers, planners and other interested groups at different levels to understand the challenges and practices of Basic Education in pastoral areas of the region and take the necessary action to expand or improve.
2. It will contribute to the overall reduction of illiteracy and raise enrollment rate in pastoral areas of the region.
3. It might help as a reference for those who are interested to carry out further study on Basic Education in the region.

1.6. Delimitation and limitation of the study

Oromia has 18 zones and 12 administration towns. From these large coverage areas Borena zone has 10, Bale 9, Guji 5, East Harararge 5 and West Hararge has 3 pure pastoral woredas. These Woredas covers a large areas of the region and they are very remote that needs special effort in order to conduct complete survey with in short period of time so the researcher prefer the two Hararge zones because these zones have almost the same image in so many cases with that of the remaining pastoral areas of the region.

In conducting this study, the researcher has faced the following problems which contributed to the limitation of the study.

1. Shortage of reference materials specific to the country and the region on nomadic pastoral education; especially the case of Ethiopia in general Oromia in particular.
2. Reluctance of some respondents in filling out the questionnaire in time;
3. Problem of transportation form Woreda to another and from one school to another; and
4. Unavailability of statistical data, even though they are available not full and lack quality.

1.7. Definition of some important Terminologies

In order to avoid ambiguity and to have consistency in the study, the following terms were given operational definitions here under.

- ❖ **Basic Education** – is the acquisition of key skills, used as personal development tools and, later on, as a basis for lifelong learning; initial vocational guidance; the knowledge, values and abilities that are needed for individual development, and for the exercise of participatory and responsible citizenship in a democracy.
- ❖ **Cultural factors:** in the context of this paper they include the traditional practices of the society. According to Good (1973:156) they refers to social characteristics of a group.
- ❖ **Economic factors:** involves direct cost which refers to any cost that is directly charged by parents for schooling their children (Good, 1973:143), and opportunity cost which is a student's forgone earnings which can be measured by the value of student's time in alternative opportunity of employment (Hills, 1985:211).
- ❖ **Enrolment rate:** refers to proportion of children who are in school in relation to those outside the school system (MoE, 1999:3).

- ❖ **Gender**:-refers to relationship of men and women, which are socially, culturally, politically, and economically constructed. Hence, gender roles and responsibilities are created in our families, our societies, and cultures. Gender roles and expectations are learned and they can change over time and they vary within and between cultures.
- ❖ **Gross Enrolment Rate**: refers to the proportion of total enrolment in a given school level, irrespective of age, and corresponding school age population for that school level (MoE, 1999:3).
- ❖ **Irrelevance of Curriculum**: refers to the inability of curriculum to relate the local problems and improved production (Tekeste, 1996:65).
- ❖ **Nomadic**:- is used when mobility is high and in irregular patterns; transhumant when there are regular back-and-forth movements between relatively fixed locations; and sedentary for the rest.
- ❖ **Nomads**: - ethnic groups who travel and migrate in large or small clan groups in search of means of livelihood with a community (UNESCO, 2000).
- ❖ **Nomadic education** – is the non-formal traditional education that is oriented to their ways of making a living and which contains the cultural and societal values of society provided by the nomadic people (Ezeomah, 1995; Ali Mohamed, 2002).
- ❖ **Pastoralism**:- is an economic and social system well adapted to dry land conditions and characterized by a complex set of practices and knowledge that has permitted the maintenance of a sustainable equilibrium among pastures, livestock and people.
- ❖ **Pastoralists**- Pastoralists are people who live mostly in dry, remote areas. Their livelihoods depend on their intimate knowledge of the surrounding ecosystem and on the well-being of their livestock.
- ❖ **Primary School**: is a school consisting of grade levels from 1 to 8 (MoE, 1999:17).
- ❖ **Gender stereotype**: is the psychological feature that people believe to be associated with the personal attributes of women and men. Attributable to the socially shared beliefs, people assign definite qualities and characters to individuals based on their membership to the female or male sexes.
- ❖ **Wakefeta** – is one of the Oromo traditional/cultural religion.
- ❖ **Woreda /District/** - basic administrative hierarchy below zone.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

2.1. Concept and Rationale of Basic Education

2.1.1. Concept of Basic Education

The Jomtien Conference resolved that basic education should meet what was defined as "Basic Learning Needs" (UNESCO, 1992:69). These were to constitute those areas comprising both essential learning tools (such as literacy, oral expression, numeracy and problem solving) and the basic learning content (such as knowledge, skills, values and attitudes), required by human beings to survive, to develop their full faculties, to live and work in dignity, to participate fully in development, to improve the quality of their lives, to make informed decisions, and to continue learning. Each country would determine the specifics of what went into the basic education curriculum and offer this education through the conventional primary school or through alternative cost effective forms. The statement masks the wide diversity of views on the aims and purposes of education, issues of curriculum, and the debates on vocational education and on education for rural and urban contexts.

Basic education allows personal development, intellectual autonomy, integration into professional life and participation in the development of the society in the context of democracy. In order to achieve these aims, basic education must lead to the acquisition of key skills, used as personal development tools and, later on, as a basis for lifelong learning; initial vocational guidance; the knowledge, values and abilities that are needed for individual development, and for the exercise of participatory and responsible citizenship in a democracy.

Its operational goals for 2015 also described as: All young women and men achieve basic education as defined in their country, through their initial education. young people and adults who have not achieved the set level of basic education, or who have lost the corresponding skills, are offered the means to undergo training in order to attain this level; in particular promotion of literacy is an essential task in the framework of their right to education, children of at least 3 are offered access to pre-primary education on request from their parents.

2.1.2. Rationale of Basic Education

Basic education, an investment that pays off the value and role of "knowledge" is different in every culture but good basic education is essential in every culture and at all levels. A carpenter needs to know what an angle of 90 degrees is. When a mother does not want her child to get diarrhea, she needs to know the basics of hygiene. Millions of Africans do not have access to information on HIV/AIDS because they cannot read. Basic knowledge and access to information enables people to choose good governments (or to oust bad ones). The effectiveness of investments in health and sanitation depends on good basic knowledge among villagers. The effectiveness of extension services for poor farmers depends on their capacity to understand what is being explained to them.

A recent Organization for Economic Cooperation and Development (OECD) study states that those few countries in Africa that years ago significantly invested in (primary) education, now derive economic growth from this investment. Going back in history, it is generally acknowledged that the introduction of compulsory primary education in Western Europe in the 19th century has been a crucial factor for economic and social development. Giving priority to primary education does not compete with other sectors, it supports their development. A well educated population is also crucial for countries wanting to take advantage of market opportunities, wanting to export or to attract foreign investment. Free market access is important but what do you do with it if your country has no competitive enterprises because its population cannot read or calculate or is not innovative.

There are several compelling benefits associated with girls' education, which include the reduction of child and maternal mortality, improvement of child nutrition and health, lower fertility rates, enhancement of women's domestic role and their political participation, improvement of the economic productivity and growth, and protection of girls from HIV/AIDS, abuse and exploitation. Girls' education yields some of the highest returns of all development investments, yielding both private and social benefits that accrue to individuals, families, and society at large by:

Reducing women's fertility rates: Women with formal education are much more likely to use reliable family planning methods, delay marriage and childbearing, and have fewer and healthier babies than women with no formal education. It is estimated that one year of female schooling reduces fertility by 10 percent. The effect is particularly pronounced for secondary schooling.

Lowering infant and child mortality rates: Women with some formal education are more likely to seek medical care, ensure their children are immunized, be better informed about their children's nutritional requirements, and adopt improved sanitation practices. As a result, their infants and children have higher survival rates and tend to be healthier and better nourished.

Lowering maternal mortality rates: Women with formal education tend to have better knowledge about health care practices, are less likely to become pregnant at a very young age, tend to have fewer, better-spaced pregnancies, and seek pre- and post-natal care. It is estimated that an additional year of schooling for 1,000 women helps prevent two maternal deaths.

Protecting Against HIV/AIDS Infection Girls' education ranks among the most powerful tools for reducing girls' vulnerability. It slows and reduces the spread of HIV/AIDS by contributing to female economic independence, delayed marriage, family planning, and work outside the home, as well as conveying greater information about the disease and how to prevent it.

Creating intergenerational education benefits: Mothers' education is a significant variable affecting children's education attainment and opportunities. A mother with a few years of formal education is considerably more likely to send her children to school. In many countries each additional year of formal education completed by a mother translates into her children remaining in school for an additional one-third to one-half year. Girls' education and the promotion of gender equality in education are vital to development, and policies and actions that do not address gender disparities miss critical development opportunities.

2.2. Basic Pillars and Education Provision in Nomadic Pastoral Areas

Equity: Equity in education means social justice or fairness. It refers to equal access to education provision (Pryor Jones, 1980:572). The issue of equity mainly affects several disadvantaged groups including the poor linguistic and ethnic minorities, children with learning and physical impairments and nomads (World Bank, 1996: 2). The principle of equal access focus on ensuring equity by making opportunities available to those regions and also to those sections of the society and individuals that for various reasons do not find existing provisions accessible. Equity in educational provision for minorities has two principal aspects. First, everyone has the right to basic primary education, which is the basis for fundamental knowledge

and skills necessary to function effectively in society. Second, there is the government's obligation to ensure that children who have a potential to learn are denied education because they are poor, and from disadvantaged ethnic and linguistic minorities in geographically remoter regions (World Bank, 1996:11).

Thus, achieving equity requires governments to take both financial and administrative measures to enable the poor to gain education. Administrative measures can promote enrollments of the poor, female, linguistic and ethnic minorities by bilingual measures and school offerings. Financial measures are important to all levels for those who can't afford to go to school, either because they and their parents can't pay the associated costs or because the household cannot afford to lose their labor service (World bank, 1996 as stated in Ziyn, 2004).

Enrollment: It is only about half of all school aged children in developing countries that acquire a complete primary education, with nearly half of those who are enrolled dropping out before the end of the primary school cycle (Taylor and Mulhall, 1997:8).

The enrollment rates are substantially lower while dropout and repetition rates are higher. The reasons for these low enrollment and participation lied in the socio economic condition of the people (Bishop, 1994:30). Additionally, the traditional customs and even negative attitudes of people especially peasants and pastoralists towards formal schooling. They are often ignorant of the advantages of education and they also not seen primary education as a means of development but rather the first step on the ladder to modern sector job (Ibid: 31).

The enrollment rate is abysmally low in the nomadic pastoral, areas due to the fact that nomadic societies are on the move with their animals, settled in isolated areas and far from infrastructures. When we see the enrollment rates of children in the nomadic pastoral areas of some African countries such as in Djibouti, only one third of the numbers of children of school going age are enrolled in school. The gross enrollment ratio is even lower in rural areas with 4.9 percent to boys and 7.9 percent for girls (UNNESCO, 2002: 17).

In Kenya, there are about 6.7 million children of school going age, with about 66,000 in the nomadic pastoral areas. The twelve pastoral districts have comparatively low gross enrollment ratio, with a majority of children of primary school age not enrolled in schools. In 2000, the national primary school enrollment rate was 87.6 percents, the gross enrollment rate in the nomadic areas of Garissa, Wajir, Mandera, and Marsabet is 12.9 percent (Carr-Hill, 2002:18).

These instances show that, the nomadic areas are under privileged in terms of educational opportunity and their children enrollment is below the national average in many countries (Ibid :19).

Dropout: According to UNESO (1980:13) dropout is defined as a pupil who leaves school before the end of the final year of education stage or cycle in which she is enrolled. Similarly, Lecompton and Workin (1991) in Taylor and Mulhall (1997:13) define a dropout as pupil of any age who leaves school for any reason other than death before graduation or completion of a program of studies and without transferring to another cycle.

For Africa the median dropout rate before completion of primary schooling is 54% (Bishop, 1994:29). This figure is worse even in the nomadic pastoral communities in Africa. As a study shows in Sudan, in the rural nomadic pastoral area furthermore, there are fewer girls than boys attending school. The fundamental problem attesting basic education in the pastoral area of Sudan is the high dropout rate. It is estimated that in all states of Sudan about 30 percent of all registered pupils will have dropout from school by the age of 15 years.

Access: Equalizing educational opportunity indicates access to potential participants in all parts of the region of the country and nearly equal enrollment rates for different members of the society. This cannot happen because; participation in education is not affected only by the educational opportunity that are provided, but also by the degree of their use (UNESCO, 1998:22). According to UNESCO, providing infrastructure is not enough to achieve universal primary education unless all children have access to schooling. Thus, education for all requires, first, full access i.e., the availability of enough school and the removal of constraints to access especially for children of the right age. Second reduction of gaps in educational provision for minorities and disadvantaged groups is giving special attentions (UNESCO, 1994:58).

The study conducted by UNESCO shows, there are various constraints of access to education of nomadic pastoral group of people in African countries. In Djibouti, the part of access is the weakness of the school net work. There is only one school serving a very extensive area and those children of pastoral nomads who are at school come from camps within a maximum of 10kms. Similarly, in Uganda, out of 63 inhabited islands in kalangala only six have primary schools (UNESCO, 2002:15).

Generally there are population groups that exist in developing regions of the world, who are geographically remote from the main centers and from the economic activities and public services. Access to education facilities for the children of these groups is a special problem (UNESCO, 1997:139). UNESCO further explained that the disadvantaged groups who have problems of access to schooling fall in to the following three broad categories:

- ❖ Rural population in the back ward parts of the third world countries relatively untouched by the modern development.
- ❖ Tribal groups with primitive life style, in the more inaccessible regions of Asia, Africa and Latin America.
- ❖ Nomadic pastoralists primarily dependent for their livelihood on grazing as in central Asia and in sub-Saharan region of the east and horn of Africa.

The main concern of this study is the provision and expansion of Basic education for nomadic pastoralists. Thus, an attempt is made to review here under the experiences of different countries in the provision of education for nomadic pastoralists, and the challenges in educational access to these groups of people.

2.3. Different Countries Experiences in the Provision of Education for Nomadic Pastoralists

In Malawi when primary school fees were introduced in 1982 enrolments declined initially, and then grew at a much slower rate than previously. When, in 1994, the new democratic government of Malawi removed fees for primary schooling there was immediately a huge increase in enrolments with numbers in primary school increasing from 1.9 million to 3 million during the year. Fees are a significant expense for family budgets, and reductions can have a big impact on enrolments, particularly among poorer households (Colclough, 1996).

In Bangladesh, Guatemala and Zimbabwe a number of programs have attempted to increase girls' schooling by offering various incentives such as free uniforms or scholarships. Schemes with free clothing provided have met with problems of misappropriation. For example, a World Bank assisted project providing uniforms to girls in Bangladesh, found that girls who should have been ineligible were benefiting. Evidence from scholarship schemes looks more successful. It has been suggested that scholarship programs suffer more from limited coverage than from inappropriate design (Tietjen, cited in Rose *et al.* 1997). The Bangladesh Female Education

Scholarship Program started in 1982 and including 20,000 girls in secondary school by 1988, provided subsidies for school expenses, exam fees, transportation, uniforms and books. Eligibility was based on family income and in the areas covered by the scheme female enrolments were reported to have increased from 27 % to 44 % (more than double the national average). The dropout rate also fell. The scheme also had the effect of increasing primary enrolments because girls enrolled with the hope of later receiving a scholarship to continue their education. In Guatemala, a scholarship program for primary school girls has shown promising results. The program was tested in an area, the Indian *altiplano*, where only 53 % of school-age girls attended primary school and only 17 % completed. By 1988 the families of 600 girls between the ages of seven and 15 had received a payment of 15 *quetzales* (US \$4) a month for each daughter who attended at least three-quarters of classes. As parents were not required to pay for tuition or fees ordinarily, the monthly payment was intended as compensation to parents for other school-related expenses and for the loss of their daughters' time. The Ministry of Education reported that more than 90 % of scholarship girls completed the year. In Zimbabwe, a program organized by the Cambridge Female Education Trust (CAMFED) in three rural districts provides financial support for secondary schooling for selected girls from poor socio-economic backgrounds. The program is reported to have achieved success at improving girls' attendance and academic performance with negligible drop out (1992-94). (Rose *et al.* 1997; King and Hill 1993)

India also has more flexible community based forms of education provision, with greater community participation, flexible hours, adapted curricula and other innovations can have considerable success in increasing female enrolment and reducing dropout rates. A scheme in Pune, Maharashtra, India, held classes in the evenings between 7 and 9 p.m. when evening meals and domestic chores were completed, for greater accessibility to girls. However, it is essential to ensure that non-formal programs of education have bridges into the formal system and do not become part of a two tier system. For example a project in Nepal, for low caste girls, held early morning classes, and succeeded in reducing drop out. However, the subsequent enrolment of these girls into local public schools was opposed by upper caste families (Baden and Green 1994).

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The community-based Early Childhood Development (ECD) program in Ngorongoro province has established ECD centers next to *bomas* (Maasai homesteads) in order to make sure that they are accessible to both boys and girls. Each centre has two Maasai teachers one male and one female who are trained in active-learning techniques, which encourage them to involve all children equally. These local teachers are sensitive to the cultural background of the children and they are trained in a gender sensitive way. The ECD centers are run by Management and both men and women are involved in decision making on issue. In Tanzania, the provision of basic primary education for the nomadic pastoralists through conventional means has not so far been satisfactory. Thus, the Tanzanian ministry of education has requested for UNESCO's support to mobilize extra funds for the implementation of special literacy programs to address basic learning needs of their nomadic population. The pastoral communities contributed by mobilizing their resources to promote education in their communities. However, despite these measures, the enrollment of nomadic pastoral children in Tanzania is below the national enrolment average (UNESCO, 2002).

In Kenya With the declaration of Free Primary Education (FPE) in 2003, a national Gross Enrolment Rate of 104 per cent was achieved. Despite this overall increase, the figures obscured geographical inequalities and, in pastoralist districts, the Gross Enrolment Rate was only 25 per cent, with as few as 17 per cent of pastoralist girls enrolled in school. This suggests that fees were not the only obstacle to enrolment. Hidden costs, such as uniforms, lunch, and community development funds, as well as unfriendly school environments lacking adequate sanitation facilities, have further excluded girls, rather than boys. Low rates of participation are also strongly influenced by mobility of pastoralist families.

Wajir Girls' Primary School in the north-east of Kenya was founded in 1988 following a road accident: a bus crashed while ferrying pastoralist girls from Wajir to a boarding school 200 kilometers away in Garissa, killing the girls on board. The community raised its own funds to construct a girls-only primary school. Enrolment has since risen from 40 girls to 576 girls, and the school has now been incorporated into the government system. The school's popularity reflects a community activism on behalf of girls' education, often by those who have been educated themselves, in a district where there is also very strong opposition to educating girls.

Female teachers have been trained to promote gender equality and do this through, among other things, running workshops, exploring issues such as girls' rights and cultural practices, including female genital mutilation. Out of the 11 districts, the seven districts the ones which are predominantly occupied by pastoral population are Marsabat, Turkannan, Madera, Garissa, Majir, Isiolo and Samburu (Narman, 1990). The area inhabited by nomads forms over 2/3 of Kenya's total landmass (Akaranga, 1995:38).

Generally, the major constraints that face government in providing education for nomadic pastoralists are:

- ❖ Geo- economic factors: this refers to the fact that nomadic communities inhabit some of the inhospitable environment in the country, the daily life of pastoralists are characterized by a struggle for survival, leaving very little community resources to be invested in educational facilities.
- ❖ Poor Infrastructure: most of the nomadic districts have the most under developed transport and communication infrastructure. This hinders the opening of schools and in place where schools exist, learners have to travel very long distances.
- ❖ Socio- Cultural factors: modern education is seen as a threat to the age- old culture and the pastoral economy that was the life blood of the communities (Ibid. 47).

2.4. Challenges in the Provision of Primary Education for Nomadic Pastoral Children.

It is widely accepted that all children should receive at least primary education for sustainable development of country. But, there are many constraints which hinder participation of ethnic minorities and other disadvantaged groups like pastoral nomads in primary education. Several reasons have been stated for the low school enrollment and participation. Some of the major ones can be categorized in to socio-cultural, socio economic, school related factors and administrative or institutional constraints.

2.4.1. Socio-cultural constraints

Some developing countries are homogeneous in terms of having significant number of cultural, ethnic and linguistic groups that are not in the main stream to society (UNESCO, 1985: 168). For instance the population belonging to multiple ethnic and language groups in most parts of Africa illustrates the socio-cultural diversity trainees to be taken in to account in the design and implementation of educational programs (Ibid: 169).

