

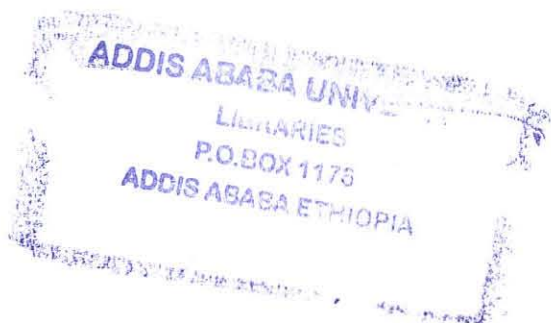
**FACTORS AFFECTING PRIMARY EDUCATION
ENROLLMENT OF THE PASTORALIST CHILDREN IN EAST
SHOWA ZONE**

BY

SOLOMON ABERA TOLA



**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES**



**AUGUST 2007
ADDIS ABABA**

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SHOWA ZONE**

**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE
STUDIES OF ADDIS ABABA UNIVERSITY IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
OF MASTER OF ARTS EDUCATIONAL PLANNING AND
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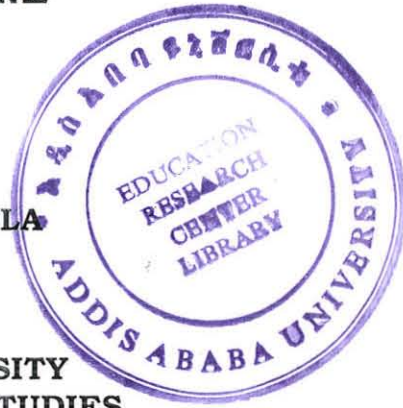
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ABBREVIATIONS

ADB –	African Development Bank
CRDA –	Christian Relief and Development Association
DVV-	Desdeutschen Volkshochschul-Verbandes e.v
EFA –	Education for All
EPRaDA -	Ethiopian Pastoralist Research and Development Association.
ESDP –	Education Sector Development Programme
ETP –	Education and Training Policy
IBE –	International Bureau of Education
IIEP –	International Institute of Educational Planning
IIZ –	Institut Fisir International Zusammenarbeit (Institution for International Cooperation)
MOE –	Ministry of Education
NGO's –	Non-Governmental Organizations
OARDB –	Oromia Agricultural and Rural Development Bureau
OEB –	Oromia Education Bureau
ORNS –	Oromia Regional National State
OSA –	Oromia Statistics Agency
OSSREA –	Organization for Social Science Research in Eastern and Southern Africa
OPC –	Oromia Pastoralist Commission
PFE –	Pastoralist Forum Ethiopia
SCF –	Save the Children Fund
UN –	United Nations
UNDP –	United Nations Development Project
UNESCO-	United Nations, Educational, Scientific and Cultural Organizations
UNICEF –	United Nations Children Fund
WFP-	World Food Program

ABSTRACT

This study was conducted for investigating major factors that hindered primary education enrollment of the pastoralist children in East Showa zone. To this end, a descriptive survey method was employed. Apart from consultation of documents from relevant sources, data were gathered from 300 Kerayu students, 80 teachers, 6 educational officers, 8 pastoral members who got formal education, 4 tribal leaders who were selected by applying random sampling technique for students and purposive sampling was used for teachers, educational officials and interviews. Questionnaire and interview were instruments employed for data collection while, mean, percentage, correlation and regression were used for analyzing the data. Based on the findings from data analysis socio-cultural and socio-economic constraints have been identified as major constraints. Furthermore, institutional factors like administratively inflexible school calendar, irrelevance of curriculum, low administrative capacity of educational officials were also found to be barriers to the educational participation of Kerayu and Itu pastoral children. Depending on the results of the findings, it was recommended that policy and strategy for pastoral children education, flexible educational calendar, construction of boarding schools and hostels by inviting both bilateral and multilateral non-governmental organizations, sustaining school feeding program and widening its provision. Moreover, encouraging non-formal education, promoting the capacity building programs for educational officials and recruiting skilled educational personnel to improve service delivery were recommended.

CHAPTER ONE

1. THE PROBLEM AND ITS APPROACH

1.1 Background

Education has long been considered as an indispensable weapon in fighting against poverty and a necessary first step in a long march towards socio-economic developments. As stated by Takeste (1990:27), education is considered as an important instrument, which plays a key role in social, economic and political development. It helps the society to change their environment for their benefit and enables its members to make wise use of valuable resources in their environment. Moreover, education is a long-standing human right that should be met unconditionally. In fact, nearly six decades have passed since education was enshrined in the UN Declaration of Human rights, article 26 states that *everyone is entitled to get education irrespective of differences in race, gender, wealth or social status* (Johnson & Symonides, 1998:16)

Generally, education is a corner stone of economic growth and social development and major means of improving the well-being of individuals. Primary education is the foundation of the formal education system. It helps to reduce poverty and improve living standards through investing in people. Primary education has two main purposes: It helps to provide skilled population that can deal with problems at home and work place and it serve as a foundation up on which further education is built (Goulds, 1993 World Bank; 1998).

In realizing these facts, many developing countries made tremendous efforts to provide education to their citizens. The world education forum held in Dakar, Senegal in the year 2000, reaffirmed the vision and goals of the world conference on Education For All in 1990, that all children, young people and adults have the fundamental human right to basic education, and set a target to be achieved by the year 2015 (UNESCO, 2001:7).

To put the pledge into effect being sponsored by UNESCO incessant Education meeting and conferences were held indifferent times. The African countries held a historical educational conference in 1961 in Addis Ababa and planned to achieve universal primary education in 1980.

However, this is not applicable because of different social and political problems. In some countries, there is unequal provision of educational opportunity for its nations. Ensuring that by 2015 all children, particularly girls, children in difficult circumstances, and those belonging to ethnic minorities, have access to and complete, free and compulsory education of good quality (UNESCO 2005:9).

Among the disadvantaged people, nomadic pastoralist groups are those who survive most of their income or sustenance from keeping domestic (ruminants) livestock in conditions where most of them feed natural forage rather than cultivated fodders and pasture. Pastoralist live in aird and semiarid areas of the earth covers about 50 million km² of land surface with total population of 50-60 million people of them, that is 60 percent are found in African countries like Somalia, Sudan, Chad, Ethiopia, Kenya and others(Ochieng and Hess in Buli 2001:4).