These minorities have their own customs, values, norms and traditions that require their children take part in different activities of economic values and these societies haven't yet developed the awareness that education has significant role in the field of production (Aggarwal, 1982: 56). Moreover, ethnic and cultural minorities resist modern schooling, which is rooted in their fear of cultural alienation and distortion of traditional values (UNESCO, 1985: 169).

The hindrance of socio –cultural factors on educational participation of children is worse on girls. The cultural expectations of girls and the priority given to the future role as wives and mother have a strong negative effect on their educational enrollment and participation (Dage and Heneveld, 1995: 22). Some of the socio – cultural practices that affect pastoral children enrollment and participation in education are:

Impact of harmful traditional practice: Harmful Traditional Practices (HTPs) are forms of gender based violence against girls and young women. Some of the major harmful traditional practices are: female genital mutilation and early marriage. These are practiced to a greater or lesser extent in many areas, although they are illegal. Female Circumcision (FC), Female Genital Mutilation (FGM), or Female Genital Cutting (FGC) are overarching terms used for several different practices that involves the partial or total removal of the external female genitalia and/or other injury to the female genital organs whether for cultural, religious or other no therapeutic reasons. The term FC is often seen as an understatement due to its analogy to male circumcision. Without making judgments on the consequences of male circumcision, female circumcision represents a serious violation of a girl's health and human rights, where the most minimal form can affect her wellbeing in a negative way. To denote the damage inflicted, activists (mainly from Africa) and international development discourse use the term mutilation. FGM, which is a social and cultural practice of great antiquity, is a deeply rooted traditional practice in most of the cases; However it is a form of violence against girls and women that has serious physical consequences which adversely affect their health. Furthermore, it is a reflection of discrimination against women and girls.

Akaranga (1995: 44) indicates girls' circumcision is one of the challenges for the educational participation of girls in the nomadic pastoral area of Kenya. After the ritual, girls are expected to get married immediately. Their future husbands have already been identified. This creates lack of interest and enthusiasm in education. The research finding further reveals that boys also face the same cultural barriers because they spend most of their youthful period under going training

which lasts for ten years to become community protectors leaving the burden of taking up all the domestic and herding responsibilities for the girl child.

Attitude towards Education: The parent attitude towards formal education probably had its foundation in the experience of parents who have a little hope in the school benefiting their children. They consider it as a means of taking children out of their hands (Bvrimer and Panti, 1971:22).

In Kenya, one of the reasons for low enrollment is that the value of education might not be recognized, understood, comprehended, or realized among the pastoralists and schooling is not a priority in their traditional way of life (Narman, 1990).

A similar case study in Mongolia shows that pastoral nomadic parents believe that education undermines the youth sense of identity and belongingness to their own ethnic group, their understanding of the pastoral way of life as a life of dignity and independence (Kratli, 2000: 4).

On the other hand, as the findings by (MGEF, 2002: 2) in the nomadic pastoral Massai tribes of Kenya indicate, few families which could send their children prefer for educating sons first. This conception stands from the tradition that Massai girls leave their parents' village and become a member of the husband's family upon marriage. Hence, Massai parents believe that their family will not benefit from investing in the education of their daughter.

Early and childhood marriage: Early marriage is one of the socio – cultural factors that hinder the educational participation of girls in most developing countries of Asia, Africa and Latin America. It involves the marriage that takes place when the girl is below 18. The tradition of marrying daughters at an early stage is common among pastoralists, alike in most parts of our rural areas. Childhood marriage is regularly made through agreement by the parents and also happens by making a child girl to grow with family of the in-laws' home to be looked after by her mother-in-law, in order to prepare her for future life. The harmful effects of early marriage include: maternal mortality, high incidence of Verso vaginal fistula, prolonged labor, higher rate of stillbirth, psychological trauma, early pregnancy, loveless marriage often ending in divorce, and vulnerability to HIV/AIDS as well as violence.

This is practiced more in rural than urban areas. Many parents force girls to marry early for cultural and economic reasons. As a result, rural girls are trapped by early marriage before they get a minimum basic education. It is also a major reason for girls' drop out of school (Rose, 1998:45). A survey conducted by UNESCO in some countries of Africa shows that early

marriage is traditionally considered as important for young girls, subject as they are to community values. In Tanzania, for example, the society considers the adolescent girls as something that is going to decaying unless used as soon as it is ripe (UNESCO, 1995:1).

Gender Role Socialization and Stereotyping: It is one of the socio cultural factors that hinder girl's participation in education by perpetuating the dominant role of males and imparting the interior nature of females in different activities.

Gender stereotype is the psychological features that people believe to be associated with the personal attributes of women and men. Attributable to the socially shared beliefs, people assign definite qualities and characters to individuals based on their membership to the female or male sexes. The attitudes are cognitive that refer to our thoughts and attitudes that may have little correspondence with the real world.

Expectations are important in stereotyping because they produce errors in attention, interpretation, recall and conclusion. Furthermore, stereotypes influence gender disparity in which people believe that men and women are substantially different on a number of characteristics, where men are considered to be higher in agency or self-interest, while women are considered to be higher in communion and concern for others.

Similarly, Kenya samburu pastoral girls remain disadvantaged in the acquisition of education because of the traditional belief that women's place is in the kitchen. It is known that "withdrawal of the girl child from school to marry is a common feature of the pastoralist life" (kwayera, as quoted in Ontienda, 1999:2) He farther revealed that parents would better prefer boys to send to school than girls, they argue that girls who attend school are likely to become prostitutes.

The lack of role model has significant influence on children learning. Modeling as an important part of social learning in which human beings learn their behavior from another significant person. We first observe someone then we initiate what we see, we are more likely to model our activities after people we consider admirable, children are every suspicious to such social learning process (Colman, 1970: 11). Thus, the absence of educated family member who succeeds in modern education in the community has its own on motivation of children to enroll in schools.

Religion: Islam region is usually related with low enrollment and participation of girls in education (Lange, 1993 in Odaga and Heneveld, 1995: 24). Formal modern education, which is

mainly associated with Christianity of western countries, is still as source of fear for conversion of religion in some Islamic regions. Thus, some parents prefer to send their children to Quranic schools than to formal schools, which promote their age old value, norms and cultures (Odaga and Heneveld, 1995:201).

In Guinea, for instance, religious beliefs are reported to hinder children's especially girl's public schooling. A study team found that there were three villages where no children were sent to school because of religious reasons. The general assumption is that girls only need to learn "Prayers" and have no use for reading as they are unlikely to become scholars (Anderson – Leritt and Others 1994 in Odaga and Heneveld, 1995: 26).

On the contrary, there are other scholars who oppose the arguments which revealed the hindering role of Islam religion on girl's education. They supplement their argument by depicting the high rate of education participation of girls in the most noticeable Islamic countries. Al – Hariri (1987: 51) notes the saying of Prophet Mohammed that is "every Muslim male and female is required to seek for knowledge". Based on this idea, he argues that Islam religion encourages girls' participation in education for their good life.

2.4.2. Socio – Economic Constraints

The influence of socio-economic conditions on access and regular attendance together with the socio-cultural constraints, sending children to school in this direct and opportunity costs, which are prohibitive to poor and rural families. The following sections deals with such constraints and some of the perceptions that affect the decision not to enroll, or to withdraw children from school.

Poverty: Children's development is damaged in all kinds of ways by poverty lack of adequate health care in early child hood due to poverty, for example, can result in a lifelong handicap. A recent UNECEF study concluded that over one billion children, more than half the children in developing countries, suffer from at least one severe deprivation. One billion children in developing countries experience at least one of these deprivations. Shelter: 33.9 % more than five people per room, or mud floor, sanitation: 30.7 % no toilet of any kind, water: 21.1 % only unprotected surface water available nearby, information: 16.1 % no access to radio, telephone, newspaper or TV, nutrition: 16.1 % nutritional status far below the norm, health: 14.2 percent not immunized diarrhea not treated, education: 13.1 % never been to school (UNICEF, 2007).

Poverty and its consequence of malnutrition are common in the pastoral areas of Africa. Bugeke notes that, due to the increasing degradation, conversion and reduction of pasture land, the problem of food shortage is acute in the pastoral societies. He furthers his description that, the specific cases of food shortage are population pressure, drought and prioritizing large scale agricultural production (Bugeke, 1995: 75). According to UNESCO (2002), in pastoralist dominated areas the broader issues associated with poverty include:

- ❖ Lack of livestock,
- ❖ Harsh climatic coupled with recurrent drought,
- ❖ Lack of water and health facilities for both human and livestock,
- ❖ Poor infrastructure such as road network; and
- ❖ Poor market for livestock.

Poor access to markets and lack of high grade stock account for low sales, therefore, no cash income. This situation further leads to absence of educational expenses for school children, which finally results in low school attendance and high rate of dropout.

In general, poverty is found to be one of the problems faced in the universalization of education (Aggarwal, 1982: 510).

Parents' Opinion: Parents do not give equal attention to the education of daughters and sons. Parents prefer to send boys to school than girls, for different reasons. First, sending boys to school is appealing to parents since they assume that boys will take care of them later on in their old age. Whilst sending girls to school is considered less important as it increase the risk of losing the daughter through abduction and other safety related problems. Also, as the girls grow up and get married the family is very unlikely to cover all the costs incurred through the marriage.

Illiterate parents are highly associated with high children dropout rate (Rumberger, 1987). A study made in Nigeria and Senegal indicates that the children of literate parents who work in public and private sectors have thirty times more chance of going to schools. It is 20 times in Niger than the children of peasants (UNESCO, 1979: 182). When we see its effect in nomadic areas, it is obvious that the nomadic groups of the world are the most severely disadvantaged groups in the acquisition of education. In fact the rate of illiteracy among nomadic pastoralists ranges from 80 – 100 percent in many Africa countries (Ezeomah, 1995).

Home to School Distance: Parents are concerned about the physical safety of a female child. If a girl child has to travel long distance to school, the likelihood that parents will allow them to enroll is greatly reduced. Nomadic people, who live far from towns and are also continuously on the move, have a special and distinct problem in the provision of education in different countries. These people are found mainly in the desert areas. They face all types of difficulties of educational provision which are discernible in the rural population. In addition, they faced problems which stem directly from their extremely isolated and scattered way of life (UNESCO, 1962: 75), similarly Salih (1990: 180) states that nomadic people who have no boundaries for movement are often neglected in the provision of modern education and other services.

In most African countries, nomadic people are the most neglected group of the society in the provision of education. Thus, enrollment and participation of nomadic children are low as compared to the children of other parents who lead a settled life. This is because of the fact that these people have no permanent domicile and it is difficult to build schools, near to them as they are constantly on the move. Even those few children who could enroll in the primary education are forced to withdraw, once most of the schools are found very far from their roaming villages. The problem of distance is worse especially for girls (UNESCO, 1995: 32). As a study conducted in Hawawari nomadic communities in Northern Sudan showed, the main reasons parents gave for not sending their children to school was that the school was situated far away from the shelter and because of that:

- ❖ The time needed to walk to and from school made it impossible for them to attend their other responsibilities.
- ❖ Especially fathers were reluctant to let their daughters walk long distances alone. This was related both to the fear that they would lose their ways in the desert and be offended by boys.

Environmental Problem: Humanity is putting too great a strain on the planet and children is likely to pay the price. Experts suggest that people's resource consumption and waste production exceeded what the earth could cope with by about 25 percent in 2003. Of the 24 ecosystems that support humanity through provision of fresh water, replenishment of fertile soil, or regulation of the climate, for example 15 are being pushed beyond their sustainable limits or are already operating in degraded state. So children need to have at least three things regarding environmental protections; conservation and rescue of natural resources, accessible surroundings

for children with special needs, and awareness of the need to live in environments that are healthy and favorable to our development (UNICEF,2007).

Exploitation, abuse and violence: All children should grow up in a peaceful and secure environment, confident that they will be protected by adults. But from their earliest years millions of children are subjected to violence, abuse and exploitation. Child laborers, child soldiers or children trafficked for prostitution are among the most extreme examples, but millions of others are exposed to physical, psychological or sexual abuse (UNICEF,2007). Child labor is very important to the lively hood of some households. As a result schooling has a high opportunity cost to them to send children to school especially in urban areas. Therefore, there are fewer rural girls in schools than urban girls (Odaga and Heneveld, 1995:17). According to a reports indicated by(UNICEF,2006) world wide,158 million children aged 5-14 are engaged in labor; central and Eastern Europe 3 percent, Middle East 8percent, Latin America 12 percent, east Asia 22 percent, south Asia 44 percent and sub-Saharan Africa69 percent. According to World Bank reports indicted, children dropout from schools before the end of the year on their own accord, because their families need their labor (World Bank, 2003:20).

The Provision of Health Care: In 2005, almost 1child in every 14 died before the age of five and in sub Saharan Africa, about 1 in every 6 children suffered that fate. World leaders promised to cut the under five mortality rate by two third between 1990 and 2015. There has been some progress in 2006, the number of children who died before their fifth birth day was reduced 9.7 million, compared to almost 13 million in 1990. All over the world, the poorest children have the worst chance of life. The main causes of under-five deaths are pneumonia, malaria, preterm birth, and infections and other disorders in the first week of life. More than half the children who died are also undernourished (UNICEF, 2007). The problem believed to be more serious in pastoralist areas as they are characterized by frequent drought, lack of nutrition and, above all absence or shortage of health service (Carr – Hill, 2002).

Internal and External Conflicts: Children have always been hurt by wars but modern conflicts can be particularly harmful for them, especially when little distinction is made between civilians and those who are fighting. In 2006.17 major armed conflicts were fought around the world. Most were internal conflicts within nations, which can have devastating and long-lasting consequence on communities. More than 2 million children died as direct result of armed conflict in the 1960s, and three times that number were permanently disabled or seriously

injured. Around 20 million children worldwide have been forced to flee their homes because of conflict and human right violation (UNICEF, 2007). Pastoralist areas are prone to ethnic / clan conflicts and clashes over land and land resources, such as water, pasture, and salt.

It may arise also to gain social status by possessing large herds of animals. This conflict leads to significant loss of properties and increased level of poverty (UNESCO, 2002:8).

According to World Bank report, in many nomadic area of Nigeria conflict between nomads and farmers have prevented communities from participation in educational programs (World Bank, 2001:48). In general, conflict can have several impacts either directly upon the children in terms of their security at school and on the way to school, or indirectly via their parents in terms of decisions as to where to live or whether or not be mobile (Carr-Hill, 2002: 55).

2.4.3. School Level Constraints

This includes unavailability of class room and other facilities, learning materials, relevance of curriculum to life conditions(e.g. pastoral livelihood),learning environment that includes harassment in class by students and teachers.

Curriculum Relevance: The irrelevance of curriculum resulted in low interest in education and high dropout rate among the pastoral areas. As different research findings indicate the school curriculum developed for sedentary people has no relevance for nomadic pastoral people (UNESCO, 2002). A study made in Tanzania revealed that the level of participation of nomadic groups is very low. One of the reasons is the fact that the curriculum offered to nomadic pastoral children follows the national standard and doesn't respond to their needs and aspiration. Moreover, it doesn't offer children the necessary life and survival skills within their immediate environment (Carr-Hill, 2002: XI).

Fear of Sexual harassment: Sexual harassment is behavior of sexual nature unwelcome to the one to whom it is addressed, which has become a condition of work and which creates a climate of hostility, humiliation or intimidation. This is again worldwide violence that may assume the form of physical contacts, remarks and jokes with a sexual connotation, unwelcome invitations, and exhibitions of pornographic material of physical aggression. Sexual violence is an overreaching term used to describe any violence, physical or psychological, carried out through sexual means or by targeting sexuality. It includes rape and attempted rape, and such acts forcing a person to strip necked in public, mutilating a person's genitals or a woman's breasts, and sexual slavery. When they reach reproductive age, girls and women are in danger of sexually

injured. Around 20 million children worldwide have been forced to flee their homes because of conflict and human right violation (UNICEF, 2007). Pastoralist areas are prone to ethnic / clan conflicts and clashes over land and land resources, such as water, pasture, and salt.

It may arise also to gain social status by possessing large herds of animals. This conflict leads to significant loss of properties and increased level of poverty (UNESCO, 2002:8).

According to World Bank report, in many nomadic area of Nigeria conflict between nomads and farmers have prevented communities from participation in educational programs (World Bank, 2001:48). In general, conflict can have several impacts either directly upon the children in terms of their security at school and on the way to school, or indirectly via their parents in terms of decisions as to where to live or whether or not be mobile (Carr-Hill, 2002: 55).

2.4.3. School Level Constraints

This includes unavailability of class room and other facilities, learning materials, relevance of curriculum to life conditions(e.g. pastoral livelihood),learning environment that includes harassment in class by students and teachers.

Curriculum Relevance: The irrelevance of curriculum resulted in low interest in education and high dropout rate among the pastoral areas. As different research findings indicate the school curriculum developed for sedentary people has no relevance for nomadic pastoral people (UNESCO, 2002). A study made in Tanzania revealed that the level of participation of nomadic groups is very low. One of the reasons is the fact that the curriculum offered to nomadic pastoral children follows the national standard and doesn't respond to their needs and aspiration. Moreover, it doesn't offer children the necessary life and survival skills within their immediate environment (Carr-Hill, 2002: XI).

Fear of Sexual harassment: Sexual harassment is behavior of sexual nature unwelcome to the one to whom it is addressed, which has become a condition of work and which creates a climate of hostility, humiliation or intimidation. This is again worldwide violence that may assume the form of physical contacts, remarks and jokes with a sexual connotation, unwelcome invitations, and exhibitions of pornographic material of physical aggression. Sexual violence is an overreaching term used to describe any violence, physical or psychological, carried out through sexual means or by targeting sexuality. It includes rape and attempted rape, and such acts forcing a person to strip necked in public, mutilating a person's genitals or a woman's breasts, and sexual slavery. When they reach reproductive age, girls and women are in danger of sexually

assaulted, which can result in unwanted pregnancies and sexually transmitted diseases. Girls run these risks on the way to school, to market, as well as water and fuel wood collection. In the pastoral areas this is one of the major reasons why parents do not send their daughters to school, which in most of the cases are located in far places from their residence. Due to school's vulnerability related to such challenges as sexual harassment, abduction and rape, pregnancy, etc, parents lack motivation to send girl children to school. This causes girls' lower enrolment rate, by far higher drop outs, and out of school students.

Different studies show that there is pandemic of sexual violence and harassment in educational institutions in Africa. It was also found that male pupils are identified as major offenders (Hallam, 1994 in Odaga and Henveld, 1995: 34) as quoted in Anderson and Levitt 1994). This indicates that girls are in an extremely hostile and uncomfortable learning environment in school. This has devastating effects on their educational attainment and performance (Odaga and Henveld, 1995:35). A research finding in Cameroon parent remove their daughter from school as they approach to puberty. They are impregnated by teachers, pupils or other who did not follow the customary rules of marriage (Ibid: 36).

Lack of School Facilities: Shortage of school facilities like inadequate building, water, learning materials, latrine, seats etc. are the most common constraints for enrollment and participation of children in school. Improved facilities are systematically beneficial to student learning. As research findings indicate, quality of the physical plant is positively related to student performance (Lockheld and Verspoor, 1991: 103). In some countries parents are against sending their daughters to school because of the absence of separate classrooms and toilets (World Bank, 1997: 126). As research shows, in Bangladesh 11 percent of rural schools and 51 percent urban schools had no latrines. As a result, families have withdrawn their daughters from schools (Tietjen, 1991:53).

According to Roa's (1985:182) case studies in Kawahila nomads, in the schools, the majority of children simply sit on the floor, there was no water for drinking, no toilet, and only half of the students had the necessary books and writing materials. He reported that it has a negative impact on pupils' learning. Taylor and Mulhall (1997:9) indicated lack of school facilities effect on dropout rates as that "if there are no enough school facilities, the dropout rate is likely to increase. "Generally, school facilities are an important determinant of achievement and poor achievement is one determinant of dropout and repetition (Coombs, 1985:22).

Problems in Quality and Quantity of Teachers: Shortages of teachers are more common in remote rural areas. Lack of rewards and economic incentives are among the causes for not to work in rural areas. These have a significant impact on students' learning and continue in education (Lock held and Verspoor, 1991).

In addition to low salaries and lack of incentives, teachers in nomadic areas have no special trainings to teach the children of nomads. Recognizing the problem, the ministry of education of Tanzania has taken the responsibility of training teachers. The ministry selects would be teachers from pastoral and mobile communities. This is based on the assumption that teachers would be able to communicate in the language of the nomads and minimize cultural conflicts among the participants. Moreover, the teachers are equipped with basic knowledge on agriculture and animal husbandry (Bugeke, 1995: 78). Various study reports and different existing literature indicate that teachers under qualification and their lack of special training on how to teach pastoralists children are major school problems in many pastoralist-dominated areas.

Carr – Hill (2002), indicates that teachers recruitment and allocation is nearly always centrally driven and it appears to be a matter of luck rather than design ... they have rarely received any specific training for teaching children from nomadic groups; and sometimes they are less enthusiastic about teaching children from nomadic groups (Carr – Hill, 2002: VI).

2.4.4. Administrative/ Institutional Constraints: Universalization of primary education is a goal that all developing countries are committed to achieved by 2015 (Bruns and Mingat, 2003:20). However, students reveal low participation, high dropout rates and under education of pupils in many cases. This is due to constraints, which include inadequate resource, low political commitments and inefficiency in administrative capacities and absence of appropriate policies (Taylor and Mulhall, 1997:1).

Achieving equity in educational opportunity for people who are denied of education because they are poor, disadvantaged ethnic minorities or live in geographically remote areas requires both financial and policy measure (World Bank, 1996:8). As research indicates, appropriate policy measures can increase enrollment of the poor, females and linguistic minorities. The policy, which has relevant program and strategy designed to sensitive and demonstrate the importance of education for the society can increase the demand for schooling among disadvantaged groups (Ibid: 11).

Improving administrative measures to encourage schooling for minorities especially primary education can include locating schools within easy access, providing boarding and hostel facilities, adjusting school hours to accommodate children's work, bilingual programs for linguistic minorities and feeding programs (World Bank, 1996:72). These measures require financial resources to attain the goal of schooling for all. Low per capital income in developing countries affects the capacity of governments to finance and deliver schooling (Colclough and Levin, 1996:77).

Commitment is very essential from both higher bodies to directly support the decentralized units in planning, financing and implementing education programs (Govinda, 1997:36). It also requires effective leadership at every level and with the support of a road consistency of political parties, government bureaucracies, business organization, parents and students. The effective leadership and mass mobilization and sensitization may require a charismatic leadership to overcome the sluggishness of the education system and traditional practice (Lockheed and Lewin, 1993: 13).

Effective leadership requires local capacity (Govinda, 1997:44). It is basic prerequisite for decentralization to make decision and manage resource (Parry in Minga, 1997:403). However, parry argues that they cannot develop capacity if they aren't given the opportunity to exercise.

2.5. Intervention Strategies to Enhance the Education of Nomadic Pastoralists

The review of the literature demonstrates the variations, complexity, and interrelatedness of the challenges that hinder the education enrollment and participation of nomadic pastoral children.

There is also a growing body of scholarly reviews of strategies to enhance the education of nomads and their efficiency. Some of the strategies are:

The CHILD Program: Children In Local Development (CHILD) is an integral part of the food for education program (FFE). Currently the CHILD initiative aims to enhance the existing education and development structures at district and lower levels through a community planning tool and resource mobilization.

CHILD is intended as a tool to bring together school children, their environment and their community, starting in their school and gradually moving in to their homes and surroundings. The approach is aimed to improve the school premises, community ownership of education and

make environmental improvements that support the food for education (FFE) activity as well as improve the awareness of environmental sustainability of children and their families.

In Ethiopia the world food program (WFP) operates school feeding program in Afar, Amhara, Oromia, Somali, SNNPR, and Tigay regions. A total of 653036 children in food insecure areas of the regions benefited from the program in first semester of 2007. an additional component, the girl initiative, were introduced in 2005 in pastoral and semi-pastoral areas to encourage girls' participation in education. This initiative provides support to more than 70.000 girls with a take home ration of 2 liters of vegetable oil, subject to 80 percent attendance in school, every month. This program is implemented in 1030 schools in 137 woredas so; it is reaching 80 percent of food vulnerable areas of the country. Out of this the Oromia regional state shares 217 schools (21.06 percent) are served in 29 woredas as indicated (WFP, SSFS, 2008). /Standardized school feeding survey/

Mobile School: tent –schools ,schools –on-wheels and various kinds of collapsible schools have been experimented with over the past 50 years, for example in Mauritania(Oul Mahand ,1996), Algeria(Blanguernon,1954; Gast 1954; Rybinski 1981); Iran(Hendershot 1995; Varlet and Massournian 1975) and Nigeria (Udoh 1982). A recent successful pre-school education project in Mongolia uses **Gers** (the white tent of the nomads) or even cars as mobile training centers during the summer (MOSTE 2000; SCF 2000b). At first the costs of the structure are very low and can be constructed by governments and local communities. Second, the children learn within the environments which they can easily adapt to the school situation. Lastly, the parents will be free from fear of cultural alienation and insecurity since their children remain close to them (UNSECO, 2002:1999).

It is also one of the strategies being used by Sudan to promote the education of nomadic pastoralists in the arid zones of the country (EESa, 1997:187).

The teachers who teach in the mobile schools, in addition to the usual teachers' training, acquire training in areas like first aid, immunization as well as in the most common animal diseases and their cures. Moreover, females' teachers receive basic training as midwives. Such kind of knowledge is usually highly appreciated by nomadic communities (Larsen and Hassen, 2001:10). The teachers of mobile schools in Sudan move with the communities and the classroom is a tent and is equipped with portable furniture's, tables, chairs, blackboards and school stationary. In

addition, the teacher has a tent house of his own with a bed, a solar lamp and other equipment that the teacher may require (Larsen and Hassen, 2001:101).

The mobile school experience showed some positive trends in educational participation of nomadic pastoral children. Some are the following;

- ❖ The positive attitude of nomadic communities towards education is reflected in the increasing demand for the establishment of more mobile schools for the admission of more children to the already established schools.
- ❖ The dropout children returned to school after the reasons responsible for dropping out all ended.
- ❖ Although pastoral nomads prefer males' education to females' in general, lately some families have started to send married females back to school immediately after marriage.
- ❖ Enthusiasm of illiterate females towards education and they regret for being illiterate express their willingness to be educated despite the family commitment which, consume all their time and energy (Eisa, 1997: 189).

Boarding Schools: In some East Africa countries, especial boarding facilities were being made available for students from marginalized and poor groups of the population; and some were specifically targeted at children of nomadic groups (Carr hill, 2002: 29). For instance, boarding schools were established in Kenya to cater for wastage in primary schools due to the migratory life style of the communities as well as prohibitive distances from schools (Akaranga, 1995: 45). They succeed in enrolling a large number of children from nomadic pastoral groups through a combination of local awareness raising effort from local and other NGOs increasing community commitments to support schools and increasing desire to support girl's education (Ibid.).

Compulsory state education for every child aged between 8 and 18 years began in Mongolia in 1940, with the majority of the population being nomadic pastoralists. The system relied on hundreds of schools with dormitory facilities, built in all the settlements including the small rural centers. Education was entirely free, with more than 15 per cent of GDP invested in it. Within the following 20 years,

Mongolia passed from just about 2 per cent to more than 90 per cent basic literacy. By 1990, before liberalization, the country had almost reached 100 per cent of literacy. The system had a standard curriculum, teacher-centered and highly academic. From September to early June, apart from one month of holiday in the winter, school age children from nomad households lived in

the rural centers, either staying with relatives or lodging in the school dormitory. Schools were well staffed with highly motivated and comparatively well paid teachers, most of who came from a nomadic background and had close relatives amongst the nomads. Life in the dormitories is described as happy, despite the homesickness, thanks to the warm and familiar environment created by the staff. Indeed, there seems to have been no antagonism between the school culture and nomadic culture. To the extent to which the formal curriculum reflected an urban, sedentary way of life, the sympathetic human interface neutralized the potentially negative implications (Demberel and Penn 2000). The problems which arise in establishment of boarding schools are first, parents are reluctant to send their children to boarding schools which and to whom they don't know. Moreover, children mightn't like to be separated from their family for a long time. Second, the construction and maintenance of boarding schools is very costly. In addition, it provides foods and lodging on top of instructional costs (UNESCO, 2002: 200).

Community Sensitization: Pastoral communities seem to have little conception of the value of education. As other societies, they strive to meet the other needs of their children but they give little concern to the children's education. In addition to this, there is a given degree of looking at modern education as a factor of alienation and as a threat to the pastoral way of life (UNESCO, 2002:202).

Therefore, improving the utility and types of education to make parents re-evaluate the benefits of education and sensitization programs are popular approaches for sharing information at the community level. For instance, in Kenya, the National council of women has run a project to educate parents in issues like early marriage, pregnancy, and female circumcision. Through seminars, workshops and home visits, forty three district coordinators have informed people regarding girls' education (Namuddu, 1993 as quoted in Odaga and Henveld 1995: 55).

Also In other Africa countries like Burkina Faso, Cameroon, Malawi, Tanzania, Uganda, and Zimbabwe seminars, workshops and village meetings are used to convince parents to reflect up on and understand the impact of certain traditional practices on educational participation of children (Ibid).

School Distance: In Africa, it is obvious that the long distance that children have to travel to get a school is one major factor that hinders school attendance. The problem of distance and isolation is more serious for nomadic children. The distance problem has two aspects. They are the energy required to cover the distance on an empty stomach and the insecurity felt in the long

distance. Thus, from planning perspective, solving the distance problem depends on knowing where a nomadic population is found, so that learning takes place after livestock related duties are completed (Carr- Hill, 2002: 28-38).

2.6. Nomadic Pastoralists in Ethiopia

Pastoralists in Ethiopia like in the other African countries have continuously suffered from a long history of political, economical, and socio-cultural marginalization. The pastoralists' problems have been exacerbated by the recurrent and complex natural calamities such as drought, flood, disease etc. Due to both artificial and natural calamities, the pastoralists have emerged as the poorest of the poor. Today, the Federal Government of Ethiopia gives considerable attention reducing pastoral problems. More than 12-15 million pastoralists who reside in 61% of the nation's landmass.

The pastoral areas are estimated to comprise 42% of the national total livestock population. Moreover, the pastoral areas are rich in biodiversities, mineral and water resources as well as energy resources, and untapped tourist attractions. The major problems in pastoral areas include lack of appropriate livestock marketing, education, public health, veterinary services, and water both for human and for livestock and rural finance are the least developed (MoARD, 2005).

Almost all pastoralists found in the marginal boarder areas and they inhabit the low land peripheral parts of the country. The rangeland (low – laying areas from 126 m to 1500m above sea level) inhabited by pastoralists constitutes about 593,600 km² or 61-65 percent of the nation (MoARD, PADS, Human Resource and Infrastructure, Vol. 4, 2004).

The pastoral communities are believed to own the most significant part of the countries livestock. In Ethiopia, livestock herds and flocks are generally estimated about 77 million. This accounts the largest concentration of domestic herds in Africa of the total it is estimated that the pastoral nomads own 40 percent of the cattle, 75 percent of the goats, 25 percent of the sheep, 20 percent of the equines and 100 of the camel (Arsano, 2002 as quoted in ziyn, 2004).

2.7. An Overview of Pastoralists' Education in Oromia Region

Oromia is one of the nine National Regional States in the Federal Democratic Republic of Ethiopia. Oromiya region borders Afar and Amhara regions in the North, Kenya in the South, Somali region in the East, the Republic of Sudan and Benishangul Gumuz region in the West, the State of Southern Nations, Nationalities and Peoples' and Gambella region in the South. The region is located between 3° to 40°N and 34° 08' to 42° 55' E.

Oromia is a region of great topographic diversity. Its landscape includes high and rugged mountain ranges, undulating plateaus, panoramic gorges and deep incised river valleys, and rolling plains, rising from less than 500 meters above sea level to high ranges that culminate into Mt.Batu (4607 m) - the highest peak of the region. Oromia is also endowed with varied relief features, which in turn accentuate varied and amiable climatic condition and other rich natural resource bases.

Based on the 1994 Population and Housing Census, the estimated area of Oromia region is about 353,690 Km², and accounts for almost 32% of the country's area coverage.

Over 87.7% of the people of Oromia live in the rural areas, and agriculture has remained the source of livelihood for the overwhelming majority of the people. As these agricultural activities are not supported by modern education and technology much of the product is limited to the daily consumption of the people.

Administratively, Oromia is divided into 19 zones (including two special zones), 245 rural Woredas, 20 urban special Woredas, and 6,500 rural and about 375 urban kebeles. Since the year 2002, decentralization system has become operational at all administrative levels (ESDP III,MoE).

Pastoral and agro-pastoral Woredas in Oromia region share common physical environments, ecological characteristics and pastoralist system of production.

Pastoralists are generally situated in the peripheral arid and semi-arid low land areas of the resignation altitude below 1,500m. Above sea level and receive unreliable and in sufficient amount of annual rainfall range between 250 to 700mm, of the regional human population, pastoralists and agro-pastoralists are estimated to be about 12 to 15 percent and comprise approximately about 37 percent of the regional total land coverage (MoARD,PADS,2004).

In the region, there are 33 pure pastoral woredas mainly distributed in six pastoral zones namely, Borana, Bale, Guji , East Hararge, West Hararge, and East Shoa. Out of 33 pastoral woredas in the region, there are 10 (30.30%) pastoral woredas in Borana ,9 in Bale(27.27%),5 in Guji(15.15%),5 in East Hararge (15.15%) 3in West Hararge (9.09%)and 1 in East Shoa (3.03%) which comprises the largest portion of land in the region (OPADC, 2007).

Pastoralists are moving from place to place in search of pasture and water for their live-stock, as result education provision is difficult for them, which poses a serious problem for the region as well as for the country to achieve UPE by 2015.

GER in pastoral areas is 54.4 percent (63.5% male and 44.3% female). Putting by Zones, ranging from the highest to the lowest GER, it is sequentially shown as East Hararge 41.1percent, Bale 46.8 percent, West Hararge 54 percent, Borena 59 percent, Guji 64.1 percent, and East Shoa 70.2 percent. There is also gender disparity which is reported as 44.3 percent participation of females in pastoral areas of education though the enrollment for females at Oromia level is 89.1percent. This might makes it difficult for the region to achieve UPE by 2015.

CHAPTER FOUR

4. PRESENTATION AND INTERPRETATION OF DATA

The chapter deals with presentation and analysis of the data obtained from different instruments such as questionnaires, interviews, focus group discussions and observation. Firstly characteristics and backgrounds of the sample populations involved in the study in terms of sex, age, educational level and years of service as well as students' parent occupation, educational back ground and religion and then analysis and interpretation of the data obtained from respondents on challenges and practices of basic education in selected pastoral areas of Oromia have been presented.

4.1. BACKGROUND CHARACTERISTICS OF THE RESPONDENTS.

As indicated in table 4.1.1. Regarding sex, large portion of students 156(72.2%) were males while the remaining 60(27.7%) were females. Consistence to this the Oromia education Bureau statistics of 2007/08 showed that the GER of female students in schools of six sample Woredas of East and West Hararge zones were only 36% compared to the remaining 31 Woredas of the two Zones. This shows that there is gender imbalance in the number of students. On the other hand, in the case of sample teachers there were 102 (70.8%) of males and 42(29.2%) of females since female participation rate in pastoralist education has been low, and their employment rate to the teaching profession has also been low. "The State of The World's Children" document also revealed that more immediately than the 2015 date, the millennium development goal of gender parity in primary education is set to be achieved by 2005 a full ten years before others, not only an end itself but also part of the boarder of goal of education for all, the 2005 goal is the first test of the world's commitment to break poverty's stranglehold. Without the foundation of gender in education as the necessary step towards the equality of women, any achievements towards the latter goal will not be sustainable. Thus, the 2005 goal of eliminating gender disparity in primary education becomes the first step towards meeting the 2015 goals and the most urgent one of all. Gender equality in education and women's empowerment are critical to achieving universal primary education when schools doors swing open for girls, both boys and girls walk through (UNICEF, 2004).

Table: 4.1.1. Sexes and Age Distribution of Respondents

Resp.*	Sex	Total		Age in years								Total
		N	%	Below 8		8-10		11-14		Above 15		%
Sts.	Male	156	72.3	3	1.9%	21	13.5%	33	21.2%	99	63.5%	3
	Female	60	27.7	2	3.3%	18	30%	17	28.3%	23	38.3%	27.7
	Total	216	100	5	2.3%	39	18.1%	50	23.1%	122	56.5%	100
Trs.				20-25		26-30		31-40		Above 40		%
	Male	102	70.8	26	25.5%	68	66.7%	5	4.9%	3	2.9%	70.8
	Female	42	29.2	24	57.14%	18	42.9%	-	-	-	-	29.2
	Total	144	100	50	34.7%	86	59.7%	5	4.9%	3	2.9%	100
EO.	Male	21	60	3	14.3%	16	54.5%	1	4.76%	1	4.76%	60
	Female	14	40	3	21.4%	11	78.6%	-	-	-	-	40
	Total	35	100	6	17.14%	27	77.14%	1	4.76%	1	4.76%	100
El.,Par. and PTAs	Male	35	83.3	-	-	-	-	3	7.14	32	76.2	83.7
	Female	7	16.7	-	-	-	-	7	16.7	-	-	16.7
	Total	42	100	-	-	-	-	10	23.8	32	76.2	100

Resp.* = Respondents, Sts= Students, Trs= Teachers, EO= Educational Officials and El.,Par. PTAs= elders, parents, and PTAs

As shown on the table, (56.5%) of the students' age lies above 15 years, the remaining about 41.2%% lies between 7 and 14 and 2.3% lied below 8 years, respectively. This shows that the large proportion (56.5%) of students could have completed primary education, if they were entered grade one at the official entry age (which is seven). With regard to the age item two of the same table depicts that, all of the educational officials and higher percentage of teachers (73.3%) were above the age of 25 years. From this it is safe to conclude that this age maturity may enable them to carry out responsibility and effectively perform their respective positions.

As indicated in the same table, 53(70.7%) of the teachers were male and Female representation in this study was only 22(29.3%) Since female participation rate in pastoral education has been low, and their employment rate to the teaching profession has also been low.

In this study 42 influential elders, parents and PTA members were took part through interview and focus group discussion and most 33(78.6%) were pastoralists and the remaining 9 (21.4%) were agro-pastoralists respectively.

In general, the sample population of the study comprised various groups that include students, teachers, educational officials, influential elders, PTA members and parents. This diverse nature of the respondents may contribute for the study in two aspects, on the one hand, it helped to collect more relevant data from respondents that have different backgrounds and on the other hand, it helped to countercheck the data gathered.

4.1.2. EDUCATIONAL LEVEL AND WORK EXPERIENCE OF RESPONDENTS

Effective teaching learning system has to consider the work experience and educational level of key stakeholders-teachers, students and educational officials at different levels. This is because amongst the factors that describe the effectiveness of education program is the availability of experienced and qualified teaching force and educational officials. Accordingly, respondents were asked to indicate their experience and educational level. Below presents the summary of responses as reported by sample respondents.

Table 4.1.2. Percentages of Educational Level and Service Year of Respondents.

Resp.*	Educational Level	Total		Service in years		
		N	%	Service	N	%
Trs.	Grade 10/12	8	5.6%	1-5 years	91	63.2%
	Certificate	136	94.4%	6-10 years	53	36.8%
	Total	144	100	Total	144	100%
EO.	Certificate	7	20%	1- 5years	16	45.7%
	Diploma	17	48.6%	6-10 years	11	31.4%
	Degree	11	31.4%	Above 11years	8	22.9%
	Total	35	100	Total	35	100%

Resp.* = Respondents, Sts= Students, Trs= Teachers, and EO= Educational Officials

Also with regard to the level of educational qualification as shown in item one, 67(89.3%) teachers had 12+T.T.I. This may indicate that at lower primary education, the level of qualification is good enough to carry out their professional tasks. And this figure shows consistency with the Oromia Education Bureau 1998 E.C. selection criteria, which requires teachers with TTI certificates to be a teacher in elementary schools. In addition it reveals that there were under qualified teachers 8 (10.7%) out of 75 who have not completed teachers

training program where there are no persons with nomadic background from that particular locality. According to the analysis of document from sample Woreda education offices and information obtained through interview and observation of documents. According to this information, the major factors for low service years in schools were reported to be low remuneration and pastoral areas hardship.

Concerning the years of service in the profession, 19(25.3%) of teachers served about more than five years and above. And 19(54.3%) of educational officials served more than five years and above as indicated in the same table of item two. In this case it is possible to conclude that both the teachers and the educational officials have long years of experience in teaching.

Table : 4.1.3. Percentages of Religion and Marital Status of Respondents.