According to a report compiled by UNESCO 2002 and cited in (Ziyn 2004:2) many countries considered the education of nomadic peoples in which nomads live as a major economic, ethical, and political issue. A series of meeting and conferences were held at different times. For instance, UNESCO organized a conference on the conditions governing the provision of education for the children of nomadic population in 1989. One year later, it organizes two different conferences in Tanzania and Germany to consider problems of educating children outside the school system. In this conference, pastoralist children were the focus of discussion.

However, all African Nations participated on the 1995 UNESCO regional seminar in Nigeria, that most children of postoral nomads still do not have access for formal and non-formal educational programs. With regard to this in Ethiopia according to MOE 1998 estimation there are over 65 percent of school age children between 8 and 14 who are unable to go to school due to poverty (mal-nutrition, lack of medical care, distance from school, need of child labour etc...).

For instance, in indicating the severity of the problem with the marginalized groups in Ethiopia, Shibashi and Kidan (1997) explained that, in the past regimes except the very few children who were given the chance of education and training in order to serve the then regime, most of the nomadic pastoral population had not benefited much from the educational system.

Now days in order to fulfill these fundamental rights, nations, including Ethiopia have agreed to a number of basic educational targets. These includes, the second Millennium Development Goal (MDG) which is set to achieve universal primary education with the specific target of ensuring by 2015 all children particularly girls in difficult circumstances and those belonging to ethnic minorities have access to and complete free and compulsory primary education of good quality (Burns and Ming at 2003 :23) in Ziyin (2004).

1.2 Statement of the Problem

According to the World Declaration on Education for All (WECA, 1990), education is a fundamental right for all people throughout the World. It was stated that every person child, youth and adults should be able to benefit from educational opportunity designed to meet his/her basic learning needs. As a result, Ethiopia has committed herself to provide basic primary Education to all sectors of the population without any discrimination.

It is true that Ethiopia is one of the least developed countries in the World, but the situation of nomadic pastoral population seems even worse. They are among the most deprived and neglected groups in the country (UNESCO,2002). Educationally they are the least advantaged. Their participation at the primary level is far below the national average and almost none of them reached at secondary and higher levels of education. The attempts made so far to establish education services aren't only limited in size but also didn't respond to their nomadic way of life. The result is a largely illiterate pastoral nomadic population without skills to participate in the development endeavor of the country (Ibid).

Recently, with the aim of expanding education and increasing access, the government has introduced a National Education and Training policy in 1994. The policy provided for a new structure, decentralized management, localized Curriculum and the use of local language as a medium of instruction in Primary education. An Education Sector Development Program with the ultimate goal of achieving Universal Primary Education by the year 2015 was also adopted. As the MOE- ESDPI joint review Mission report (2002/02) indicated encouraging trends are observable in many of the regions. The gross enrollment at primary level of education increased

1.3 Objectives

The study was launched to achieve the following objectives.

1. To investigate the extent to which the pastoralists' communities' children are get of access to primary education.
2. To examine those factors that contributed to low primary Education participation of pastoralists Children in East Showa Zone.
3. To recommend appropriate strategies that could enhance educational participation of Pastoral children in East Showa Zone.

1.4. Significance of the Study

This study is conducted because of its significant contribution for the decision makers and the pastoralist administrators in providing information. Hence the significance is as follows:

- It provides the federal government in general and Oromia education bureau in particular with an information regarding problems pertaining to pastoralist education and hence plan an action to alleviate these problems.
- It is preliminary information for local educational administrators to identify the various causes for the problems and put a strategy to solve them in order of their seriousness
- It enables the non-governmental organizations by providing information to plan specific actions for these areas so that the pastoralist will be attracted to school.
- Finally, this study can be a preliminary information/base for those who wish to conduct further and detail studies on pastoralist education in this area or on all of the country where pastoralism is common.

1.5 Delimitation of the Study

The spatial boundary of the study was limited to the pastoralists' area of East Showa zone. The study includes East Showa Zone Education desk, Woreda Education office, primary schools and pastoral villages. The Karayu pastoralists was chosen on the basis that it is one of the woreda that has low primary education enrollment among the rest areas of the region and where much of its

problems had not been studied(Buli 2001:20). Being familiar with the problems at hand, the researcher also believes that it is important to go further for searching the target site.

This study was delimited to the factors affecting primary education enrollment in the karayu pastoralists in East Showa zone. This is because of different social and other way of life and harsh climatic condition of the arid and semi-arid areas of country made difficult the provision of basic services if not possible. Thus, aware them about the importance of education and to participate providing primary education \should be a priority to help the nomadic population to change their ways of life, which in turn assist the effort of poverty reduction. Hence, the writer believes that the study was carried out in the nomadic area of the East Showa zone of ORNS will also help to give insight in the other parts of the nomadic pastoralist areas the region as well as the country itself.

1.6 Limitation of the Study

Among the problems encountered the researcher were the unavailability of literature that could enrich the study, the difficulties to get educational coordinators on the pastoralists education for interview and most of the educational officials at zonal education department for interview and lack of sufficient literature on this issue. Had it been possible to manage all stated problems, the study would have been more complete.

1.7 Research Design and Methodology

1.7.1 The Method

The main purpose of this research was to assess factors that affect primary education enrollment in low land areas of East Showa Zone of Fantale district. Thus, descriptive survey method was employed for this purpose to describe the problems. This approach enables the researcher to identify the prevailing constraints that need to be alleviated so as to promote the participation of primary education among those marginalized pastoral areas. Thus, in describing the existing deterring factors of primary education in the low land area of the zone, descriptive research method was found to be relevant and convenient.

1.7.2 Source of Data

Primary data were obtained from Zone Education desk officers, woreda education officers, students, teachers, pastoral members those got formal education and some NGO's coordinators. Besides these, data were collected from parents and elders of the community by both structured and unstructured interviews. These sources helped the researcher to acquire first hand information of the situation under the study and to draw valid inferences. Secondary sources of data were obtained through documentary analysis at woreda education offices, Zone education department, NGO's and Oromia Education Bureau.