Resp.*	Religion			Marital status		
		N	%		N	%
Trs.	Wakefeta	2	1.4%	Married	92	63.9%
	Muslim	126	87.5%	Unmarried	44	30.6%
	Christian	16	11.1%	Other	8	5.5%
	Total	144	100	Total	144	100%
EO.	Wakefeta	-	-	Married	19	54.3%
	Muslim	21	60%	Unmarried	14	40%
	Christian	14	40%	Other	2	5.7%
	Total	35	100	Total	35	100%

Resp.* = Respondents, Sts= Students, Trs= Teachers, and EO= Educational Officials

Regarding respondents' marital status out of 75 teachers 44 (58.7%) were unmarried, while 28(27%) were married and 3 (4 %) were divorced or widowed. The majority (89.3%) of teachers followed Muslim religion and the remaining (2.7%) and (8%) followed traditional religion and Christian respectively. As to the religion of educational officials, 21(60%) of them were Muslim 14(40%) Christian. And their marital status also indicated as 19 (54.3%) were married, 14(40%) un married, the remaining 2(5.7%) divorce or widowed.

Table: 4.1. 4. Students' and parents' Education Level and Parents' Religion.

Education Level of Students			Parents' religion			Fathers' Educ. Level			Mothers' Educ. Level		
	N	%		N	%		N	%		N	%
Grade /1-4/	21	9.7	Muslim	182	84.3	Illiterate	180	83.3	Illiterate	212	98.1
Grade /5-6/	35	16.2	Christian	34	15.7	Religious education	29	13.4	Literate	4	1.9
Grade /7-8/	160	74.1	-	-	-	Educated (modern)	7	3.3	-	-	-
Total	216	100	Total	216	100	Total	216	100	Total	216	100

As shown in the table 4.1. 4. The high percentage 160 (74.1%) of the students who took part in the study were from grade /7-8/. The rest were from grade /5-6/, 35 (16.2 %) and grade /1-4/, 21 (9.7%) respectively. This is because of three reasons: children at this stage and grade level assumed to be passed through different challenges; they are well matured to express the past and the current situations, and able to read and fill the questionnaires properly. Therefore, most (90.3%) of the students who took part in the study were more familiar with the school environment and expected to give better information for the study. And also the CRC assisted them closely whenever confusion happened during filling the questionnaires.

Students who responded to the question indicating their parents' religion, 84.3% indicated as Muslim, while 15.7% indicated that their parents' religion was Christian respectively. This shows that most 182 (84.3%) out of 216 respondents students come from Muslim background.

They also indicated the level of education of their parents. As regards to their parents level of education, 180 (83.3%) out of 216 fathers were illiterate, while 29 (13.4%) had religious education (basic skills of reading, writing and computing) and the remaining 7 (3.3%) were educated (had modern education). And 212 (98.1%) out of 216 mothers were illiterate, while 4 (1.9%) had religious education (basic reading, writing and computing skills). This shows that women are more illiterate and house wives in pastoral and agro-pastoral families in the sample Woredas of the study. This might be due to the inequality of opportunities between the two sexes and comparatively low provisions of educational services to pastoral areas of the region in the

sample Woredas. It might have an effect on the educational participation of girls in basic education program in sample pastoral Woredas and Zones as indicated in table below.

Table 4.1.5. Family Size, Family's Lively Hood, Number of Children Who Got Chance to learn and School Distance.

Family Size In number			Family's Lively Hood			Number of children got Chance to learn			School distance In hours		
Size	N	%	Job	N	%	Chance	N	%	Hours	N	%
1-3	42	19.4	Pastoral	171	79.2	Only me	105	48.6	Quarter	21	9.7
4-6	72	33.3	Agro- pastoral	45	20.8	2 Children	96	44.4	Half	143	66.2
Above 7	102	47.2	Other	-	-	3 Children	15	7	An hour	52	24.1
Total	216	100	Total	216	100	Total	216	100	Total	216	100

As shown on the table 4.1.5. School distance was also checked whether it hinders students' enrolment, question which says "How long it takes you to reach school from your home for a single trip?" 21(9.7%) quarter an hour, 143(66.2%) half an hour and 52 (24.1%) answered an hour." This shows due to the scattered settlement and geographical condition most children obliged to go at least an hour daily in such hot environment. Family's livelihood depend on out of 216 students 171(79.2%) said pastoral and 45(20.8%) agro-pastoralist. Thus, this showed that most of the students were from pastoralist families. Regarding family size 42(19.4%) indicated their family size is /1to 3/ children, 72(33.3%) indicated /4 to 6/ children, and most 102(47.2%) students responded above seven children. Moreover, according to the respondents among these children who got a chance to learn were who indicated only me 105/48.6%/, two children 96/44.4%/, and three children 15 /6.9%/ in this case the data revealed that in sample Woredas there is a large family size and have no awareness about family planning and most of school age population children were out of schools.

4.2. Current Practices of Schools in Pastoralist Areas of Oromia Region.

4.2.1. Delivery of Basic Education

Since 1995, our country started to practice the New Education Training Policy, which is designed by supporting the concepts and base principles of curriculum integration and concept of self-contained classroom instruction. According to (TGE, 1994), the general and specific objectives of the education policy, such as, developing the physical and mental potential and the problem solving capacity of individuals by expanding education in particular providing basic education for all, bringing up citizens who differentiate harmful practices from useful ones and who show positive attitude towards the development and dissemination of science and technology in the society.

The education and Training Policy (ETP) considers curriculum integration at basic education level and gives more attention to the provision of integrated curriculum. Then the concepts and basic principles of curriculum integration and concept of self-contained classroom instructions were designed for lower primary School (1-4) grades.

As the program is designed by the OEB to be accomplished in four years the curriculum for the basic education children includes: Afan Oromo, English, Mathematics, Environmental science, and Aesthetics.

UNESCO (Cited by ICDR, 1999:276), Suggests that, the introduction of integrated disciplines in the first cycle of primary education is a universally accepted direction and research findings show its suitability to provide conceptual and practical knowledge in lower primary school children. Besides the provision of the integrated curriculum, the concepts of integration, the principles should be introduced to school teachers. It also underlined that, curriculum integration and self-contained classroom are inseparably interrelated concepts. The former focuses on organizational process of subjects or disciplines while the latter on instructional strategies.

Starting from 2004/05 the OEB has improved the subject in concept of integration is applied and the syllabuses, texts have already revised to meet the demands of basic education and the objective of the first cycle of primary education in general and for pastoralist areas in particular. However, still there are limitations in the application and principles of integrated curriculum with self-contained classroom teacher especially in these nomadic pastoralist areas (See appendix-H-). At lower primary level it should be provided with adequate physical facilities, proper conditions with appropriate class size in order to create conducive to the teacher to follow students' activity.

But in these sample pastoralist Woredas the weather condition and the class room facilities made the delivery difficult (See appendix -H-). Moreover, the school calendar is the same to that of high land/not flexible/, there is no mobile and boarding schools in these sample zones.

The Preparation and distribution of instructional materials relevant to the curriculum should be available to students and this would help the teaching-learning process besides the contribution of the teacher. But almost in all sample schools there is no pedagogical center and even no other supportive teaching aids to make the learning process concrete.

Teachers are the key personnel in the teaching learning process. So they must be trained in instruction under self-contained classroom teaching as facilitators. With regard to this, to create and develop awareness about self-contained teaching, teachers should get adequate training in related curriculum and its method of teaching through continuous upgrading, retraining and refreshment programs at large. In addition, it is advisable that, selection and assignment of teachers of self-contained classroom should be better based on teachers' interest and choice.

Self-contained classroom teaching has no problem regarding its principles although the program encounters some operational problems such as scarcity of resources and trained manpower. Teachers assigned in self-contained classrooms have the opportunity to understand the needs of students. Teacher with the same children for all subjects of every school day, he can get to know their problems, needs, interest and individual characteristics more intimately than under other plans, and thus it better enables to develop a learning program suited to individual differences of children.

As an instructor, coordinator of the group training must be planned to increase a teacher's awareness and help to perform the task better. The relationship between what we expect children to learn in schools and how we expect teachers to help them learn is inseparable in relation to the students' intellectual and emotional development.

In order to accomplish this, the teacher should have time to advance, to visit local resources for the improvement of his/her presentations. As well as she/he may have from time to time to introduce change where it is most needed in the curriculum. Besides this, Franklin suggests, expecting all teachers to like to teach all subjects they claim, is unrealistic – it ignores the factors of aptitude and interest and scientific fact that people do better work when doing what they like and enjoy (Franklin, 1967:205).

Therefore, a good teacher is one who has a good understanding of what her/his pupils need to learn and also on their capabilities for learning. He/she is able to judge just how much he needs to intervene in each pupil learning and knows the most effective way of providing this assistance. Thus the skill of teaching lies in knowing who, what and how to teach and also being able to judge when (Farrant, 1980:169).

4.2.2. Evaluation

Any relevant education, training and preparation must focus on the type of roles and responsibilities who are supposed to accomplish and success of designed program. In a self contained classroom, one or two teachers are in charge of making connections for learners. Thus, teachers should train in this line so that they could implement and evaluate the integrated curriculum designed. Self-contained classroom teaching help to the teacher for continuous assessment. Continuous assessment is a classroom strategy implemented by teachers to ascertain the knowledge, understanding, and skills attained by pupils. Teachers administer assessments in a variety of ways over time to allow them to observe multiple tasks and to collect information about what pupils know, understand, and can do. These assessments are curriculum-based tasks previously taught in class. Continuous assessment occurs frequently during the school year and is part of regular teacher-pupil interactions. Pupils receive feedback from teachers based on their performance that allows them to focus on topics they have not yet mastered. Teachers learn which students need review and remediation and which pupils are ready to move on to more complex work. Thus, the results of the assessments help to ensure that all pupils make learning progress throughout the school cycle thereby increasing their academic achievement.

Based on the policy and strategy the Oromia education bureau have been implemented continuous assessment and automatic promotion in all Zones and Woredas since 1995. However, the actual implementation in most pastoralist areas lacks quality even some teachers in sample woredas did not identify what continuous assessment and automatic promotion mean (See also appendix -H-).

The teacher who has the whole day with a group of children is in a better position to plan the use of time for different activities, but, a teacher who stays with a group of children for a limited period of minutes a day cannot plan and evaluate his students in short period of time.

The proponents of automatic promotion reject the pedagogical assumptions on which repetition policy is based. Firstly, they cite studies, which conclude that schooling has little independent

impact on achievement. Hence, they claim that out of school variables such as family background and personal characteristics are equally or possibly more, important in determining pupils' progress at school (Connell and Pieron, 1992). According to these writers, providing a slow learner with another year of the same program is not necessarily the best way of improving this pupil's achievement. Rather, grade repetition is said to be harmful to the pupil's adjustment-academically, socially, and emotionally that influences their academic performance in the school. Secondly, they contest the validity of the teacher-made tests used to assess pupil's progress (Madaus and others, 1979 in UNESCO,1980:104). Studies have shown that teacher made test is extremely inconsistent, and teachers do not correlate with each other in grade assigned to the same students (Haddad, 1979:17).

Thirdly, it is argued that making students to repeat a grade, without considering the other determinants, means penalizing a pupil for a low achievement which fails to improve the condition for success (Haddad, 1979:16). Yet, the future of pupil continues to decide by means of these dubious methods.

Therefore, to encourage the child in education and reduce grade repetition basically in early schooling by applying continuous assessment should be a high priority for teachers and policy makers particularly in poor countries because of the substantial wastage of scarce resources involved.

4.2.3. Management

One of the objectives of the ongoing policy reforms, which were undertaken in educational administration under decentralization of education management, was ensuring community ownership in all educational activities. Expansion of access to education, improving quality, efficiency and equity by various means in which the community actively involved was among the manifestations of this ownership.

The Education and Training Board has been formed at Wereda and Kebele level and Parent-Teacher Association in every school of all levels. However, in pastoralist areas except the PTAs there is low coordination and leading role of the board at all level.

The decentralization of education and training management enable the sector to make continuous effort to generate additional finance at school level. In addition to the effort made to generate additional finance, low cost construction design was introduced to effectively and efficiently use the available finance at all levels of schools construction, which was aimed at speeding up the

expansion of school infrastructure development. As a result, the number of primary schools showed fast growth during the last five years. The amount of education and training finance, which was allocated by the regional government and that, was obtained from different sources reached more than one million birr in the last five years, which was about 41% of the total regional budget. Certainly, this is a promising and shows that the regional government has committed itself to continuously give priority to finance education and training under the implementation of Poverty Reduction Strategy and to ensure sustainable development in the pastoralist areas of the region. Moreover, the amount of finance allocated for textbook provision was increased during the last five years which was not more than 21.5 million birr reached about 63.1 million birr at a regional level. This showed that the allocation of budget for textbook provision increase three folds during the last five years. Access to primary education was substantially expanded during the last three years, as a result of which grades 1-8 enrollment rate has shown a significant growth. However, the total achievement of GER is 54%, in Oromia pastoralist areas. To overcome this problem the regional government in collaboration with the communities and NGOs has been built new schools in rural kebeles where there were no or few primary schools. The regional government has given attention to the expansion of educational opportunities in un served areas. Among the favorable conditions that have contributed to the substantial growth of primary school enrollment were: construction of new schools closer to children's villages, registration of children before the opening of schools, measures taken to raise parents' awareness to send their children to schools, community participation in school affairs and the gradual fulfillment of the necessary facilities for the teaching-learning process can be taken as the major ones. When compared to the increase of primary level enrollment the teacher supply rate was observed to be low. The average growth rate of the number of primary school teachers was 9%, while the number of students and schools grew annually at an average of 15.3% and 12.1% respectively the last three years at regional level.

Shortage of qualified teachers against the policy standard is a critical problem that hindered the region's effort to improve quality of education in the region in general and pastoralist areas in particular. The Regional Government has given the top priority to increase the supply of qualified teachers to the education system especially in these deprived areas. To this effect, teacher training colleges and institutes have their intake capacity increased during last three

years. And it was for first time Teachers' Training Colleges opened in pastoral area at Bule Hora Woreda (Borena Zone) by boarding delivery mode.

From the year 2004/05 the OEB has improved textbook provision for school by giving top priority regarding quality improvement. As a result, the regional average pupil textbook ratio which was 3:1 for grades 1-4 and 5-8 in the last five year became 1:1 for grades 1-4 and 2:1 for grades 5-8 at the end of 2009/10.

Ensuring gender equity is one of the objectives of the Education and Training Policy as well as the Millennium Development Goals number 3 (MDG, 3). The OEB Plan gave much attention to realize this policy objective. As a result of the introduction of different strategies to narrow the gender gap, a moderate change has been observed, i.e. the share of girl students has increased from 36 % to 42% in the primary schools in the past five years at regional level but in pastoralist areas still need high effort. There is wider gender gap in enrolment at primary education contrary to the goal achieving gender equity by 2005. The problem is very serious particularly in pastoralist areas, since the gap is getting wider and wider. Disparities among Weredas are still wide. Pastoral areas were not given a high consideration to narrow down the inequity gap observed. Even though community participation has increased in school construction; lack of management capacity to properly organize and technical guide this participation in order to constructs schools with available design. There is inequitable distribution of teachers among Weredas, urban and rural schools both in quantity and quality. Despite the affirmative action strategy there is a shortage of female teachers particularly in pastoralist areas. The number of female teachers assuming leadership position is very low.

Most of schools are dilapidated due to lack of maintenance for long time. School facilities are out of date because of long service they gave. In addition, many schools do not have well-organized and equipped library, laboratory, pedagogical centers and warehouses. Textbooks are not provided and distributed in a systematized way and do not reach students and schools on time. The absence of transparency in managing human resource i.e. promotion, transfer, placement, performance appraisal and the carrier structure of teachers are not implemented as per the policy and the guidelines and consequently are negatively affecting the quality of teaching. Even though the internal efficiency of the school system has moderately improved during the past few years there is still high dropout at the primary education, particularly in grade one. The repetition rate in primary education is relatively high in grades 5 and 7. At all administrative

levels of the education sector, there is a high shortage of human power in both quantity and quality. And also high turnover of Directors and Educational Officials. While the Community awareness on the importance of education has grown rapidly; the capacity to respond to this growing demand seems to be low in the pastoralist areas of Oromia region.

4.3. Five Years Data of the Sample Zones

Table: 4.3 Number of Students, Teachers and Schools in the two Sample Zones.

Zone	Number of woredas	years	Students			Teachers			Schools
			M	F	T	M	F	T	
East Hararge	21	2005/06	265,075	148,224	413,299	3,831	1,702	5,533	677
		2006/07	272,729	161,001	433,730	3,942	1,826	5,768	730
		2007/08	289,587	183,682	473,269	4,756	2,022	6,778	804
		2008/09	280,321	187,864	468,167	4,811	2,451	7,262	913
		2009/10	306,684	214,921	521,605	5,727	2,178	7,905	935
West Hararge	16	2005/06	187,546	108,204	295,750	2,625	1,265	3,890	405
		2006/07	195,216	118,221	313,437	2,886	1,481	4,367	441
		2007/08	195,439	127,614	323,053	2,864	1,565	4,429	508
		2008/09	184,537	123,158	307,695	2,913	1,671	4,584	615
		2009/10	193,478	133,615	327,093	3,464	1,789	5,253	618

Source: OEB (2007/08) abstract

On Table 4.3 it shows that the number of students in both Zones is increasing for the 1st three years, but failed in the year 2008/09; while the number of teachers showed somewhat little progress in this trend, which might indicate that the teachers do not want to employ in such remote areas.

4.4. Success of Basic Education Program in Oromia Region

Access to primary education was substantially expanded during ESDP I and II, as a result of which grades 1-8 enrollment rate has shown a significant growth. During ESDP I the target was to reach primary gross enrollment rate of 50%. However, the achievement was 62%, which shows an average growth rate of 12% in the gross enrollment rate. This trend has also continued in ESDP II with the annual average growth rate of 7.8%. Accordingly, the primary gross enrollment rate in 2004/05 has reached 85.4%. Similarly, the number of primary schools, which

was 3927 in 1996/97, has reached 6,466 in 2004/05, which showed an annual average growth of 7.38%.

During ESDP II plan implementation, in expanding access to primary education in the region, great emphasis was given to develop and introduce alternative design for school construction that fits into the local context in terms of cost and management of its process.

As result, a number of schools have been constructed using standard and alternative design, which has contributed a lot to rapidly increase in the number of schools. New schools have been built in rural kebeles where there were no or few primary schools. The regional government, the communities and the NGOs have given due attention to the expansion of educational opportunities in un served areas. As a result, the number of primary schools that was 4,592 in 2001/02 has increased to 6,466 in 2004/05 which showed 12.1% annual growth rate on average under ESDP-II. Besides, the enrollment of primary grades (1-8), which was 2.94 million in 2001/02, has increased to 4.52 million in 2004/05. This shows that during ESDP-II alone the primary enrolment grew annually at 15.4%.

Primary GER: This was 62% in the year 2001/02, and reached 85.4% in 2004/05. Out of this, the GER for boys increased from 77% to 98% while that of girls increased from 46% to 73%. Generally, there is an average growth of 11.3% in GER out of which 16.6% accounts for girls and 8.4% for boys.

Among the favorable conditions that have contributed to the substantial growth of primary school enrollment were: construction of new schools closer to children's villages, registration of children before the opening of schools, measures taken to raise parents' awareness to send their children to schools, community participation in school affairs and the gradual fulfillment of the necessary facilities for the teaching-learning process can be taken as the major ones.

Net intake to Grade One: The increase in number of children's who enrolled at the age of 7 (which is an official entry age) has a great contribution for the attainment of UPE goal. The net intake rate to grade one, which was 25% in 2001/02, has increased to 49.95% in the 2004/05. During these years the net intake rate of girls has increased from 23% to 47.7% and that of boys from 26% to 51.9%. Increasing the net intake rate to grade one also significantly contribute to narrow down the gender gap which by itself can play a positive role for UPE goal attainment, ESDP-III (MoE, 2005).

4.5. Challenges that Influences the Enrolment of children in Basic Education program in Selected Pastoral Areas of Oromia Region.

The data obtained from such different instruments questionnaires; interview, focus group discussion, and observation will be presented and interpreted in sections to follow. The analysis focuses on: socio-cultural, socio-economic; school related; curriculum and teachers' related; Community, and Administration related factors influencing the enrollment of school children in basic education program in selected pastoral areas of Oromia region.

4.5.1. Socio-Cultural Factors

Societies have their own customs, values, norms, and traditions. Some of these practices have their own effect on education. First, parents actually have the culture that their children take part in different activities of economic values (Aggarwal, 1982:56).

Secondly, the rural societies have not yet developed the culture that education has significant role in the field of production, particularly in agriculture. According to Tekeste (1996:66) the goal of sending their children to school is not for acquiring skill for production but for the sake of wage job.

Educational literature revealed that socio-cultural factors like early marriage, pastoral parents attitude, gender role socialization are among the factors affecting the enrollment of children from disadvantaged groups like nomadic pastoralists and this is more worse on girls since the cultural expectations of girls and the priority given to the future role as wives and mother have a strong negative effect on their education (Odaga and Heneveld, 1995:22).

To this effect, this section is intended to investigate whether or not the socio-cultural factors affect the enrollment of pastoral children in basic education program in selected pastoral woredas of Oromia. Accordingly, table 3.6 presents the influence of socio-cultural factors like early marriage, circumcision and its rituals, parents fear that their children leave pastoral way of life, gender role socialization, mobility due to the influence of culture, e.t.c.

Table 4.5.1. Influence of Socio-Cultural Factors

No	Socio-cultural factors	Resp.*	NO. of Resp.	Mean	SD	Total Mean	Total SD	F
1	Early marriage.	Sts.	216	3.09	0.321	3.08	0.530	0.844
		Trs.	144	3.06	0.777			
		EO.	35	3.06	0.236			
2	Circumcision and its rituals.	Sts.	216	1.44	0.584	1.43	0.594	0.933
		Trs.	144	1.43	0.633			
		EO.	35	1.40	0.497			
3	Parents' Religious attitudes towards modern education.	Sts.	216	2.67	0.689	2.68	0.684	0.957
		Trs.	144	2.69	0.714			
		EO.	35	2.69	0.530			
4	Parents' fear that their children leave pastoral way of life.	Sts.	216	3.01	0.510	3.02	0.750	0.949
		Trs.	144	3.03	1.074			
		EO.	35	3.03	0.169			
5	Lack of educational role model.	Sts.	216	3.06	0.428	3.02	0.508	.0672
		Trs.	144	3.01	0.653			
		EO.	35	3.03	0.169			
6	Gender role socialization.	Sts.	216	3.53	0.536	3.54	0.570	0.908
		Trs.	144	3.54	0.553			
		EO.	35	3.57	0.815			
7	Giving low value for girls' education.	Sts.	216	3.29	0.456	3.31	0.478	0.793
		Trs.	144	3.33	0.513			
		EO.	35	3.31	0.471			
8	Parents negative attitude towards education.	Sts.	216	2.33	0.472	2.33	0.481	0.973
		Trs.	144	2.33	0.499			
		EO.	35	2.31	0.471			
9	Mobility due to influence of culture.	Sts.	216	2.56	0.550	2.56	0.635	0.997
		Trs.	144	2.56	0.745			
		EO.	35	2.57	0.655			

Resp.* = Respondents, Sts= Students, Trs= Teachers, and EO= Educational Officials

N= 395 significant at alpha level 0.05 and df between 2 and 392 for Students, Teachers and Educational Officials. Mean < 2.22 = very low, 2.22 – 2.95 = low, 2.95-3.36 = moderate and > 3.36 high.

The above table reveals summary of responses as they perceive the level of influence of possible socio-cultural factors. For each factor, the total mean value was computed. Accordingly, the degree of influence of Early Marriage on enrolment of students in Basic Education program for sample pastoral Woredas under the study was rated moderate (total mean = 3.08) by all respondents. The computed one-way ANOVA value (0.844) at 0.05 p value did not show statistically significant difference in their perception among the respondent groups. With regard to circumcision and its rituals the respondents rated its influence to be very low (total mean = 1.43). and the comparison of mean result of one-way ANOVA value (0.933) at 0.05 P value showed that there was no statistically significant difference in perception on the influence of circumcision and its rituals on enrollment of learners in Basic Education program among the respondent groups. According to the local community language "kittaanaa" or Circumcision which is a harmful practice forbidden by common agreement of the society and the government. Pertaining to parents' religious attitude towards modern education the entire respondent group rated low (total mean = 2.68). This result showed that the degree of hindering influence of parents religious attitude towards modern education on enrolment at schools was low i.e., it not that much affects the enrolment of students at Basic Education program. With respect to parents' fear that their children leave pastoral way of life, all the respondent groups were rated moderate (total mean = 3.02). According to the result of the data obtained, there was no statistically significant difference among the perception of the respondent groups, i.e., the value of one-way ANOVA was (0.949) at 0.05p value. This showed that it was not influences greatly the enrolment of students in schools.

At the same time lack of educational role model was low (total mean = 3.04) by all respondent groups. The computed one-way ANOVA value (0.672) at 0.05p value did not show statistically significant difference among the respondent group. This showed that lack of educational role model not that much affects the enrolment of students in Basic Education program in selected pastoral Woredas of the region. On the other hand gender role socialization as one possible socio- cultural hindering factor was rated high (total mean = 3.54) by all respondent group. The computed one-way ANOVA value (0.908) at 0.05p value did not show statistically significant

difference among the respondent group. This showed that gender role socialization highly affects the enrolment of students in the sample Woredas. In addition, Giving low value for girls' education which was considered as one possible socio-cultural hindering factor for the enrolment of students, especially girls, was rated moderate (total mean = 3.31) by all respondent groups. The computed one-way ANOVA value (0.478) at 0.05p value did not show statistically significant difference among the respondent groups. Consistent to that of the questionnaire, the results of interview disclosed that giving low value for girls' education by pastoral parents in selected Woredas of Oromia under study was proved to be one of the socio-cultural hindering factors for the enrolment of girls in Basic Education program.

Parents negative attitude towards education was rated low (total mean = 2.33) by the respondents. The computed ANOVA value (0.793) at 0.05p value did not show statistically significant difference in perception among the respondent groups. In this case it did not a hindering factor that affects the enrollment of students in the sample Woredas under study.

Mobility due to influence of culture which is part and parcel of pastoral life. In this case it was rated as low (total mean = 2.56) by all respondent group. The computed one-way ANOVA value (0.997) at 0.05p value showed that there was no statistically significant difference in perception among the respondent groups. This means that all the respondent groups have no significant difference in perception on the influence of mobility due to culture that much affects the enrolment of pastoral children in East and West Hararge as that of Borena, Guji and Bale Zones. In general, as indicated in table 3.6. Out of 9 Socio- cultural factors assumed to hinder enrollment of nomadic pastoral children in pastoral Woredas under the study in Basic Education program, 1 was rated high, 4 as moderate, 3 were low and the remaining 1 was very low. Therefore, it is possible to conclude that among socio-cultural factors mentioned above gender role socialization hinder significantly the enrolment of nomadic pastoral children in pastoral Woredas of Oromia under the study.

4.5.2. Socio-Economic Factors

Families with low income status could not provide their children with the necessary requirements for schooling. Direct costs such as fees for registration, book rent, clothing, exercise books and pens are high and, therefore, contribute to low enrollment. According to Tekeste (1996:65) direct costs take up 5 to 13 percent of the annual family cash income. Besides, Mulugeta (1998:87)

discloses the impact of direct cost on enrollment saying “cost of schooling exerts significant negative effect on the actual number of eligible children that households enroll”.

Moreover, in rural areas most children work in their families farms without payment and contribute considerably to the families’ agriculture and livestock production. That is why child labor is used as a means of strengthening the income of a given household (Steven, 1993: 397). Socio-economic factors such as, mobility as pastoral way of life, high demand for child labor, shortage of food, health problems, e.t.c .were presented in table 3.2 below.

Table: 4.5.2(a) Influence of Socio-economic Factors

No	Socio-economic factors	Resp.*	N0.of Resp.	Mean	SD	Total Mean	Total SD	F
1	Mobility as pastoral way of life	Sts.	216	2.99	0.598	2.92	0.589	0.786
		Trs.	144	2.94	0.634			
		EO.	35	2.94	0.236			
2	High demand of child labor	Sts.	216	3.54	0.660	3.56	0.616	0.815
		Trs.	144	3.58	0.573			
		EO.	35	3.57	0.502			
3	Shortage of food	Sts.	216	2.85	0.452	2.86	0.678	0.893
		Trs.	144	2.88	0.849			
		EO.	35	2.86	1.004			
4	Lack of school materials and clothing	Sts.	216	2.82.	0.417	2.84	0.669	0.915
		Trs.	144	2.85	0.893			
		EO.	35	2.83	0.857			
5	Tribal conflict	Sts.	216	2.46	0.616	2.47	0.566	0.927
		Trs.	144	2.48	0.501			
		EO.	35	2.49	0.507			
6	Health problem	Sts.	216	3.06	0.841	3.06	0.684	0.999
		Trs.	144	3.06	0.461			
		EO.	35	3.06	0.236			
7	Parent’ illiteracy	Sts.	216	3.07	0.414	3.07	0.649	0.977
		Trs.	144	3.06	0.933			
		EO.	35	3.09	0.373			

Resp.* = Respondents, Sts= Students, Trs= Teachers, and EO= Educational Officials

N= 395 significant at alpha level 0.05 and df between 2 and 392 for Students, Teachers and Educational Officials. Mean < 2.22 = very low, 2.22 – 2.95 = low, 2.95-3.36 = moderate and > 3.36 high.

As indicated on table 3.7. Item 1 mobility as pastoral way of life was rated low (total mean = 2.92) by all respondent groups. The comparison of mean result of ANOVA value (0.786) at 0.05p value did not show statistically significant difference among the perception of the respondent groups.

The interviewees on their part also revealed that mobility as pastoral way of Life did not that much hinders the enrollment of nomadic pastoral children in Education program that is why in both Hararge it was known that when drought and cattle disease occurred there is specific and limited areas where they were settle for their proper life management. Thus the above result revealed that mobility as pastoral way of life could be manageable in pastoral Woredas under the study.

On the same table it revealed that high demand for child labor was considered as one possible socio-economic hindering factor for the enrolment of students, and it was rated to be high (total mean = 3.56) by all respondent groups. The comparison of mean result of one-way ANOVA value (0.815) at 0.05p value showed there was no statistically significant difference in perception among the respondent groups with regard to high demand for child labor in nomadic pastoral Woredas included in the study. On the other hand, The shortage of food which is mainly caused by the consecutive droughts, dependency of nomadic pastoralists' way of life on livestock rearing and the arid low land areas which are occupied by them are not suitable climatically and ecologically for agricultural activities. However all group respondents rated its influence to be low (total mean = 2.86). The comparison of mean result of one-way ANOVA value (0.893) at 0.05p value showed that there is no statically significant difference in perception among the respondent groups. Therefore, shortage of food is not such hindering socio-economic factors to the enrolment of nomadic pastoral children in basic education program under the study.

The fourth factor which is lack of school materials (like exercise books, pens, pencils, school bags, etc.) and clothing was rated to be low again (total mean = 2.84) by all the respondent groups. The comparison of means result of one-way ANOVA value (0.915) at 0.05p value showed there was no statistically significant difference in perception on the influence of lack of school

materials and clothing. This result revealed that lack of school materials and clothing did not as such hindrance factors to the enrolment of nomadic pastoral children in pastoral Woredas under the study.

The tribal conflict which was caused by clashes within or out of the clans mostly on pasture land and water for their cattle forces them to cross their territory. However, this factor was rated low (total mean 2.47) by all the respondent groups. The comparison of means result of one-way ANOVA value (0.927) at 0.05p value showed there was no statistically significant difference in perception on the influence tribal conflict. As the information from interviews and focus group discussion with elders and parents revealed that the Federal and the regional government started establishing common dialogue and agreements between the Somali and Oromo people by providing some social services in common around the border areas.

The sixth items under the socio-economic factor health problem were rated moderate (total mean = 3.06) by all respondent groups. The result of comparison of means of one-way ANOVA value at 0.05p value was (0.999) which showed there was no statistically significant difference in perception among the groups. That is why there were two health extension workers at a kebele level to aware the society according to the information given by respondents. Thus it is not one hindering factors to the nomadic children of the pastoral Woredas under the study.

At the same time the respondents were asked the influence of parents' illiteracy on enrolment of nomadic pastoral children in Education program in pastoral Woredas under the study. But for this socio-economic factor all the respondents rated its influence as moderate (total mean= 3.07). The comparison of means result of one-way ANVOA value (0.977) at 0.05p value showed that there was no statistically significant difference in perception among the respondent groups. This result showed that parents' illiteracy is somehow a hindering factor for nomadic pastoral children not to enroll in basic education in pastoral Woredas under the study.

Generally, as indicated on the same table, out of Seven Socio-economic factors that ought to hinder enrollment of nomadic pastoral children in Basic education program, 1 rated high, 2 were rated moderate, and 4 rated low. Hence, among all Socio- economic factors mentioned above high demand for child labor hinders very significantly the enrolment of nomadic pastoral children in pastoral Woredas of Oromia under the study.

Table 4.5.2.(b) Regarding Child Labor and Gender Role Socialization

Age	Sex	Major activities /job descriptions accepted by the societies
4	Both sex	Spends most of time with mothers, learn the rudiments of social relationships, begin to learn poems, proverbs, and includes words which prepare the child for learning about their lineage: ancestors, clan tree and their place on it and work alongside their parents and follow instructions.
6	Girls	Begin to learn practical work. Girls begin to learn all of things they need to do in and around the house (milking the cows, collecting water and gathering fire wood etc.) the mothers also teach their daughters the behavior expected of girls and young women.
8	Boys	Learn to herd animals with the guidance of their parents and their peers .They will start with smaller, less valuable sheep and goats, and move on to the large, More valuable animals that must stay out longer to eat their fill.
12	Boys	At this time he is old enough to herd cattle and has sole responsibility for keeping them safe and ensuring they find good pasture. He also expected to know about wet and dry seasons grazing patterns, how to protect the cattle from wild animals and how to run away , how to recognize and where to find nutritious pasture, when and where to satisfy the animals mineral needs, and the differences between a healthy and sick animals. This time they are responsible for safeguard a large part of the family's assets on their own.
12	Girls	Girls also obliged to look after the animals and learn all the skills the boys learn. In addition to herding, while with the satellite herd, they draw on training they have had in households' management: they are responsible for constructing shelters and keeping them clean, collecting fire wood, smoking the wooden milk containers, churning butter, and cooking if the animals do not supply sufficient milk.

As described in the above table to be a child in a pastoral context is also considered, from a town's perspective, quite a bad luck. Children from their early childhood period, especially girls expected to behave as young woman and need to do in and around the house (milking the cows, collecting water and gathering fire wood etc.). They get the worst deal because all the work load in and outside obliged them to spent their life without getting green path throughout their life. On the other hand boys are expected to have a sole responsibility for keeping cattle safe and ensuring in the finding of water and pasture form the very beginning. Therefore, it is possible to

conclude child labor and gender role are high hindering factors in nomadic pastoralists' areas of Oromia region under the study.

4.5.3. School and Curriculum Related Factors.

The learning situation or the teaching environment is the set of resources available for implementing the teaching/learning process. These include human resources (lecturers, learners, administrators and support personnel); physical resources (e.g. classrooms, library, laboratory, and workshops); material resources (teaching material, audiovisual materials and others) financial materials (operational allowances, scholarships, training grants and others); and the political and social context (democracy versus dictatorship, peace versus war)(UNESCO,2007).

Lack of suitable school buildings, equipment, and in campus and classroom facilities result in a poor learning environment. As far as buildings are concerned, 50 to 60 percent of primary schools of developing countries are without proper school buildings (Aggarwal, 1982:58,83).

On the other hand, studies revealed that huge amount of the education budget of developing countries go to recurrent expenditure. For instance, in 1986, the capital investment was 9.3 percent in Africa, 7.5 percent in Latin America and 15.7 percent in Asia. Consequently, there were not enough space and one child of two went to school (Hallak, 19990:204).

A 1985 study of class room conditions in 12 African states showed that furniture is either nonexistent or in poor condition, and often two students share each desk (Hallak, 1990:34). For example, among Ethiopian schools only 44.2 percent are reported to have water and 22.3 percent are reported to have latrine (MoE, 1999:11). Moreover, the nature of curriculum determines the school enrollment. According to Aggarwal(1982:51) a defective curriculum is one of the problems of universalization of education.

School related factors such as, curriculum relevance, fear of sexual harassment, lack of school facilities like (seats, absence of water, latrine, etc.), problems of quality of teachers which might be mainly caused by lack of proper academics preparation and absence of training to teach nomadic pastoral children; inflexible school calendar; students home to school distance were assumed to be impediments to the enrolment of nomadic pastoral children in schools. The result obtained from the question presented in the questionnaire for teachers and educational officials, stating that 'currently, when did school open and close?' The majority (89.9%) responded that schools are opened in September and closed in June like that of high land schools. This ascertains that schools in pastoralist areas and that of high land have the same school calendar,

confirming that school calendar for pastoralist areas is inflexible. And also they were asked the appropriate time for break or vacation majority of the respondents that is out of 179 educational officials 128(71.5%) indicated during the dry seasons, 21(11.7%) during movement for searching water and grass for their cattle and 30(16.8%) during the tribal conflict. On the other hand they were asked the enrollment, teacher/ students' ratio and teacher/ class room ratio. Out of 179 respondents 117 (65.4%) responded very low and 118(65.9%) teachers/students' ratio and teacher/class room ratio was below 40.

Other related factors were also provided for students in the questionnaires which say "Where did you get writing materials?" and all (100%) students respond they got from their family. "Is the class schedule is suitable for you?" 184(85.2%) answered for no, and 32(14.8%) answered for yes. This showed the school calendar is not suitable to the local condition. "Are there enough teachers in your schools?" 164(75.9%) answered for no and the remaining 52(24.1%) answered for yes. This also showed there is still shortage of different subject teachers in the sample Woredas. So as to cross check the responses from educational officials they provided the question "How many students are learning in your class?" 13 students (6%) answered 60, 44(20.4%) answered 40, 66(30.6%) answered 50 and the remaining 93(43.1%) indicated below 40. On the other hand they were asked "Do you think that your learning is useful for your further career?" The majority of students 171 (79.2%) have bright future hope and the other 45(20.8%) have no understanding about the special benefits of education. And also for the question "Is your school child friendly?" all students answered it is not comfortable for us. Therefore, in order to improve school conditions and assure the education packages it could be a huge assignment to the WEO and the OEB as all.

As to sexual harassment, abduction and rape, the result of the interview made with elders in both Hararge, indicted such practice is known as "Butii" meaning, customary practice forbidden before marriage. According to the result of the interview this factor has no hindering effect on enrollment of children in schools in pastoral areas under the study.

The influence of school related factors like, inadequate school facilities, inflexible school calendar, irrelevance of curriculum, etc. are presented in table 3.8 below, and to see whether or not there were differences in perception among respondents about school related factors hindering nomadic pastoral children enrollment and participation, one-way ANOVA was employed.

Table 4.5.3 Influence of School and Curriculum Related Factors.

No	Socio-cultural factors	Resp.*	NO.of Resp.	Mean	SD	Total Mean	Total SD	F
1	Inadequate school facilities	Sts.	216	3.30	0.460	3.30	0.639	0.992
		Trs.	144	3.30	0.862			
		EO.	35	3.29	0.519			
2	Shortage of students text books	Sts.	216	2.79	0.648	2.79	0.623	0.982
		Trs.	144	2.80	0.632			
		EO.	35	2.80	0.406			
3	Fear of sexual harassment	Sts.	216	3.13	0.331	3.13	0.581	0.969
		Trs.	144	3.14	0.735			
		EO.	35	3.14	0.974			
4	Inflexible school calendar	Sts.	216	2.92	0.688	2.93	0.718	0.983
		Trs.	144	2.93	0.763			
		EO.	35	2.94	0.725			
5	Students' home to school distance	Sts.	216	3.01	0.487	3.02	0.893	0.992
		Trs.	144	3.02	1.351			
		EO.	35	3.00	0.243			
6	Lack of teachers' shelter.	Sts.	216	3.03	0.737	3.03	0.724	0.970
		Trs.	144	3.03	0.793			
		EO.	35	3.00	0.000			
7	Lack of supervision	Sts.	216	3.02	0.477	3.03	0.724	0.989
		Trs.	144	3.03	1.041			
		EO.	35	3.03	0.296			
8	High drop out of students	Sts.	216	3.15	0.726	3.15	0.862	0.989
		Trs.	144	3.15	1.040			
		EO.	35	3.17	0.857			
9	Irrelevance of curriculum	Sts.	216	2.45	0.600	2.45	0.780	0.996
		Trs.	144	2.44	1.009			
		EO.	35	2.46	0.701			

Resp.* = Respondents, Sts= Students, Trs= Teachers, and EO= Educational Officials

N= 395 significant at alpha level 0.05 and df between 2 and 392 for Students, Teachers and Educational Officials. Mean < 2.22 = very low, 2.22 – 2.95 = low, 2.95-3.36 = moderate and > 3.36 high.