1.7.3 Sampling

The whole population of Karayu pastoralists found in the East Showa Zone was the universe or population for the study. First, all the pastoral villages in the district and the zone were listed, after which sample frame has been identified. From eighteen villages 10(55%) and from 28 primary Schools in the area 10(35.71%) of them were selected as sample by probability systematic sampling.

Moreover, once sample schools and villages were sampled as in the above procedure, district education officers, Pastoral members that had got formal education, Zonal Education department officers and community elders were selected by purposive sampling from their respective offices and villages. As indicated in the table below there are lists of pastoralists village areas in East Showa zone of Fentale woreda from which samples of the study were taken.

Table 1: List of Villages in Sample Frame

S.N	Pastoral villages	S.N	Postural villages
1	Kobo	10	Fate Ledi
2	Gelcha	11	Gara dima
3	Tututi	12	Turo Bedenota
4	Haro kersa	13	Dire Saden
5	Elala karari	14	Banti magga
6	Debiti	15	Matahara
7	Gola	16	Dake hedu
8	Gidara	17	Alge
9	Saara weba	18	Haro Adi

Generally, 10(55%) of the villages, 10(35.71%) of the schools and 306 (30%) of the students would be major sources of data in the research to be undertaken.

It was observed that, ten primary schools were included out of 28 primary schools that are found in the pastoralist's area of Fentale woreda of east Showa Zone that accounts 35.71 %. In addition, 306 students were included from 1055 total number of pastoralists children found in the sample schools that accounts 29.01 % of the sample population by using random sampling method.

1.7.4 Data Gathering tools

As relevant data collecting tool, closed-ended questionnaire along with very limited number of open questions was used as a means of gathering information from students, as they are relatively larger in number. The questionnaire of IIC (Institute for International Co-operation of Adult and Non-Formal Education) examined for content analysis. This questionnaire was translated in to Afan Oromo language for it easily understood by the children to get the reliable information. Besides for zonal and district officials, community elders and parents structured interview with few unstructured questions were provided.

Furthermore, assessing documents, educational abstracts pertaining to primary education enrollment in general, and that of pastoralists education in particular were employed as dependable data gathering tools to be used as supplementary source of data and for comparison with respondents; responses.

1.7.5 Administration and Procedure of Data collection

Before developing instruments, relevant and related literature on the education of pastoralists were thoroughly examined, selected and revised. Based on the literature review a set of questionnaire prepared by considering the prevailing constraints in the locality.

1.7.5.1 Pilot Testing

A pilot test of the data gathering instruments was conducted in two primary Schools namely Gelcha and Godo Fafate primary Schools, and that were not included in the study. And the

necessary corrections were made before the final study carried out. After collecting the data reliability test was made using estimation of split half methodology. Responses were seen in reliability test calculation. The Spearman –Bruwn formula was utilized in calculating the correlation between the two-halves. The reliability estimates for the School pilot test was 0.78. Statistical literatures shows that the more the result of reliability test is nearer to 1(one) the more it is reliable. Thus, the test value obtained is above the accepted average. Therefore, the sets of questionnaire were reliable.

After selecting the samples from respective Schools, orientation was given to the respondents on how to fill the questionnaires. Then, the questionnaires were distributed for the respondents. At each respective sample Schools the School principals were participated in collecting the questionnaires from the respondents.

Table 2, Summaries of Data Sources and Respective Tools

S. No	Source of Data	Data Gathering Tool
1	Zonal Education department officials	Interview
2	District Education office	Interview
3	Educated pastoral members	Interview
4	Elder of community, paints, NGO's officials	Interview
5	Documents	Observation.
6	Students, Teachers (principals)	Questionnaire

1.7.6 Methods of Data Analysis

1.7.6.1 The Variables

In this study, primary education enrollment of the nomadic pastoralists' children is a dependent variable while the independent variables were grouped into four major categories including socio-cultural factors, socio-economic factors, school-related factors and Administrative/ institutional factors.

1.7.6.2 Data Presentation

After data collection were complied getting back adequate number of gathering tools and responds is ensured, then follows presentation and analysis of data involves recording of

biographical data and responses on all types of tools by grouping under respective categories, which can be interpreted by the researcher.

1.7.6.3 Data analysis

In analyzing the data, a set of statistical methods were employed, which includes measure of central tendency (mean), measure of variability (standard deviation and variance), and regression analysis. Depending upon the numerical results from analysis, interpretation and discussions were made, which led to the findings or results of the thesis work.

1.8 Operational definition of Terms

Primary Education- Division of elementary school devoted to instruction in fundamental skills development of social attitudes necessary for democratic living (Good, 1973:426). This refers to grade levels ranging from Grade 1-8 in Ethiopian context.

District-geographical or political division made for specific purposes, school district.

Pastoralist- One who makes a business of breeding and raising sheep.

Nomads-a member of tribe nation or race having no permanent home, but moving about a constantly in search of food, pasture, etc (UNESCO, 2000)

Enrollment- in this research means participation and attendance.

Nomadic Education- is a non-formal education provided by the nomadic People within their culture context (Ezeomah, 1995).

1.9 Organization of the Study

The data presented in chapter three were organized as follows. First and foremost, characteristics of the respondents with emphasis to Sex, Age, service year educational level and family background mainly for the students were analyzed. Secondly, this was followed by analysis, interpretations and discussion of the data secured from the respondents. The analysis was made

on the relation of constraints like socio-cultural, socio-economic, school-related and administrative factors on the primary education enrollment; respondents' attitude related issues as well as suggested interventions. In doing so, utmost attempts had been made to backup the discussion by relevant citations. The findings extracted in such away were summarized and followed by the conclusions and recommendations presented in chapter four.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

This chapter is devoted to the review of the literature concerning the study. The topics discussed in the related literature were presented as shown below.

2.1 Primary Education in Developing Countries

Education is a corner stone of economic growth and social development and a major means of improving the well-being of individuals. Primary education is the foundation of the formal education system. It helps to reduce poverty and improve living standards through sustainable growth and investment in people. Primary education has two main purposes: It helps to produce a literate and numerate population that can deal with problems at home and work place, and it serves as a foundation upon which further education is built (Goulds, 1993, World Bank 1990:8).