As indicated on the Table 3.8, the statements: “Inadequate school facilities”, “Fear of sexual harassment, abduction and rape”, “Students’ home to school distance”, “Lack of teachers’ shelter”, “Lack of supervision;” and “High dropout of students” that with total mean values (3.33, 3.13, 3.02, 3.03, 3.03, 3.15 respectively) by indicating their influence to hinder enrollment of nomadic pastoral children were moderate. On the other hand, the factors like, “shortage of students’ text books”, “Inflexible school calendar” and “Irrelevance of the curriculum” with the total mean values (2.79, 2.93, and 2.45) indicating their influence to enrollment of nomadic pastoral children were low. Moreover, the above six factors which were rated moderate by all respondent groups, with the total mean value = between (2.95-3.36) were having One-way ANOVA test used to analyze the results as to whether there was a statistically significant differences in perception of school related hindering factors among the respondent groups and the associated p-values for factors other all showed that there is no statistically significant differences among the respondent groups with df = (2,394) at 0.05 level of significance.

Responses for the remaining three factors revealed that those factors low hindering factor for enrollment of nomadic pastoral children in basic education programs under the study. The relevance of the curriculum means responding to the needs, aspirations, and be able to provide the necessary life and survival skills for the nomadic pastoral children within their immediate environment, besides reading, writing and basic computing skills. Accordingly, the result of the respondents showed that they might not perceive the concept clearly because they rated it as low (mean value = 2.45).

In general, as indicated above, out of nine factors hindering enrollment of nomadic pastoral children at basic education program, 6 were rated moderate, 3 was rated low. From this result it is possible to infer that curriculum and school related factors were hindering directly the enrollment of nomadic pastoral children. This result is also consistent with the result of interview obtained from influential elders, PTA members and parents, emphasizing on absence of water among inadequate school facilities and inflexible school calendar, i.e., schools in pastoralist areas are opened in September and closed for summer vacation in June as a high land schools in the region were contributed for low performance of enrollment.

4.5.4. Influence of Teachers' Related Factors.

One reason for low quality of teachers is the absence of or rarely receiving specific training for teaching children from nomadic pastoral groups; and sometimes they are not enthusiastic about teaching nomadic pastoralist children (Carr-Hill, 2000: VI). Problems of quality of teachers which might be mainly caused by lack of proper academic preparation and absence of training to teach nomadic pastoral children; absence or low teachers' remuneration were assumed to be impediments to the enrollment and participation of nomadic pastoral children in basic education program.

Shortages of teachers are more common in remote rural areas and economic incentives are among the causes for not to work in rural areas. These have a significant impact on students' learning and continue in education (Lock heed and Verspoor, 1991). The influence of teachers' related factors such as , absence or low teachers remuneration , lack of Specific training for teachers, absence of teachers training strategy(pastoral oriented), lack of teachers shelter, e.t.c. are presented in table 3.9 below.

Table: 4.5.4. Influence of Teachers' Related Factors.

No	Teachers' related factors	Resp.*	NO.of Resp.	Mean	SD	Total Mean	Total SD	F
1	Absence of low teachers' remuneration.	Trs.	144	2.23	1.043	2.22	1.031	0.881
		EO.	35	2.20	0.994			
2	Teachers' strangeness to community's culture	Trs.	144	1.94	1.056	1.94	1.021	0.993
		EO.	35	1.94	0.873			
3	Lack of specific training for teachers	Trs.	144	2.22	0.957	2.22	0.951	0.972
		EO.	35	2.23	0.942			
4	Absence of training for trainers of teachers	Trs.	144	2.33	1.051	2.34	1.087	0.853
		EO.	35	2.37	1.239			
5	Absence of teachers training strategy/pastoral oriented/	Trs.	144	2.15	0.992	2.16	0.988	0.921
		EO.	35	2.17	0.985			
6	Lack of teachers' shelter	Trs.	144	3.03	0.793	3.03	0.724	0.970
		EO.	35	3.00	0.000			

Resp.* = Respondents, Trs= Teachers, and EO= Educational Officials

N= 179 significant at alpha level 0.05 and df between 1 and 177 for Teachers and Educational Officials. Mean<2.22= very low, 2.22 – 2.95= low, 2.95-3.36= moderate and >3.36 high.

As depicted in Table 3.9. Above, factors 1, 3, and 4 were at the total mean values (2.22, 2.22, and 2.34 respectively) and were rated to be low. On the other hand, factors like “teachers strangeness to community’s culture” and “absence of teachers training strategy” with the total mean value below (2.22) that is very low. Thus, it is possible to conclude that the teachers’ related factors not that much hindering factors to the enrollment of nomadic pastoral children in education program under the study.

4.5.5. Community, Administration/Institution related Factors.

Community involvement through their community organizations to contribute labor and other resources which help to construct schools, and parental participation in schools management and supervision contribute to better internal efficiency, parental commitment is precious but often untapped resource (MoE, 2000: 51). Students low participation, high dropout rates and under education is due to inadequate resources, low political commitments and inefficiency in administrative capacities and absence of appropriate policies (Taylor and Mulhall, 1997:1). Regarding community participation and success from basic education also provided for the educational officials by the question “How is the community participation in school activities?”, “What kind of participation/ contribution they provided?” and “Are there successes achieved from basic education?” Out of 179 educational officials the majority 104(58%) responded moderate and 75(41.9%) responded high. In addition their kind of contribution 116(64.8%) indicated the society contributed labor, and 63(35.2%) indicated provided local materials for the schools. Moreover majority of the respondents revealed that there were successes by giving responses for yes and only 22 respondents answered for no successes.

Table: 4.5.5 Influence of Community, Administration/Institution Related Factors.

No	Community, administration/institution related factors	Resp.*	NO.of Resp.	Mean	SD	Total Mean	Total SD	F
1	Contribution of labor to construct school.	Trs.	144	2.33	0.775	2.33	0.755	0.894
		EO.	35	2.31	0.676			
2	Offer land for the establishment of school.	Trs.	144	2.23	0.773	2.22	0.746	0.836
		EO.	35	2.20	0.632			
3	Grant money for schools.	Trs.	144	2.31	0.751	2.30	0.741	0.887
		EO.	35	2.29	0.710			
4	Provide local construction materials to schools.	Trs.	144	2.31	0.806	2.31	0.751	0.990
		EO.	35	2.31	0.471			
5	Participate in school management.	Trs.	144	3.13	0.625	3.12	0.700	0.936
		EO.	35	3.11	0.507			
6	Low coordination and leading role of local government.	Trs.	144	3.52	0.614	3.52	0.603	0.954
		EO.	35	3.51	0.507			
7	Low sensitization of community about education.	Trs.	144	3.53	0.749	3.53	0.593	0.904
		EO.	35	3.51	0.676			
8	Low financial support from stake holders.	Trs.	144	2.30	0.733	2.30	0.733	0.910
		EO.	35	2.31	0.443			
9	Lack of coordination among NGOs working on basic education program.	Trs.	144	2.28	0.678	2.27	0.685	0.874
		EO.	35	2.26	0.796			

Resp.* = Respondents, Trs= Teachers, and EO= Educational Officials

N= 179 significant at alpha level 0.05 and df between 1 and 177 for Teachers and Educational Officials. Mean<2.22= very low, 2.22 – 2.95= low, 2.95-3.36= moderate and >3.36 high.

Community and administration/ institution related factors like low community sensitization and participation in schools management, and low administrative capacities of local government for basic education program were expected to be hindering factors for enrolment of nomadic pastoralist children in schools. To determine the degree of influence of community, administrative/ institution related hindering factors, including those mentioned above were rated by the respondent groups.

Hence, as indicated in table 3.10 above, factor 6 and 7 are Low coordination and leading role of local government and low community sensitization about education were rated high with the total mean values (3.52 and 3.53) by teachers and educational officials. The comparison of means result of one-way ANOVA value 0.954, and 0.904 at 0.05p value showed that there was no statistically significant difference in perception among the respondent groups. Thus this result revealed that the degree of influence to hinder enrolment of pastoral children was high in pastoral Woredas under the study. And community's Participate in school management was rated moderate (total mean value 3.12). The comparison of mean result of one-way ANOVA value = 0.936 respectively at 0.05p value showed that there was no statistically significant difference in perception among the respondent groups.

On the other hand, Factors like Community's Contribution of labor to construct school, Offer land for the establishment of school, Grant money for schools, provide local construction materials to schools, Low financial support from stake holders and Lack of coordination among NGOs working on basic education program were rated low (total mean ranging from 2.22 – 2.33) by all respondent groups. Therefore, it revealed that these were not significantly hindering factors under the study. The comparison of means result of one-way ANOVA value 0.894, 0.836, 0.887, 0.990, 0.910 and 0.874 respectively at 0.05p value showed that there was no statistically significant difference in perception for the above factors. This may be attributed because teachers and some educational experts may not know the financial support made by stake holders (GOs, NGOs, and the community) at schools and Woreda level. But mostly financial support by NGO, GOs are made at regional or Zonal level. Thus teachers and experts are not in a position to get reliable information about it.

In general, table 3.10, revealed that out of 9 community, administrative / institutional related factors ought to hinder for enrollment of children at schools in pastoral Woredas 2 was rated high, 1 was rated moderate and 6 was rated low. Therefore, community, administrative/institutional factors hinder significantly the enrolment of nomadic pastoral children in pastoral Woredas included in the study depending on the types of influencing factors.

Short Summary of Interviewees' Words with the Original Local Language

“Hawaasni keenya sirnoottan darban keessatti hawaasa horsiisee bula odoo hin tahiin ‘Zallan’ /Jecha Afaan Amaaraati/ ajedhame maqaa fokkisaatiin waamamaa waan tureef carra barnootaas ta’e dhimmoolee hawasummaa kaneen birro irraa bu’aa ykn faayidaa tokkoollee argachuu hin dandeenye. Kanaafuu, hawaasa dhibbaa yookiin hacuccaa akkasii jala ture kana faayidaalee barnootaa nibeeka jechuun baayee nama rakkisa. Garuu yeroo ammaa qaamoolee mootummaa garagaraa irraa hubannoon gama kanaan kennamaa waan jiruuf hamma ta’ee tokko fooyya’aa dhufeera.

Gama birootiin nuti akka horsiisee bulaatti ijoollee dubaraa alatti ergani israafuu mannaa ijoolluma dhiiraa qabnu sana erguun filatamaa dha. Rakkoon inni biroo ammoo rakkoo bishaanitti, darbe darbees ammoo sababa hongeetiin (caamsaatiin) bishaanii fi kaloo barbaachaaf iddoo tokkoorraa gara iddoo biraatti ni godaana kuniis daai’ mman keenyarratti dhiibbaa guda qabaata.

Gamoojii kana keessatti buufataaleen barnootaa nuti ijaaru hundu sababa riirmaatiin waggaa lama caalaa hin tajaajilan. Dabalataaniis barnoonni naannoo keenyatti kan kennamu qabu ji’ootan haalli qillensaa fooyyee tahe (jia adooleessaa hanga bitooteessatti) osoo ta’e gaariidha. Dhumarratiis kitaabni nuuf qophaa’uu qabu waa’ee horsiisa beeladaa, fayyaa beeladaa, oomishaa, isooma bishaanii fi kaloo/marga, albudaalee naannoo, oomisha haphee fi libaanataa fi kkf. (kallattiidhaan kan jiruu keenyaan walqabatu ta’uu qaba).

Akka waligalaatti Mootummaaniis manneenn barnootaa rirmaaf hinsaaxilamnee fi bishaan dhiheenyaatti qaban nuf ijaaruu qaba.”

Translation of the interviewees' words

“In the previous regime our society specially the pastoralist given the name “Zellan”/Amharic word/ it was an arrogant word that undermine the societies respect. Due to such wrong attitude our society didn’t get a chance of education even other social services. So, no one can expect the society who were oppressed and lived in such worst condition able to know the benefit of education. But now a day due to the awareness of different government bodies the benefit of education is a little bit improved.

On the other hand we pastoralist prefer or give priority to the boys rather than girls because it is better for us to send boys than exposing our daughters outside unnecessarily. Another problem of pastoralist is shortage of water. When drought occurred we were obliged to search water and

grass for our cattle. Thus our movement also had a negative impact to our children. It is known that in these desert areas the centers we built by locally available materials were easily destroyed by termite and no longer services (i.e. not more than two years).

The school calendar should also be improved according to our local condition/From July to March/that be why during these months the climate and the weather condition will be good for us. Regarding the curriculum it should be shaped in our local context, i.e. the contents should involve animal husbandry, animals' health, water development and animals food production, mining of local minerals, tree and tree products and the like./directly connected to our real life/. Generally, our government should construct schools that won't be exposed to the termite nearby at least to the water point for our children. “

4.6. Implication of Basic Education Practices to the Attainment of MDGs.

Education for all (EFA) is a commitment made by some 150 countries and their external partners in Jomtien, Thailand in 1990 and reaffirmed at the World Education Forum in Dakar, Senegal in 2000. The EFA commitment broadly is to extend the benefits of education to every citizen of every society throughout the developing world, and specifically to: ensure universal education for all children by 2015, eliminate gender disparities in primary and secondary education, improve childhood care and education, ensure equitable access to “life skill” programs, achieve a 50% increase in adult literacy by 2015, and improve all aspect of quality of education.

As the document from the OEB disclosed that in the year 2009/10 the GER of primary schools/1-8/ was 89.2% and the NER was 78.8% at a regional level. However, the GER for the pastoralist Woredas remained 54%. According the above countries agreement the gender disparity should be eliminated by the year 2005, but the gender disparity is 10% at regional level.

Education plays significant role in achieving the MDGs successfully. Therefore, the Government and the OEB should strive to eliminate the gaps especially in these pastoralist areas.

CHAPTER FIVE

5. FINDINGS AND IMPLICATIONS

This research was undertaken to investigate the challenges and practices of basic education program in two selected zones (East and West Hararge), six Woredas and 72 schools in pastoral areas of Oromia region. Accordingly, descriptive survey method was employed so as to get a large variety of relevant data. Data were collected using the questionnaire from 216 students, 144 teachers and 35 educational officials, interviews and focus group discussion conducted with 42 parents, PTAs members and influential elders seven from each Woreda. And also related literature were reviewed. Finally, the collected data from various sources by means of questionnaires, interviews, focus group discussion, and document analysis were critically analyzed and interpreted using appropriate statistical tools (percentage, mean, weighted mean, standard deviation and one-way ANOVA) under each title related to basic questions. Thus, the chapter presents the summary of the findings of the study and then forwarded its implications.

5.1. Findings

From the overall analysis of the data obtained from different sources and the discussions made so far, the following major findings have been obtained.

The study disclosed that the current basic education practices need some improvements. In such hot climate areas, most of schools did not well-organized, dilapidated due to lack of maintenance for long time, inadequate class room facilities, and inflexible school calendar made the delivery of basic education very difficult in these sample Woredas. On the other hand, there is no mobile and boarding schools in the two sample Zones. Self-contained and automatic promotion implementation is also another issue to be improved in these remote pastoralist areas.

To encourage students and to make learning concrete, there is no pedagogical center and even no other relevant supportive teaching aids to be utilized. The Oromia education bureau have been implemented continuous assessment and automatic promotion in all Zones and Woredas since 1995. However, the actual implementation lacks quality and there is a skill gap in contextualizing. So, shortage of qualified teachers against the policy standard is a critical problem that hindered the region's effort to improve quality of education in the region in general and pastoralist areas in particular.

Even though, well organized system at a regional level, textbooks are not provided and distributed in a systematized way at Zone and Woreda level and do not reach students and

schools on time. The absence of transparency in managing human resource i.e. promotion, transfer, placement, performance appraisal and the career structure of teachers

Another issue the sector faced was high turnover of Directors and Educational Officials.

This study also revealed some major challenges to the enrolment of school children in these pastoral Woredas. The influence of gender role socialization high in these pastoralist Woredas mostly this was reflected by perpetuating the dominant role of males and imparting the inferior nature of females in different activities. All the in and outside activities left for girls from their early age. Girls are expected not to attend the school but to be good household manager. So, the society gave low value for girls education.

The tradition of marrying daughters at an early stage is common among these pastoralists Woredas. Childhood marriage is regularly made through agreement by the parents like "Cabsa" in local language and "Jala deemii" with the agreement of the girls themselves. Moreover, due to lack of awareness and educational role model in their surroundings parents fear that their children may leave their indigenous culture and pastoral way of life if they send to schools.

Child labor is vital issue in these areas, the children were obliged to support the livelihood of the household in and outside. Parent illiteracy also aggravated the health problems very high. Thus, Poor hygiene, malnutrition and malaria is common in these areas.

As far as school related factors are concerned, there were inadequate school facilities like water, seats, latrine, etc. Pastoralist children living in dispersed mobile groups may have many kilometers to walk each day to and from school. This raises safety issues for girls en route, and also in school, where they may be far from their family and therefore more vulnerable to abuse. In addition, most of the sample schools were not gender sensitive, health, safe and protective environment so parents did not obey to send their daughters due to fear of sexual harassment, abduction and rape.

Teachers are key component in the learning teaching processes. To make the learning effective teachers shelters were highly significant in these areas. However, in these pastoralist Woredas there were inadequate teachers shelters the available were also not properly constructed and one hut served more than two teachers.

Educational supervision is a service provided to teachers for improving instruction with the student as the ultimate beneficiary. Thus, modern supervisors need to take much attention on

the whole teaching-learning situation and they must work cooperatively with teachers, students, administrators and the community who has an interest in improving instruction. But, in this areas there were lack of continuous supervision and high dropout of students. Quality and relevant curriculum ensures quality and relevant education, which is the base for development of a country. From this view point, the curriculum needs some revision especially to address the pastoralist areas of the region effectively. It known that education sectors needs a collaborative efforts from all angles for it success. Among these efforts commitments and leading role of local government and community participation highly significant. However, as a research disclosed there were low coordination and leading role at Woreda and Kebele level and low community sensitization of about education. Thus this brought to low participation in school management.

5.2. Implications

Based on the findings presumed from the study the following implications are forwarded with the hope that it would be used by OEB, Zone and Woreda education offices and other relevant stakeholders as well as researchers.

The main development objective of the Ethiopian Government is poverty eradication. Hence, the country's development policies and strategies are geared towards this end. Regarding the education sector as a means of implementing its policy the government of Ethiopia launched a series of Education sector Development programs (ESDP). The first ESDPI lasted from 1997-2001, while the second (ESDP-II) continued from 2002/03-2004/2005. And the third had been accomplished from 2005/06-2009/10. The current (ESDP-IV) starting its operation from this year on wards. Through its Education Sector Development Programs, the country takes a sector wide and integrated approach to the development of education rather than compartmentalizing its goals, strategies and plans for different sub-sectors of education (MOE, 2002:6).

The main trust of ESDP is to improve quality, relevance, and equity and expand access with special emphasis on primary education in rural and underserved areas, as well as the promotion of education for girls. To this end the country is committed to realize universal primary education by 2015.

More immediately than the 2015 date, the MDG of gender disparity in primary and secondary education is set to be achieved by 2005 a full years before others. Not only an end in itself but also part of broader goal of education for all, the 2005 goal is the first test of the world's commitment to break poverty's stranglehold. In Oromia the gender disparity is 10% at a

regional level but a very big gap in pastoralist areas. In addition, at the end of 2009/10 academic year the GER of /1-8/ was 89.2% , the NER was 78.8% at a regional level while those of the pastoralist Woredas of the region was only 54%. Therefore, to mitigate the life of the society through education:

- ❖ Education is bedrock for the development. Moreover, Almost all the government policies and strategies implemented at a grass root level and the political power is also decentralized at the Woreda level. However, still there is a big gap of coordination and commitment in the education sector at a Kebele and Woreda level. Therefore, the Regional and Zonal administration body should support closely these pastoral Woredas in conceptualizing and performing the sectors' activities properly and effectively by providing the short and long term training so as to build their capacity.
- ❖ Focusing attention on the value of education while ignoring the value of pastoralism, works against pastoralist: teachers, who are often not from pastoralist back ground, and curriculum that is not pastoral oriented and skill based in nature has an impact on pastoralist families. Thus, the teachers training system and the curriculum preparation should be arranged and shaped in such a way so as to address the pastoralist and make a sense to the local situations. Because most of the time pastoralist believe that education undermines their children's sense of identity and belongingness to their own ethnic group, their understanding of the pastoral way of life as a life of dignity. Hence, to alleviate this cultural barrier, pastoral way of life would be understood thoroughly and recognized as an important way of life. In order to solve such kind of opinion scaling up the best practices from Fentale , Tibila /Oromia/ integrated development program which benefited the pastoralist.
- ❖ It is known that in nomadic pastoral areas, because of labor intensive nature of the rearing and herding of cattle, pastoralist children are significant contributors to the household income through their labor. So programs that aim to provide an option for children from pastoral households who are excluded by the unresponsive school system, and for whom formal schools are not a viable option. They aim to be non- formal, flexible in their time table, participatory and situation based. Without the constrain of a formal national curriculum, they have the potential to offer real innovation in terms of learning methods and curriculum.