World Bank stated that:

A primary education has a direct and positive effect on earning, productivity as well as international effects on child health, nutrition, and education. However, in many developing countries education systems have not been able to meet their objectives. This is because they have been ineffective in teaching children the basic skills included in their curriculum and they have not provided all school age children with the opportunity to attend school. Consequently, primary education has endangered national efforts to build a human capital base for development (WORLD BANK, 1990:8).

Moreover, education is a long-standing human right that should be meeting unconditionally. In fact nearly six decades have passed since education was enshrined in the UN declaration of human rights; article 26 of UN declaration of human rights states 'that every one is entitled to get free and quality primary education irrespective of differences in race, gender age, wealth or social status' (Johroson & Symonides, 1998:16)

The international consensus established around the objectives of education for all also emphasizes the importance of including adults and out of school youth who had missed primary

education. Lauglo, 2001 stated in (DVV/IIZ 2005:2) undoubtedly, primary education has a key role to play in realizing the vision of “literacy for all” in the course of the United Nations Literacy Deeds (2003-2012). The strategic location of primary cycle in the education system makes it a prime target for change and progress in societies.

In developing countries, most people live in rural areas. However, today’s official education systems in developing countries largely modeled upon the system of western world. Sometimes education system has been directly copied with on the sloughs of western education. Under this situation the traditional types of education have perished or become much less impotence and current educational polices are characterized by western attitudes and values and the education system may former colonies still end up by producing manpower needed for the government services and for the narrow modern sector (Kjell Nystrom, 1985:3).

With this aim and direction of educational systems, mainly oriented towards education for urban areas and the narrow modern sector it is not surprising that children in rural areas and city slums are unfairly treated. In fact, as Lipton 1977 cited in Nyrsom 1985 people of rural areas have not taken parts in the economic expansion, have not shared the fruits of better times, but have in reality experienced a reduction in their standard of living (Nyrsom, 1985:5).

To remedy this bottle neck; developing country should give priority to primary education in order to increase children’s learning and access to schooling should go hand in hand with students learning otherwise it is futile exercise (World Bank, 1990:3)

2.1.1 Access to Primary Education

Elementary education as considered a basic human needs or a minimum human need as it equips people with the fundamental knowledge, skills, values and attitudes and enhances their capacity to change and their willingness to accept new ideas (Noor, 1981:2). It is also an essential means of meeting other core basic needs like adequate nutrition, clean drinking water, and healthcare. That is, it is not difficult to visualize the spiraling inference of primary education on meeting other basic needs (DVV/IIZ, 1991:36-37).

As to reports of international bureau of education (IBE) in Geneva, makes clear that in most widely conceived terms, Education is regarded as a universal human right and that it has been widely adopted. These means that education should develop the all-round intellectual, moral, physical and aesthetic capabilities of individual children and that it should contribute to the improvement of society economically and depending on circumstances politically and socially (Brain Holmes 1985:5). This objective includes the expectation that a first level basic schooling be available to all children regardless of race, language, religion, sex, social class and palace of residence.

In addition it is believed that education was proved be provided universally to all children. On the top of this one of the six goals of Education For All forum 2000 held at Dakar, Senegal is that ensuring that by 2015 all children particularly girls and children in difficult circumstances and those belongs to ethnic minorities have an access to and complete free compulsory primary education of good quality (EFA, 2000:21). Moreover, the nomadic pastoralist children are among those children who are in difficult circumstance to have an access for quality primary education.

Even though there has been formidable increase in primary education enrollment during last 20 years only 18 percent of eligible children, have access to pre-primary education in sub-Saharan Africa. In half of the countries, fewer than four percent children are enrolled in pre-primary education. In addition, it also points out that access to primary education in rural areas is still much lower than in urban areas while the quality of education is also pored. Moreover, education is to serve rural development is one of the main challenges facing the derive to EFA (UNESCO, 2005:18).

The ideas mentioned above also realizes that inequitable access to primarily education due to inequitable resources different socio-economic status have an effect on the needs and interests of the children to participate and attend schools.

Equity in Educational provision for minorities has two principal aspects. First, every one 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 a government's obligation to ensure that children who have potential to learn are denied education because they are poor, and for

disadvantaged ethnic and linguistic minorities in geographically remote region (World Bank, 1996:11).

2.1.2 Classification of Pastoralists

There are three stages towards sedentarisation in the definition of pastoralists. These are - Nomadic-pastoralist, agro-pastoralist and transhumant- pastoralism.

Nomadic Pastoralists are those groups of society that do not have a recognized place of residence and any crop production is only a supplementary activity.

The agro-pastoralists are those who engage in crop production and animal husbandry in more or less equal proportions. they live in semi-permanent settlements, with goats and sheep's tended by women and children becoming an increasingly significant activity while the males are away in search for pasture.

Transhumance refers to movement of livestock over more or less regular routes, and pastoralists engaging in this way have a recognized and permanent home territory (UNESCO/ADB-IIEO2005:24-25).

Thus, the pastoralists groups in East Showa zone are grouped under both Nomadic pastoralists and agro pastoralists in have of them are sustaining their life by only herding livestock and have of them are leading both farming side by side.

2.2 Nomadic Education and National Development

Nomads are variously defined, broadly speaking, they are ethnic or socio-economic groups who constantly travel and migrate in large or small groups in search of means of livelihood within community or country or across international boundaries (UNESCO/ADB, 2005:23-24). Therefore providing education for these groups helps to maintain them to settle in certain specific places. Therefore, *Nomadic Education can be seen as;*

challenges, and how such educational provisions promote culture and development in the communities and the nations must be over looked.

Pastoral development aims at the improvement of the standards of living pastoralists through the provision of education and training, veterinary, water and other services together with institutional development-building for a better system of range management (DVV/ IIZ 2005:59)

It also cited that Salih 1990 accordingly livestock development is an economic activity based on cost recovery with the aim of achieving the following objectives.

1. technical change and the introduction of new inputs such as medicine ,vaccines, forage farming...
2. specialization and diversification through the adoption of modern production and management techniques and specialization in livestock production such as dairy, milk, wool, hide etc...
3. Increasing ability to evade seasonality by transforming milk and meet into storable forms of usually through technical advancement and specialization.
4. Development of integrated market outlets responsive to national and international demands Salih 19990 in DVV/IIZ (2005:59)

Education is seen as an instrument to change nomad's attitudes and beliefs, as well as to introduce "modern" knowledge and "better" methods and practices. In Ethiopia, for example formal education is supposed to introduce agents of change within pastoral communities. The agents of change after acquiring knowledge and skills in modern cattle rising and modern farming method, basic care and nutrition, they will go back to the community where they came from as change agents to improve the living condition of their people (Degefa and Kidane, 1997: 36-37).

Usually a concern for environment degradation, deterioration of pastor or desertification is associated with a concern for productivity levels. As a result, increased marketing and marketability of livestock are included in education policies and even curriculum.

In the words of the UNESCO regional director for sub-Saharan Africa, the problem confronting nomads today is their continuous use of traditional subsistence methods of production to exploit their economic sectors. These methods have failed to meet the challenges of present economic needs. Moreover, cannot hope to meet future needs that was characterized by rapid technological changes (Obanya, preface to Ezeomah, 1997: xi)

2.3. Traditional Education

In every society, each new generation needs to learn at least enough to have reasonable opportunities to survive and to help their society to improve. The informal process of education is used to transmit such knowledge, skills and attitudes considered necessary for the survival of individuals and society. In the tradition education processes, nomads devote time for social life within the group, gossiping and telling stories in all these, the children share. In most nomadic societies, for instance, it is customary for older children to care for younger ones and perform adult domestic work while parents are out working or visiting (DVV/IIZ, 2005:50). In this regard, young nomadic children have an education more relevant for the life they will live than their counter parts in the sedentary dominant groups.

Modern education, both as a broad phenomenon and as particular practice, overlaps local patterns of generation, distribution and reproduction of knowledge, and it is likely to affect pastoral specialization both at the individual and institutional level (Krättil, 2000:18). Indeed, concerning education and other social services, they are probably most deprived groups in the country they live in. Then to arrest the gap between the pastoralists and sedentary people action should be taken.

Sex-role system is the network of attitudes feelings and behaviors that result from the pervasiveness of sex-role stereotyping in the culture (UNESCO, 1989:8).

2.4 Nomadic Areas in Ethiopia

The nomadic areas in Ethiopia were mainly found in north eastern, southern, south eastern and extreme southwestern part of the country.

Table 3: Pastoral Groups, Location and Estimated Population in Ethiopia

No	Geographical location	Ethnic Groups	Human population
1	North-East	Afar, Argoba , Oromo, Somali	1,400,000
2	South	Oromo, Somali	2,577,522
2	South-East	Somali	3,383,165
4	South-West	Dasentech, Hamar, Mursi, Badi,Bumie,Bena,Erbore, Tsemay, Nuer, Anuak, Ari, Bali, Dimi, Nyanantom, Chai,Trima, Ruli, Dizi, Tishano,	557,132
5	West	MugujiKomo, Shinasha, Gumuz, Beneshangul	37,523
Estimated total			7,955,342

Source: Dawit Abebe (2000)

Almost all are found in marginal border areas and they inhabit the lowland part of the country (Ayalew et. al 2002:26). About 60 percent of the Ethiopian territory and 10 percent of its population are estimated to live under the pastoral production system. Pastoral herders, however, are among the most marginalized groups of people within Ethiopian state administration (Yakob Arseno in PFE, 2000:29). In addition, internally, traditional pastoralist has been increasingly affected by slow but steady shift to opportunistic farming. Externally, it has been affected by the unabated encroachment of national parks, state farms, mineral prospecting, game reserves, agribusiness etc.

It is likely that this trend will continue at an increasing magnitude. It was mentioned that the traditionally maintained pastoral livelihood system would be increasingly endangered by non-pastoral interest. Accordingly, it was explained that traditionally in Ethiopia, pastoralism is considered as a backward way of life and the people who depend on it for their livelihood as regarded as inefficient landless “lawless” and “aimless” wonderers. The Amharic term for pastoralist is ‘Zelan’ ‘literally means wonderers’ and is commonly used derogatory (Getachew in PFE, 2000:23).

Until recently, policymakers have limited knowledge about nomadic pastoralists and their habitat. There are various misconceptions about the mobility and lack of knowledge of crop cultivation of pastoral nomads. Among the misconceptions some of them are:

1. The assumption that the pastoralist lack knowledge of crop production and that they do not farm and do not want to settle down in one place.
2. The assumption that social organization and defensive action of the pastoral nomads devoid of any rationality concerning that they attack them without good cause and:
3. There is the notion that the pastoral nomadic area is suitable for crop cultivation. If and when it is so used the pastoral nomadic group will not be affected which means the development of pastoralist often seek to settle them and to use their unused land as much as possible (Fekadu in Pausewang, 1990:26).

Thus, the general attitude of Ethiopian policy makers toward these areas has been ambivalent at best; they have generally been regarded as troublesome brooder areas inhabited by 'primitive nomadic tribes' who have little contribution to make the national economy (Hogg. 1997:13). In this respect, it is hardly surprising that the general attitude of pastoralists to the center is one of suspicion and hostility. They tend to view government as alien and unrepresentative of their interests and concerns. Because of these attitudes, the mutual suspicion and lack of understanding between them is reinforced.

On the top of this, the arid climate in the lowlands in Ethiopia are characterized by frequently occurring periodic drought, environmental degradation, water scarcity, increase in livestock and pupation, competition for productive resources that create new levels of insecurity and violent conflict (Ayalew et al 2002:1). The level of poverty in the lowland areas however goes beyond food insecurity. The population also suffers from poor access to health and education facilities and has few income generating activities outside of livestock.

2.5 Primary Education in Ethiopia

Formal education has a long history in Ethiopia. It is as old as the introduction of Christianity itself. The Ethiopian Orthodox church developed a school system in the Christian era by using a Sabeian alphabet for instructional purpose. In the seventh century Koranic or Islamic schools were developed.