- ❖ Mobility as pastoral way of life for their economic activity in which livestock is the center of concern for nomadic pastoralists was found to be an impediment for enrollment of pastoral children in education program in pastoral areas of the region. Mobility is not optimistic, but it is a strategy by which the pastoralists mitigate the adverse effect of climate, pasture and water shortage and cattle diseases prevalence. Now a day the government started to address those issues in Fentale and Tibila by constructing a huge irrigation project. Therefore, it is possible to recommend to establish such project within minimal cost and traditional way. Usually known in the locality “ Jallisi Aadaa” and “ Haroo Cimmisuu” /traditional irrigation and pond developments/ this may reduce the high demand of child labor and gender role socialization beside the multi sided effect of the development.
- ❖ The study also revealed that schools open in September and close in June working for 10 months, which is similar to the high land zones of the region. This situation indicated that the school calendar is inflexible and it is consistent with the result obtained from students, teachers and educational officials response that inflexible school calendar hindering the enrollment of pastoral children in education program. The respondents suggested to overcome this problem the school calendar should improve as that of Afar and Somali region because around the border all have shared not only their cultural values but also the climate itself. Therefore, it is better to adjust from the month July to April because the two months(May and June) are very hot months when compared to the others.
- ❖ Planning alone is useless unless it is supported by proper monitoring and Supervision programs. Pastoral areas needs to have special attention in every aspect of the development programs. Pastoral areas could get relevant professional support not only at the Woreda level but also at CRC and school level. The study indicated due to lack of proper supervision most CPD and SIP programs were not properly organized and implemented. This study also indicated absence of supervision is one of the factors hindering enrollment of pastoral children in pastoral areas of the region. Because Supervision is believed to improve quality of education through provision of professional support, evaluation and giving feedback. Therefore, the OEB and ZEO should organize the CRC according to the local condition and assigned trained supervisors(at least from 3 to 5 schools one supervisor).

❖ Generally, it is impossible to assure UPE by the year 2015 by government effort alone. The local administration/ government bodies should aware and mobilize the society to bring community participation and owner ship of the schools. Therefore, Oromia national regional state and OEB have to motivate the local administration to show political commitment in this regard and build their capacities to mobilizes local resources to alleviant the challenges and improve the quality and enrolment of children in basic education. Of course this is possible:

- The kebele cabinet should get basic training about the benefit of education because, the kebele cabinet is chairman of the education board according to the MoE blue print.
- High responsibility is given for PTAs but most of the perform their activity through their natural ground, So, the woreda education should train PTA members how to plan, organize, implement, monitor and evaluate in collaboration with the society and school community.
- Being education decentralization was made years ago the woreda education office should work with the stakeholders and partners because education requires a huge and collaborative effort from every development angle.

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APPENDIX – A₁-

Yunivarsitii Finfinneetti

Kollejjii Barnootaa Digrii Lammaffaa

Muummee Sirna Barootaa fi Dagaagina Ogummaa Barsiisotaa

Gaafannoo barattota sadarkaa 1^{ffaa} tiin guutamu

Kaayyoon qorannoo kanaa naannoo Oromiyaatti Aanaalee horsiisee bulaa filataman keessatti muuxannoowwan jiranii fi rakkoolee ijoo barnoota bu'uuraa mudachaa turaniif ragaalee qabatamaa ta'an fuunaanuudha.

Bu'aan qorannichaas rakkolee ijoo barnoota bu'uuraa mudachaa turaniif fala ykn furmaata barbaachisaa ta'an laachuuf kan nama dandesiisuudha.

Kanaafuu, Atiis gaafannoo kana qixa sirrii ta'een akka nuf guutu kabajaa guddaadhaan gaafan. Hirmaannaan keetii fi ragaaleen qabatamaa ati nuuf laatu baay'ee barbaachiisaadha. Dhumarrattis iccitiinis ta'e mirgi kee eeggamaa ta'uu isaa ni ibsina.

Qajeelfama waligalaa:

1. Maqaa kee barreessuun hin barbaachiisu
2. Iddoo yaadata fudhatamaadha jette amantu biratti deebii kee mallattoo "✓" agarsiisi.
3. Gaaffiilee filannoowwan qabaniif deebii kee itti maruudhaan agarsiisi.
4. Iddoo deebii gabaabaa sigaafatuu ammoo yaada kee gabaabsi ibsi.

Gaafannoo kana yeroon waan nuf guuteef galatoomi!

kutaa 1^{ffaa}. Odeefannoowwan Dubdubee

1. Godina _____, Aanaa _____ Maqaa mana barnootaa _____
2. Saala: a) Dhiira b) Durba
3. Umrii a) Wagaa 8 gadi b) waggaa 8-10 c) waggaa 11-14 d) waggaa 15ol
4. Sadarkaa Barnootaa: a) kutaa(1- 4) b) kutaa (5- 6) c) kutaa(7- 8)
5. Amantii maatiin kee hordofan: a) Waaqefataa b) Muslima
c) kirsitaana (protestantii/ ortodoksii) d) kan biroo
6. Sadarkaa barnootaa abbaa keetii: a) kan hin barane b) Barnoota amantaatiin barreessuu fi dubbisuu kan danda'u C) Barnoota ammayyaa kan barate
7. Sadarkaa barnootaa harmee keetii: a) Kan hin barane B) Barnoota amantaatiin barreessuu fi dubbisuu kan dandessu C) Barnoota ammayyaa kan baratte
8. Jireeynii maatii keetii maal irratti hundaa'e: a) horsiise bulaa b) qonnaa fi horsiisa loonii C) kan biroo
9. Baayina ijoollee maatii keessani
a) Ijoollee 1-3 b) Ijoollee 4 - 6 c) Ijoollee 7 ol
10. Isaan keessaa meeqaatu carraa barnootaa argate?
Dhiira _____ Durba _____ Ida'ama _____

Kutaa 2^{ffaa}: Deebii Sirrii ta'a filachuun itti maruudhaan agarsiisi .

1. Meeshaalee barreessaa eessaa argata (dabtara, qalama, qubeessaa)?
a) Maatii koo irraa b) Qaamoolee miti-mootummaa irraa
c) Mootummaa irra d) Kan biroo
2. Manni barnootaa kee hangam sirraa fagaata? (imala tokkoof)
a) Sa'aatii ruubuu ykn isaa gadi b) Sa'atii walakaa
c) Sa'aa tokko d) Sa'aa tokkoo fi isaa ol

3. Sagantaan barnootichaa sif mijataa dhaa?

a) Eeyyeen b) Lakki

4. Barnoonni ati barachaa jirtu kuni jireenya egaree keetiif bu'aa ni qaba jette ni amantaa?

a) Eeyyeen b) Lakki

5. Halli kenninsa barnoota bu'uuraa mana barnoota keeti akkami?

a) Barnoota daree dhunfaa b) Gosa barnoota hundaaf barsiisaa tokko tokkon kennu

6. Haalli madaalli barnoota bu'uuraa mana barnootaa keeti maal fakkatta?

a) madaalli waltti fufaa fi darbinsa walgalaa b) Battallee tasaa fi idilee dhuma ji'aa

c) Qorumsa walakeessaa fi semisteeraa

6. Baay'inni barattota kutaa keeti meeqa?

a) 60 b) 40 c) 90 d) 50 e) 40 gadi

7. Manni barnootaa yeroon kitaaba isiini dhiyeessaa? Yoo dhugaa jette haalli raabsaa isaa maal fakkaata?

a) 1:5 b) 1:4 c) 1:3 d) 1:1 e) 1: nama shani ol

8. Manni barnootaa kee daa'imman ni hawwataa? (deebii tokko ol kennuun ni

danda'ama)

_____ Daa'imman mara kan hammatuudha

_____ Bu'aa qabeessaa fi barnootaa daa'imman wajiin walitti dhufeena kan qabu

_____ Dhimma korniyaa hubannoo keessati kan galche

_____ Hirmannaa ho'aa daa'immani, maatii fi hawaasaa kan qabu

_____ Naannoo qulqulluu, fayyaleessaafi eggamaa kan qabu

_____ Oggansa barnootaa sirrii ta'e kan qabu

Kanneen biro yoo jiraatan guutuu ni dandeessa _____

Kutaa 3^{faa}: Rakkoolee ijoo hirmaanaa daa'immani sagantaa barnoota bu'uuraa irratti dhibbaa geessisan

Asi gaiti rakkoolee ijoo naannoo horsiisee bulaa keessatti hirmaanaa daa'immani sagantaa barnoota bu'uuraa irratti dhibbaa nigeessisan jedhamani tilmaamaman tartiibaan dhiyaatani jiru. kanaafuu, iddoo deebii ni ta'a jette amantu biratti mallattoo"✓" sanduuqa kallttiin kaa'ame keessatti agarsiisi. Haalla dhibbaa isaas sadarkaadaan mulisuuf; 5 = baay'ee guddaa, 4 = guddaa, 3 = giddu-galaa, 2= xinnaa, and 1 = baa'ee xinnaa, NA= dhimmichii gonkumaa fudhatama kan hin qabne dha the degree of influence of each item

lak	Rakkolee dhibbaa/midhaa geessisan	Sadarkaa dhibbaa isaani					
		5	4	3	2	1	NA
1	Rakkoolee hawaasummaa fi aadaa						
1.1	Umrii malee heerumuu						
1.2	Kittaanaa fi miidhaa isaa						
1.3	Ilaalcha amantii maatii baratootaa barnoota ammayyaa irratti qaban						
1.4	Sodaa maatiin daa'imman jiru hawaasummaa horsiisee bulaa ni gadisuu jedhuun amanu.						
1.5	Nama barnootaan fakeeyna ta'e naannoo sanaa jiraachuu dhabuu.						
1.6	Ilaalcha korniyaa naannoo kana jiru.						
1.7	Barnoota dubaratiif ilaacha gaiaanaa qabaachuu.						
1.8	Ilaalch dogogoraa maatiin barnoota ammayyaa tiif qaban						
1.9	Sababa aadaan walqabatee jiruu sosochhi gaggeessu.						
2	Rakkoolee hawaasaa fi dinagdee/hawaas-dinagde/						
2.1	Sosochii haala jireenyaa hawaasummaa horsiise bulaa						
2.2	Humna daa'immani garamalee barbaaduu						
2.3	Hanqina nyaataa						
2.4	Hanqina mehaalee barnootaa fi huccuu						
2.5	Walitti buinsa naannoolee ollaa						
2.6	Rakkoolee fayyaa						
2.7	Wallaalummaa maatii daa'immani/hubannoo dhabuu/						
3	Rakkoolee mana barnootaa fi barsiisaan walqabatan						
3.1	Hanqina meeshaalee /teessoo, bishaanr, mana fincaani, dirree taphaa,...						
3.2	Hanqina kitaaba barataa						
3.3	Soda humnaan gudeeddi, buttii fi gocha sukaneesoo saalaa walqabatan						
3.4	Kaleendara barnootaa haala naannoo waliin hin deemne/hinsimane						
3.5	Fageenya mana barnootaa						
3.6	Rakkoo mana jireenya barsiisotaa						
3.7	Hanqina hordoffii fi deggarsa ogummaa						
3.8	Harca'insi barattotaa guddachhuu isaa						
3.9	Sirni barnootaa haala qabatamaa naannoo waliin simachuu dhabuu.						

Baay'ee galatoomi!

APPENDIX – A₂-

Addis Ababa University

Graduate School of Education

Department Of Curriculum and Teachers' Professional

Development Studies

Questionnaire to Be Filled By School children.

The purpose of this study is to collect relevant data regarding the challenges and practices of Basic Education in selected pastoral woredas of Oromia region.

The findings of this study are valuable in suggesting possible solutions for the problems identified. Therefore, you are kindly requested to fill in the items in these questionnaires. Your sincere cooperation and objectivity in answering each of the question items is of great importance. Your responses would be kept strictly confidential.

General Direction:

1. You are not required to write your name.
2. Please put "✓" mark in the space provided for your answer, where appropriate
3. Please circle the appropriate choice, where appropriate
4. Please give short answer(s) in the space provided, where appropriate

Thank you for filling out the questionnaire in time!

3. Is the class schedule suitable for you?

- a) Yes b) No

4. Do you think that your learning is useful for your future career?

- a) Yes b) No

5. How is the delivery of basic education in your school?

- a) Self contained approaches b) Departmentalization

6. How is the evaluation system of basic education in your school?

- a) Continuous assessment automatic promotion b) Sudden & regular test at the end of the month c) by providing mid and final exam only

7. What is the number of students in your class room?

- a) 60 b) 40 c) 90 d) 50 e) below 40

8. Is your school provided you text book on time? If yes how is the distribution?

- a) 1:5 b) 1: 4 c) 1:3 d) 1:1 e) 1: above five

9. Is your school child friendly? (More than one possible answers)

_____ Inclusive of all children

_____ Academically effective and relevant for children

_____ Gender sensitive

_____ involving active participation of children, families and communities

_____ Health, safe and protective environment

_____ Instructional leadership

Other (if any) _____

Part III: Constraints that hinder the participation of children in basic education program

Below are lists of constraints that may hinder enrollment of children in basic education program in pastoral areas. Therefore, you are kindly requested to put "✓" mark in the column, by using the following rating scale, 5 = very high, 4 = High, 3 = Moderate, 2= Low, and 1 = Very low, NA= Not Appropriate which indicates the degree of influence of each item

No	Possible Hindering Factors	Rating scale					
		5	4	3	2	1	NA
1	Socio - cultural factors						
1.1	Early marriage						
1.2	Circumcision and its rituals						
1.3	Parents' Religious attitudes towards modern education						
1.4	Parents' fear that their children leave pastoral way of life						
1.5	Lack of educational role model						
1.6	Gender role socialization						
1.7	Giving low value for girls' education						
1.8	Parents negative attitude towards education						
1.9	Mobility due to influence of culture						
2	Socio -economic factors						
2.1	Mobility as pastoralist way of life						
2.2	High demand of child labor						
2.3	Shortage of food						
2.4	Lack of school materials and clothing						
2.5	Tribal conflicts						
2.6	Health problems						
2.7	Parents' illiteracy						
3	Schools and teachers related factors						
3.1	In adequate schools facilities /seats, water, toilet, play-ground,...						
3.2	Shortage of students' text books						
3.3	Fear of sexual harassment, abduction, rape						
3.4	In flexible school calendar						
3.5	Students' home to school distance						
3.6	Lack of teachers' shelter						
3.7	Lack of supervision						
3.8	High dropout of students						
3.9	Irrelevance of the curriculum						

Thank you very much again!

APPENDIX –B-

Addis Ababa University Graduate School of Education

Department Of Curriculum and Teachers' Professional Development Studies

Questionnaire to Be Filled By Teachers and Educational Officials:

The purpose of this study is to collect relevant data regarding the challenges and practices of Basic Education in selected pastoral woredas of Oromia region.

The findings of this study are valuable in suggesting possible solutions for the problems identified. Therefore, you are kindly requested to fill in the items in these questionnaires. Your sincere cooperation and objectivity in answering each of the question items is of great importance. Your responses would be kept strictly confidential.

General Direction:

1. You are not required to write your name.
2. Please put "✓" mark in the space provided for your answer, where appropriate
3. Please circle the appropriate choice, where appropriate
4. Please give short answer(s) in the space provided, where appropriate

Thank you for filling out the questionnaire in time

Part I: Personal Background Information

1. Institution _____
Zone _____, Woreda _____, Name of school _____
Current position/ Responsibility _____
2. Sex: _____
3. Age: _____
4. Qualification / educational level _____
5. Service year _____
6. Religion and marital status:
 - 6.1 Religion: a) Wakefeta b) Muslim c) Christian
 - 6.2 Marital status: a) Married b) Unmarried c) Other

Part II: Please circle the actual practices in your woreda/school

1. Who decides school calendar to make suitable for your local condition?
 - a) Teachers
 - b) Parents and teachers
 - c) Parents and the community/PTAs/
 - d) Woreda education office
 - e) The regional bureau
2. Who supplies educational materials for school?
 - a) The school itself
 - b) Woreda education office
 - c) Both the school and woreda
 - d) The education bureau and woreda
 - e) No one is involved
3. Who is responsible to sends the child to school?
 - a) The child parents
 - b) The kebele office
 - c) The PTAs responsibility
 - d) the child him/her self
4. How is the enrollment and participation of the students?
 - a) Very high
 - b) High
 - c) Fair
 - d) Very low
5. What is teacher/ student ratio in your school?
 - a) 1:50
 - b) 1:40
 - c) 1: 60
 - d) 1:90
 - e) below 1:40
6. What is student/ class room ratio in your school?
 - a) 1: 60
 - b) 1:40
 - c) 1:90
 - d) 1:50
 - e) below 1:40
7. How is text book/ student ratio in your school?
 - a) 1:5
 - b) 1: 4
 - c) 1:3
 - d) 1:1
 - e) 1: above five

8. Is your school child friendly? (More than one possible answers)

- _____ Inclusive of all children
- _____ Academically effective and relevant for children
- _____ Gender sensitive
- _____ involving active participation of children, families and communities
- _____ Health, safe and protective environment
- _____ Instructional leadership, Other (if any) _____

9. How is the delivery of basic education in your /woreda/zone/region?

- a) Self contained approaches b) Departmentalization

10. How is the evaluation system of basic education in your /woreda/zone/region?

- a) Continuous assessment & automatic promotion b) Sudden & regular test at the end of the month c) by providing mid and final exam only

11. How is the community participation in school activities?

- a) Very high b) High c) Low

12. What kind of participation/ contribution they provided?

- a) Material b) Financial c) Labor d) School management e) No contribution at all

13. When do you think it is appropriate to close schools for break/vacation?

- (More than one answer is possible) a) During drought seasons b) During rainy seasons, c) During movement due to influence of culture d) During cattle disease outbreak, e) During tribal conflicts, e) Other (if any) _____

14. Currently, when did schools open and close?

- a) Similar to high land schools (open in September and close in June)
b) Depend on the agreement made with parents, local authority, teachers, other stake holders (NGO ...)
c) When WEO gives directive d) Other (If any) _____

15. Are there success achieved from basic education program?

- a) Yes b) No

14. What successes have been achieved?

Part III: Constraints that hinder the participation of children in basic education program

Below are lists of constraints that may hinder enrollment and participation of children in basic education program in pastoral areas. Therefore, you are kindly requested to put "✓" mark in the column, by using the following rating scale, 5 = very high, 4 = High, 3 = Moderate, 2= Low, and 1 = Very low, NA= Not Appropriate which indicates the degree of influence of each item

No	Possible Hindering factors	Rating scale					
		5	4	3	2	1	NA
1	Socio - cultural factors						
1.1	Early marriage						
1.2	Circumcision and its rituals						
1.3	Religious attitudes towards modern education						
1.4	Parents' fear that their children leave pastoral way of life						
1.5	Lack of educational role model						
1.6	Gender role socialization						
1.7	Giving low value for girls' education						
1.8	Parents negative attitude towards education						
1.9	Mobility due to the influence of culture						
2	Socio -economic factors						
2.1	Mobility as pastoral way of life						
2.2	High demand of child labor for pastoral economic activity						
2.3	Shortage of food because of drought						
2.4	Lack of learning materials (exercise books, pens, pencils, school bag) and clothing						
2.5	Tribal conflicts						
2.6	Health problem						
2.7	Parents' illiteracy						
3	Schools and Curriculum related factors						
3.1	Inadequate school facilities (seats, water, toilet, play- ground)						
3.2	Shortage of students' text books						
3.3	Fear of sexual harassment, abduction and rape						
3.4	In flexible school calendar						
3.5	students' home to school distance						
3.6	Lack of teachers' shelter						
3.7	Lack of Supervision						
3.8	High dropout of students from schools						
3.9	Irrelevance of the curriculum						
4	Teachers Related factors						
4.1	Absence or low teachers' remuneration						
4.2	teachers' strangeness to community's culture						
4.3	Lack of Appropriate training for teachers/pastoral oriented/						
4.4	Absence of training for trainers of teachers/pastoral oriented/						
4.5	Absence of pastoral teachers training strategy						
5	Community, Administration/Institution Related Factors						
5.1	Community's contribution of labor to construct schools						
5.2	Community offer land for the establishment of schools						
5.3	Community grant money for schools						
5.4	Community provide local construction materials for schools						
5.5	Community participate in schools management						
5.6	Low coordination and leading role of local government						
5.7	Low sensitization of community about education						
5.8	Low financial support from stakeholders						
5.9	Lack of coordination among GOs, NGOs and community working on basic education.						