In the mid and late nineteenth century, American and Swedish missionary schools were opened in the country. Toward the end of nineteenth century, due to the establishment of central state authority, the development of modern sector economy, and the arrival of embassies contributed for increase in need of modern education in the country (Teshome Wagaw, 1979, Teckaste Negash, 1990:1, 1996:35, Maaza Bekele, 1996, Ayalew in Fellner, 2000:96).

The formal schooling system were started in 1908 with the opening of Menelik II School in Addis Ababa, which opened way to the expansion and construction of many schools in the country (Destefano and wilder, 1992, Ayalw in Fellner, 2000:96).

There are five different stages in the history of modern education in Ethiopia.

The pre-war period (1908-1935),

The Italian occupation period (1935-1941),

The post war period (1941-1974),

The revolutionary period (1974-1991), and

The post revolutionary period from 1991, up to present (Ayalew in Fellner 2000:96).

From the above periods, a significant effort was made during the;

1. Follow up expulsion of the Italian and return of the Emperor in 1941 a serious efforts were made to meet the demand for schooling which brought about rapid and diversified expansion of schooling under the imperial rule. During this time, the total enrollment grew by 55 folds (Fassil G. Kiros, 1990 stated in Tafra Chala, 2004:48).
2. During the revolutionary period, other rapid expansion of enrollment and construction of schools was recovered. That is, Primary schools increased from 2754 in 1973/74 to 8260 by 1986/87. Accordingly, primary education enrollment had more than tripled and the average national participation rate had reached 34.1 percent (Ayalew, 1989:41).

Ayalew 1898:41 also says even though such increment were observed at the national level, there is regional disparities in primary school participation in Ethiopia is quite revealing.

The regions, which have the highest participation rates, represent the geographically distinct regional profile conventionally denoted by as the "south". The regions that are lagging

behind are all, except Hararghe in the east. Hence, disparities have not only widened, but widened in zonal nature heading towards a north-south dichotomy.

In addition, the qualities of education were deteriorated due to several factors: the meager educational resources had to be thinly spread and the uncontrolled expansion of schools. In fact despite the expansion the educational budget, as a percentage of the national budget had declined from 17.2 percent in 1974 to 9.5 percent in 1980s (Destefano, 1992 stated in Syoum Tefera, 1996:10).

After the fall of Dergue regime and the coming to power of TGE in 1991, a new Education and training policy was promulgated in 1994, which is now on function.

Though government has tried to improve the situation, the Ethiopian Education system faced several problems i.e. very low enrollment rate of school age children at primary level, gender disparity, or urban-rural, disparity, high drop out and repetition rate, deterioration of instruction at all levels, inefficient management due to poor staffing of educational officers (Ayalew in Fellner, 2000:97).

Moreover, CRDA cited in UNESCO/ADB 2005, 2005:55 points out that, in Ethiopia most government schools are often empty or abandoned as the education system is not flexible and pastoralist oriented. Therefore, extending compatible programmes is very important such a programme must enable females. Who are often left out of schools due to cultural borders, to be given the opportunity to benefit from formal and informal education to this effect. It was proposed that more Koran schools should be built and boarding facilities and schools with feeding programmes expended.

The Gross enrollment ratio in primary education is 51 percent at national level. However, there is a great disparity between regions, urban-rural, between genders. The GER in gender is 40.7% for female and 60.9% for boys. GER of primary education of Harari region is 96.2 percent and 8.3 percent in Somalia, the highest and the lowest from the regions respectively. The GER of Oromia region is 51.6 present (MOE, 2000:4).

2.5.1 Primary Education in Pastoralist Areas of Oromia Region

Oromia Regional National Government administers about 367,000 km² of land out of 1.1 million km² of the nation and has a total population of 27.2 million, 35.3% of the national total (OSA, 2006). Oromia has 17 zonal administrations and two special zone city administration of Adama town and Jimma town.

The principal economic activity of Oromia is Agricultural sector in which about 89 percent of the region population was relied on (OARDB.2005:4 reports). To bring about more productivity and self-reliant nations education plays an important role especially, primary education that have direct impact on earning. According to World Development, report 1980 cited on (Tolbert1985:120). The economic rate of return of investment in education for 44 developing countries concluded that all the rates were well above the 10 percent figure that the Bank normally considered the acceptable minimum. That the returns to primary education were the highest of all educational levels, and that returns at all levels were highest in the poorest countries. In order to realize this facts the Oromia National Regional States makes a tremendous effort hence the primary education enrollment is increased alarmingly in the last three years from 2002/03 to 2004/05 from percent to 66.9 percent to 87.5 (MOE.20004/05:29).This show that there is an average increase in primary education enrollment by 6.78 percent.

Even though tremendous efforts were made, due to different socio-economic, socio-cultural, and administrative factors the primary school enrollment of the pastoral and agro-pastoral areas of the region is still lagging behind the national and regional level.

2.6 Major Factors Affecting Primary Education Enrollment among the Pastoralists Groups

The factors that affects primary education enrollment are a collective effects of socio-economic, socio-culture, school intrinsic factors and political or Administrative factors.

The combination of socio-economic and institutional constraints to educational development is perhaps most evident today with regard to numerous pastoralist populations that inhabit the arid and semi-arid areas of African LDCS. Until recently, the tendency was for authorities too

more or less ignore the special problems, which pastoralists pose for educational and other forms of social service provision, and to concentrate, instead, on attempts to transform mobile herding societies in to sedentary agro-pastoral communities as a pre-requisite to such provision (Graham, 1980:2-3).

2.6.1 The Socio-Cultural Factors

2.6.1.1 Pastoralist Resistance to Change

The pastoralists are resilient to change is a long-standing unsubstantiated belief, which has been widely analyzed disproved over the last two decades (Hogg, 1982, Rigby 1985. Baxter and Hogg, 1990 Ginat and Khazanou, 1998) but that appears to be, itself still very resilient in non-special circles.

The strength of the resistance phenomenon in pastoral community is perhaps nowhere more clearly demonstrated than in the response of these societies to attempt to promote change via the medium of formal education (Gorham 1980:28). Where the problem of promoting changes in postural areas were felt to be primary one of altering pastoralists attitude to the concept of change, the role of the school in this process was seen to be all-important.

In the pastoralist communities having an education may not yet be seen as quite as prestigious as "having herds". Nevertheless, both are increasingly recognized as being important as it become harder to survive by pastoral means alone (Salzman and Galaty, 1990). As to (krätli,2000: 25) the town employee has become part of the division of labor and providing a source of income that is not subject to the same vulnerabilities as herding and that can prevent distress sales of stock. In effect, investing in education for some children represents a livelihood, diversification strategy designed to strengthen the household economy within the context of continuing engagement with pastoralism.

Furthermore, (Krätli, 2000:26) points out those illiterate parents are intensive to the value of education and therefore difficult to persuade. On the other hand, the value of education in such strong dogma amongst educated extension agents, teachers and program staffs, that even when faced by the huge limits of the education systems on the ground, low attendance rate and low quality of service attribute to parents ignorance to school.

In addition based on the condition of Kenya's Masi Land pastoralists Gorham cited Hedlund 1971 pointed out that, the cause of the resistant with reluctance on educational participation among these groups was steering from three major sources.

- The unwillingness or inability of the father to pay school fees.
- Long distance between the home (village) and the school that leads to sexual harassment.
- The need for herd boys to tend the livestock (Gorham, 1980:10).

In this particular, the persistence of the resistance phenomenon in these areas and apparent ability to withstand a wide range of socio-economic change initiatives would seem to be less reflection of the inherent conservativeness of these societies and more a function of the continual goal-conflict situation.

In such circumstances the goal of education were not only perceived to be in conflicts with those of pastoralists social system, but as a result of all inclusive nature of the former, the school were quickly precised as a direct threat to the system itself. As such, it was subject to negative evaluation across the whole spectrum of elements and processes that determined pastoralists' social action (Gorham, 1980:29).

On the contrary, the major reasons for the low participation of nomadic children are not only from the culture of the society but rather it is a policy factor.

Woldemichael (1995 cited in ADB/UNESCO-IIEP 2005:56) says the 'charge' that is usually talked about is the change in pastoralists' attitude and practiced toward modernization and eventually settlement, rather than changes by the provider instantiation. In addition, he agrees with Enzeomah saying;

"They do not resist change, innovation and development Rather they tend to resist measures aimed at destroying their cherished culture and resources which they have a obtained through familiarity with their environment [...] and their knowledge in the use of available resources. Their skills, knowledge and organizations, if encouraged and facilitated rather than belittled and obstructed, could benefit their communities and wider societies as well as themselves" (ADB/UNESCO-IIEP2005:56).

2.6.1.2 Gender Role Socialization and Stereotyping

Chetwynd and Harnett (1978) pointed out that, there are three factors importance to the sex-role system.

1. The assignment of the basis of sex of one of two different series of personality traits, the masculine and feminine stereotype, they are thought of as dichotomies at opposite ends of a continuum (no how we usually talk about the opposite sex'). For example in western culture, the male stereotype is usually associated with traits of activity, dominance aggressiveness, rationality and objectivity; the female stereotype is one of passivity, dependency, emotionality, subjectivity and nurturance.
2. The investing of male with higher status or structure than the female: often those traits and characteristics associated with the male are considered to have more importance and value than those associated with the female. In western, the male stereotype has more positive associations than the female stereotype and has brought money, status position and power (Chetwynd & Harnett, 1978, UNESCO, 1984:9).

Girls are valuable assets to the family because the father can receive dowry in the form of honey, coffee, guns, and bullets etc--- depending on the tribal culture. Even after marriage the girls' fathers gets assistance and consider the incurred to bring up his daughter (EPARDA, 2002: 161).

In most rural subsistence societies women and girls are illiterate in fact the distribution of labour is readily biased against them, the work load of girls tends to be higher than brothers as they are trained to play the same role as their mother. Among the nomadic groups girls in particular, women's are the most disadvantaged members, concerning access to formal Education.

In almost all pastoral societies (although not only there), girls make up most of the out-of-school children. This is not always the case, though. In Mongolia, for example, there is large number of girls than boys attending school and the situation is increasingly unbalanced in colleges of higher education and universities where around 70 percent of students are women (Government of Mongolia, 2000, UNICEF and Mostsal, 2000). On the contrary, in Tibet, it is more complex: girls are at the same time more likely to dropout of primary school and yet be more numerous at

university with a higher level of illiteracy amongst women than men (Bass 1999 in Krätli, 2000:29)

In addition, there are several reasons why girls drop out of school more than boys are. In part, this may be because, as girls move to a different household with marriage, to pay for their education was not considered good investment (Roth, 1991). Indeed, to the extent to which education is associated with status, a woman is supposed to be less educated than her husband is, and therefore girl's education will actually reduce the choice potential husbands, particularly within pastoral context. On the other hand, a marriage outside the postural economy may not bring livestock and above all, is less likely to expand the pastoral social network of the household.

Girls miss opportunities to attend school because of domestic responsibilities, such as housekeeping, agricultural work, and the need to care for the younger siblings. They take over household responsibilities when both of their parents work, and may seek wage employment outside of the home to augment family income. Their lack of opportunities reflects their subordinate role in traditional societies, and the widely held belief that investment in their education is not as valuable as education for boys. They are expected to marry and may not be able to find skilled employment outside of the home (ECALC: 28).

In reality, the education of girls has been shown to be crucial for the welfare of the family and the nations. Educated women are more likely to meet the dedicational, health, and nutritional needs of their children, have increased social standing in the family and have a labor rate of fertility

2.7 The Socio-economic Constraints

According Fekadu et. al (1984) cited in (Tefera Chala, 2001:48),the socio-economic constraints include:

1. Lack of appropriate social organization, poor social services and particularly very poor education services.
2. Lack of ability to establish new types of social relationships.