Part IV. Please give short answers

1. In your view, are the teaching learning methods of basic education for pastoral areas relevant to pastoralist way of life? If yes why? If no why?

2. In your view, what successes were achieved by basic education program?

3. What are the challenges of basic education program in pastoral areas? _____

4. In your opinion, what possible solutions do you recommend to increase pastoral children enrollment and participation in basic education program? _____

5. Are there any comments you may add?

Thank you very much again!

APPENDIX- C1-

Yunivarsitii Finfinneetti

Kollejjii Barnootaa Digirii Lammaffaa

Muummee sirna Barnootaa fi Dagaagina Ogummaa Barsiisotaa

Gaafannoo qaama hawaasaaf dhiyaate

(Manguddoo, miseensoota GMB, fi Maatii)

1. Godina _____ Aanaa _____ Giddu-gala _____
2. Saala _____ 3. Umrii _____
4. Haala Barnootaa (kanhinbarane, kan barate) _____
5. Haala jireenyaa (hoorsiise bulaa, qonnqq fi horsiisa looni, kan biroo) _____
6. Ilaalcha hawaasni barnoota ammayyatiif qabu akkmitti hubatan?
Akka ilaalcha keessanitti barnoonni bu'uuraa aadaa fi amantii hawasichaa waliin walfallessa/walitti bu'aa?
7. Barnootni bu'uuraa jiruu heegree daa'immaniif faayidaa ni qaba jetani ni yaadu?
8. Carraa barnoota bu'uuraa akka argataniif dursa eeynuuf laatu?
Ijoolee Dhiiraf, ijoolee dubaraaf) maaliif?
9. Akka hubannoo keessanitti, naannoo horsiisee bulaa keessatti galmee fi hirmaannaa daa'immani sagantaa barnoota bu'uuraa irratti dhibbaa/midhaa kan gessisan Eenyuufaadha? Mee isaan kanratti yaada qabdu laata?
_____ Sababa barnoota ammayyaatiin kan ka'e daa'imman keeyna aadaa fi seenaa isaani dagachuu ni maluu.
_____ Sagantaan barbootaa haala qabatamaa naannoo keenya faana hin deemu.
_____ Barnoonni kennamu haala jiru fi jireenya hoorsiisee bulaa hin calaqisu.
_____ Mindaan barsiisotaa gahaa miti
_____ Hanqina meeshaalee mana barnootaa (teessoo, bishaan, mana fincaani, kkf.)
Kan biro yoo jiraatan _____

10. Yeroon barnootichaa haala naannoo keessaniin akka walgitu/walsimatueenyuutu murteessa?

_____ Barsiisota

_____ Maatii fi barsiisota

_____ Maatii, hawaasaa fi GMB

_____ Waajjira barnootaa aanaa

Kan biroo yoo jiraate) _____

11. Hawaasni naannoo keessani manneen barnootaaf maal guumaachaa jiru?

_____ Ijaarsa mana barnootaaf human guumaata

_____ Maallaqa guumaata

_____ Meeshaalee ijaarsaa naannoo irraa argaman

_____ Bulchiinsa mana barnootaarratti hirmaatu

Kan biroo _____

12. Akka hubannoo keessanitti rakkoolee ijoo hirmaannaa daa'immani sagantaa barnoota bu'uuraa irratti maqsuuf falli ykn furmaanni maal ta'uu qaba jettani yaadu/

Ulfaadhaa!

APPENDIX- C2-

Addis Ababa University

Graduate School of Education

Department Of Curriculum and Teachers' Professional Development Studies

Interview Guide for the Community

(Influential elders, PTAs members, and Parents)

3. Zone _____ Woreda _____ center _____

4. Sex _____ 3. Age _____

5. 4. Educational Background (Illiterate, Literate) _____

5. Occupation (Pastoralist, agro-pastoralist, other) _____

6. How did you understand about the attitude of the people towards modern education? Is basic education contradicts to the society's culture and religion?

7. Do you think that basic education is useful for your child future career?

8. For whom do you give priority to get basic education?(boys, girls) why?

9. In your opinion, what are the major problems hindering enrollment and participation of pastoral children in basic education program? React by giving remark on each item.

_____ Fear that their children leave pastoral way of life

_____ Inflexible school calendar

_____ Irrelevance of curriculum

_____ Inadequate salary for teachers

_____ Inadequate schools' facilities (seats, water, toilet, etc.)

Other s (if any) _____

10. Who decides school calendar to make suitable for your local condition?

_____ Teachers

_____ Parents and teachers

_____ Parents and the community/PTAs/

_____ Woreda education office

Others (if any) _____

11. What are the major contributions of the community for schools?

_____ Labor to construct schools

_____ Grant money

_____ Local materials to construct schools

_____ Participate in schools management

Others (if any) _____

12. In Your view, what are the possible solutions to overcome the problems encountered to enrollment and participation of pastoral children in basic education program?

Thank you!

Appendix –D₁-

Yunivarsitii Finfinneetti

Kolleejjii Barnootaa Digirii Lamaffaa

Muummee Sirna Barnootaa fi Dagaagina Ogummaa Barsiisotaa

Qajeelcha marii garee hawaasaa

(Manguddoo, Miscensoota GMB, fi Maatii)

1. Gandi keessan mana barnoota ni qaba ?Yoo jiraate eenyuutu dhaabe? Yoom?
2. Daa'imman umriin isaani barnootaaf gahee qabdu?yoo jiraatan eenyuuf dursa laatu? Maaliif?
3. Barnoonni bu'uuraa jireenya heegaree daa'imman keessani faayidaa akka qabu ni amantu?
4. Fedhii,ilaalchaa fi hawwii hawaasni barnoota ammayyaatiif qabu akkami hubatu?
5. Akka hubannoo fi muuxannoo keessanitti rakkooleen ijoo hirmaannaa barnootaa takaalan/ guufuu ta'an maalfaadha?
6. Mee rakkoolee kanneeniif qaamoolee kanarra maaltu eegama jettu?
 - Gama mootummaatiin
 - Gama hawaasaatiin
 - Gama maatii barattotaa tiin
 - Gama waajjiraalee barnootaa fi manneen barnootaa tiin

Appendix –D-

Addis Ababa University

Graduate School of Education

**Department Of Curriculum and Teachers' Professional
Development Studies**

FGD Guide for the Community

(Influential elders, PTAs members, and Parents)

7. Is there a school in your village? If yes who established it? When?
8. Have you school age children in your home? If yes for who do you give priority? Why?
9. Do you believe basic education have value for your children future life (career)?
10. How do you feel community's interest towards modern education?
11. According to your opinion what are the major factors that affect your children not to attend school?
12. May you tell us possible solution to these problems?
 - By the government
 - By the society
 - By parents
 - By education office and schools

APPENDIX – E-

**Table 1. That Shows Number of Students, Teachers and Schools (19998-2002
EC/2005-2009)**

Zone	Woreda	Year	Number of students			Number of teachers			No. of schools	
			Male	Female	Total	Male	Female	Total		
East Hara ge	Gola Oda	1998	5733	2345	8078	116	14	130	20	
	Chinaksen		7508	3030	10538	163	30	198	47	
	Meyu		2855	1198	4053	100	17	117	16	
West Hara ge	Burka Dimtu		10337	5945	16282	247	101	348	37	
	Mieso		10656	5054	15710	178	64	242	42	
	Hawi Gudina *		18674	10708	29382	53	9	62	18	
East Hara ge	Gola Oda		1999	6560	2431	8991	125	20	145	41
	Chinaksen			7754	3408	11162	147	24	171	37
	Meyu			2731	1171	3902	84	14	98	17
West Hara ge	Burka Dimtu	9410		5212	14622	241	110	351	39	
	Mieso	10380		5220	15600	185	74	259	45	
	Hawi Gudina *	19921		11556	31477	64	9	73	21	
East Hara ge	Gola Oda	2000		6870	2887	9757	138	28	166	43
	Chinaksen			7479	3350	10829	168	30	198	54
	Meyu			2510	1231	3741	100	17	117	18
West Hara ge	Burka Dimtu		9713	4960	14673	247	101	348	42	
	Mieso		11377	5854	17231	178	64	242	49	
	Hawi Gudina *		4937	1514	6451	61	11	72	23	
East Hara ge	Gola Oda		2001	6880	3382	10262	174	32	206	45
	Chinaksen			7684	3667	11351	168	30	198	54
	Meyu			2499	1320	3819	100	17	117	18
West Hara ge	Burka Dimtu	2553		975	3528	247	101	348	42	
	Mieso	10726		5743	16469	178	64	242	49	
	Hawi Gudina	5383		2060	7443	74	15	89	26	
East Hara ge	Gola Oda	2002		7191	4492	11683	178	34	212	45
	Chinaksen			6922	3435	10387	168	30	198	54
	Meyu			2554	1620	4174	100	17	117	18
West Hara ge	Burka Dimtu		4364	1902	6266	247	101	348	42	
	Mieso		1902	3968	7647	178	64	242	49	
	Hawi Gudina		7585	5877	13462	76	17	93	26	

Sources :- OEB, Abstract 2005- 2009 Finfinne

*The data shown in Hawi Gudina includes both the data from Daro Lebu woreda until it separated and be self sufficient in 2001.

APPENDIX –F-

Table -1

A Five Years Gender Gap at a Regional Level (1996-2000 EC)

Grade	1996	1997	1998	1999	2000
(1-8)	28%	25%	21%	15%	16.8%

TABLE- 2

A Four Years Drop Out At a Regional Level

Grade	1996	1997	1998	1999
1	22%	27%	21%	22.2%
1-4	14.7%	16.7%	14.2%	14%

TABLE -3

Number of Teachers and Schools in East and West Hararge during the Research Time
(2003/ 2011) first cycle (1-4)

Zone	Number of Teachers	Number of Woredas	Number of Schools	Pupil-Teacher Ratio	Pupil - Section Ratio
East Hararge	4481	21	438	80	77
West Hararge	2903	16	289	85	80

Sources :- OEB, Abstract 2005- 2009, Finfinne

APPENDIX – G –
Current data of sample school(2003 EC)

Zone	Woreda	School	Number of Teachers			Number of Students		
			Male	Female	Total	Male	Female	Total
East Hararge	Gola Oda	Abdulkariim Qaalayee	124	15	139	2	-	2
		Aloola	89	31	120	2	1	3
		Bilaal Al- Islaam	103	76	179	2	-	2
		Cophii Midhawaa	158	36	194	2	-	2
		Diddimtuu	81	10	91	2	-	2
		Diimaa Misiraa	149	68	217	2	-	2
		Gaara Gaafa	98	30	120	2	-	2
		Gawgaw	73	36	109	2	-	2
		Gooroo Waaccuu	82	71	153	2	-	2
		Hara Naachoo	70	16	86	2	1	3
		Mojoo Jawwaroo	128	55	183	2	1	3
	Odaa Kanniisa	80	30	110	2	-	2	
	Chinaksen	Abdii Boru	72	33	105	2	-	2
		Arba'id	31	21	52	2	-	2
		Balleey	52	22	74	2	-	2
		Biiftuu Ganamaa	124	50	174	2	1	3
		Biiftuu Waaree	69	102	171	2	1	3
		Burqaa Beekumsaa	120	47	167	2	1	3
		Caacaalee	100	30	130	2	-	2
		Cirilee	49	29	78	2	1	3
		Dambasiee	99	27	126	2	-	2
		Darbigaa	86	51	137	2	-	2
		Golomaayoo	105	31	136	2	-	2
		Gooloolchaa	66	36	102	2	-	2
		Hasan hyeboo	77	50	127	2	-	2
		Hosaalee	86	40	126	2	-	2
	Kaalamaalee	83	28	111	2	-	2	
	Mayyu	Biiqqoo	45	37	82	2	-	2
		Burqa Gaarshoo	35	36	71	2	-	2
		Burqaa Jannataa	97	17	114	2	1	3
		Calloo	52	9	61	2	-	2
		Gabiibdaa	35	10	45	2	-	2
		Ganda Callaa	82	73	155	2	1	3
		Gugguuf	37	20	57	2	-	2
		Haro Adi	56	62	118	2	1	3
		Jiddoo Misraa	29	9	38	2	-	2
	Qilee	69	17	86	2	-	2	
1	3	37	2931	1346	4352	74	10	84

Zone	Woreda	School	Number of Teachers			Number of Students			
			Male	Female	Total	Male	Female	Total	
3West Hararge	Burka - Dimtu/ Teeyfe	Annuubaa	190	59	249	2	1	3	
		Guutayyuu	214	5	219	2	2	4	
		Haroo Hiroo	231	56	287	2	2	4	
		Harooretti	116	69	185	2	2	4	
		Ko'eetti	124	45	169	2	2	4	
		Raadaa Dibichaa	241	129	370	2	1	3	
		Rukeessaa lfaa	82	20	102	2	1	3	
		Sambaxii	233	42	275	3	1	4	
	Mieso	Addeellee	92	30	122	2	1	3	
		Annannoo	164	113	277	2	1	3	
		Burii Arbaa	47	27	74	2	-	2	
		Burii Mulluu	91	44	135	2	1	3	
		Burqaa Beekumsaa	171	91	262	2	2	4	
		Dirree Odaa	95	58	153	2	1	3	
		Dirree Qaalluu	83	40	123	2	-	2	
		Funyaan Ajoo	104	30	134	3	-	3	
		Garmaam	118	50	168	2	1	3	
		Goda Callee	73	29	102	2	-	2	
		Gololcha	137	47	184	3	-	3	
		Kurfa Sawaa	70	38	108	2	-	2	
		Lammii Boruu	70	56	126	2	-	2	
		Sabbaaqaa	74	77	151	3	-	3	
		sabuulaa	119	42	161	3	1	4	
		Hawi - Gudina	Baatee	63	32	95	2	-	2
			Bu'ii	97	63	160	3	-	3
	Burqaa Guddinaa		69	43	112	2	-	2	
	Dhaga Tulaa		51	17	68	2	-	2	
	Dhujumaa		100	20	120	3	-	3	
	Duurretii		80	70	150	3	-	3	
	Furdo		85	32	117	2	-	2	
	Gaara Diimaa		182	36	218	3	2	5	
	Gurraatti		69	34	103	2	-	2	
	Haroo Obbaa		71	31	102	2	-	2	
	Haroo Turee		59	37	96	2	-	2	
	Ibsaa		92	58	150	3	-	3	
1	3	35	3957	1670	5627	80	22	102	

Sources :- OEB, Abstract 2009 Finfinne

Appendix- H-

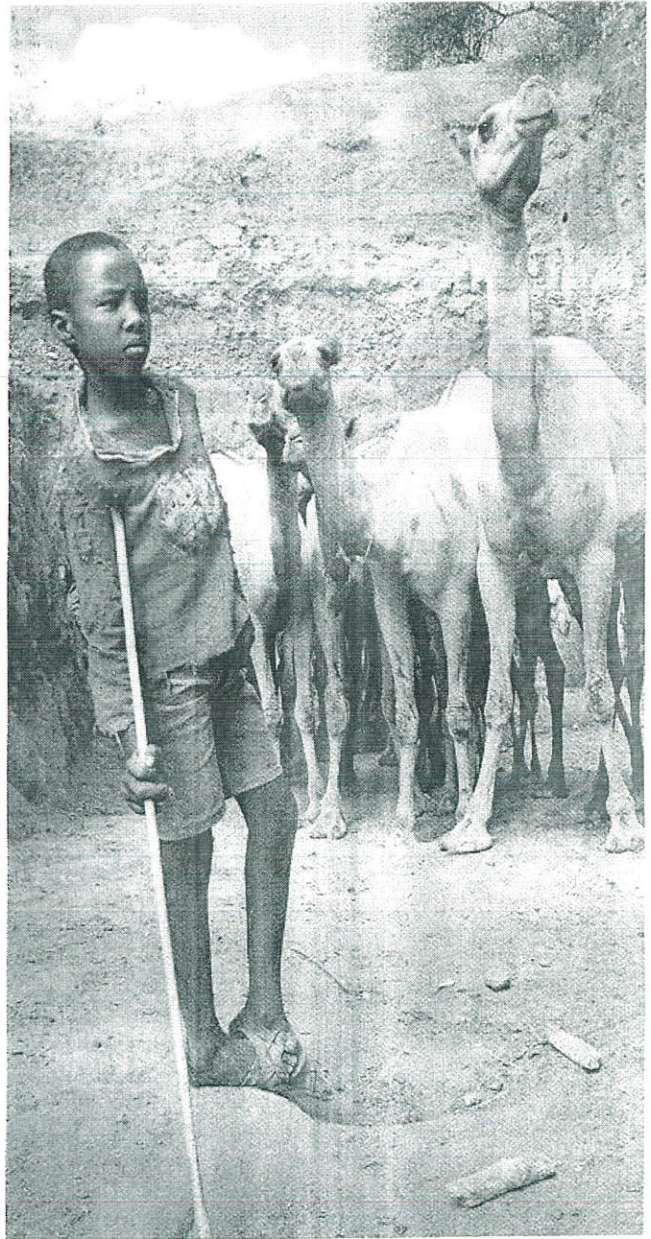
The Actual Practices of Basic Education in Selected Pastoralist Woredas of Oromia Region

No	Items	Educational officials		Teachers		Students		Total	
		(N=35)		(N=144)		(N=216)		(N=395)	
		Yes	No	Yes	No	Yes	No	Yes	No
I	Delivery								
1.1	How is the delivery mode?								
	Self-contained class room	23	12	8	136	14	202	45	350
	Departmentalization	12	23	136	8	202	14	350	45
1.2	Is the class schedule suitable for you?	-	-	-	-	19	197	197	19* ¹
1.3	Is your school child friendly?								
	Inclusive for all children.	3	32	6	138	6	210	15	380
	Academically effective and relevant.	7	28	3	141	4	212	14	381
	Gender sensitive.	5	30	5	139	7	209	17	378
	Involving active participation of children, families and communities.	24	11	9	135	12	204	45	350
	Health, safe and protective.	9	26	17	127	15	201	41	354
	Instructional leadership.	12	23	25	119	12	204	49	346
1.4	Class room								
	Sufficient air and light	-	-	13	131	32	184	45	350* ²
	Appropriate/relevant teaching aids	-	-	17	127	21	195	38	357* ²
	Enough student seat	-	-	9	135	17	199	26	372* ²
1.5	Curriculum								
	Pastoral oriented and integrated	13	22	5	139	19	197	37	358
	Highland oriented and independent subject	22	13	139	5	197	19	358	37
1.6	Evaluation methods								
	Continuous assessment and automatic promotion	12	22	7	137	4	212	23	372
	Sudden and regular test at the end of the month.	-	35	5	139	11	205	16	379
	Providing mid and final exam.	13	22	132	12	205	11	350	45

Key:- *¹ = students' response only and *² = teachers and students response only

Appendix-I- PASTORAL CHILDREN VOICE!

“Akka nama kamiyyuu barnootarrtti hirmaachuuf baay’ee jaalana,garuu maatiin keenya baraaqa(ganama suubii) gaalaa fi re’ee akka tiksinu nudirqisiisu”



“Early in the morning we are obliged to herd animals out side but, we want to learn as everybody enjoys it!”

DECLARATION

I Confirm That This Thesis Is My Original Work.

Name Hailu Amare

Signature  _____

Date Of Submission 18/05/2011

This Thesis Had Been Submitted For Examination By My Approval As University Advisor.

Name Dr. Temesgen Fereja

Signature  _____

Date of Submission 18/05/2011