3. Lack of work discipline-New organization requires a different kind of social and work discipline than what is usual.
4. Conflict among nomads-inter-clan conflict within a nomadic community arising from the use of grazing territories often leads to the destruction of property and lives and the miss utilization of resources. Besides, inter and intra ethnic conflicts could waste the unlovable time and energy that could be used for production and agricultural activities.
5. Lack of division of labour and lack of specialization.
6. Stigma attached to the certain types of activities.
7. The high value given for livestock.
8. Low endowment of social services and physical infra structure, lack of trained personal in sufficient number of representatives from the nomads who could quickly grasp technical matters for smooth relationship and cooperation. The other is the paucity of infrastructure investment in nomadic areas.
9. Lack of medical services and poor transportation network.
10. Population density nomadic areas are sparsely populated and charge care of the land is used for sufficient fodder and coater.
11. Lack of orientation of nomads to modern condition-the isolation of nomads from national life has not acquired acre of common cultural elements and norms with which to communicate and relate with the communities other than nomads. They constitute closed and traditional, bound society.
12. Lack of respect for international boundaries Nomads don not respect international boundaries because international boundaries crosscut clan boundaries.
13. Low herd productivity-wide spread animal disease and poor veterinary services, lack of forage conservation and water harvesting techniques.
14. Lack of extension and/or development services applied to the way of life of nomads, lack of marketing services.

2.7.1 Mobility (Migration)

The pastoralist (Nomadic) life-style, in particular the high degree of mobility and the scattered, low density distribution of pastoral populations make education provision to pastoralists more expensive and much difficult to organize and manage (Krätli, 2000:17). In addition, of mobility, sparse population, harsh environmental conditions and remoteness are clearly technical obstacles to the provision of formal education through systems, which are designed for sedentary people in well-connected and density-populated areas. However, with rare exceptions, the problem is represented as created by the nomads with their absolute way of life rather than by the incapacity of a national system to respond to the living conditions of significant number of citizens (Krätli, 2000:17-18).

Pastoralist account 3-5 percent of African population. These marginal people are most severely affected in the acquisition of educational provision because of their constant migration and dispersion and are considered as primitive traditionalists (UNESCO, 2000 cited on Buli, 2001:2).

During the dry season, the pastoralists move their livestock, mainly camel to an area where pasture and water are available. This migration of pastoralists from one pastureland to other may result in conflict with their neighboring sedentary people. In the past areas tended to become a cause of disagreement for every one who wanted to have full control over the land that hand already occupied, he should be ready to defend it (Wondwsen, 1987:19). In the same way in the to days world the Karayu people move their acmes as far as 250 km away from their homeland to another Oromo land since the camel can travel without water a longer distance than any other domestic animal. Their cattle nearly move more than between 30-50 km away from their villages while their wives, children and elderly people stays mostly for several years at a time together with goats and sheep and some time milk herds (leif Manager stated in OSSERA, 2000:80).

From the statement above the writer deduced that children and wives are responsible for keeping and grazing goats, sheep and some cattle that make them busy through out the year as a result they are tied with such jobs rather than participating in education. With respect to their migration (Buli, 2001:31) says that:

Patterns of human and livestock movement along the three grazing areas were influenced by the availability of rainfall and pasture resources. In summer season of four months (Jun-sept.) there is no problems for pasture and Water for their livestock but during the bona (winter) the pastoralists migrate with their livestock this migration put an impact on the enrollment of pastoralists children to school and even large number who enrolled will droop out before the end of the school.

2.7.2 Child Labuor

Parents may not consent to their children attending school, as it is not in the best interest of the household as a whole. According to Kratil 2000, the continuous issue of child labour in this respect, pointing out that although generally viewed in negative terms (particularly in the west), traditional families and children themselves may regard household work is a far more constructive light as being educationally beneficial. Save the children fund USA (SCF, 2000:70) makes the point that, “only parents who did not have their children’s best interest at heart would let them grow up with out work responsibilities” and state that:

“children work is perceived as a process of socialization, progressively initiating children into work and transmitting skills that contribute to the community [...], the most important thing that one can do for a child is to teach him or her to work [...], death can over come the parents anytime; that is why it is essential to train children young to the work of the parents” (SCF, 2000:69).

From the word of the writer, training the children to the process of pastoralism mode of production has incomparable advantage to the community to conserve their cultural way of life rather than sending their child to formal Schooling.

Furthermore, in a semi-postural community, children’s labour is pivotal to the survival of the household, such that a school system that undermines children’s fulfillment of their household obligation disrupts the household micro economy. Formal schooling tends to lead to the breakdown of traditional institutions that engraved strongly in household micro economies (Nathan Chelimo, 20006:26). However, as schools increased in number, the parents refused to enroll more children for two reasons: first, the school competed with the parents for their children’s labour needed to herd animals. Secondly, the schools did not prepare the young people for tier future role and active participation in the society or its development (Nyerere, cited in Enzeomah, 1995:38).

2.7.3 Poverty and Impoverishment

Formal education is supposed to equip nomads against impoverishment, and ultimately to eradicate poverty by opening access to alternative livelihood options. However, high levels of social differentiation within pastoral groups and the changing patterns of pastoralists' own experience of poverty and prosperity require the definition of poverty be much more specific (Boxter and Hogg, 1990; Anderson and Broch-dve, 1999 in Krätli, 2000:10).

Pastoralists are not automatically the poorest of rural people. Rather pastoralism is a specialization developed from mixed farming, into the result of process of farmers' impoverishment. Impoverished pastoralists may go back to farming or become hunters, gatherers, workers servants, watchmen, food-aid dependants or bandits, but whilst destitution from pastoralist is common, return to pastoralist can be more difficult, depending on factors such as the availability of initial capital, as well as pasture and water resources. Education narrative often 'deduce' pastoralists' poverty from characteristics such as the lack of permanent housing and mobility, or the use of child labor, that are simply part of their life-style and economic organization.

For example, recent report on a participatory Education workshop in Kotido district Uganda, stresses pastoralists' poverty using the following arguments. 'A man owing 1000 heads of cattle for instance, is still sleeping on hides, wearing a sheet only or a jacket with a sheet warped around his waist, or even a jacket with the rest of the body parts below naked. He eats out of a calabash, cannot pay school fees, taxes or hospital bills' (Owing, 1998:11)

With regard to the role of education in eliminating poverty, there are many researches in this direction. For example the research carried by Holland (1992) between two groups of Kenya Masailand. Holland found that education is not a precondition for employment. On the contrary; the increasing commoditization of cattle and labor is generating new jobs especially for the non-educated (cattle trading, waged herders). At the same time, the flow of in-migrants from non-pastoral districts, where formal education is more established makes competition for employment that requires literacy particularly hard for youths from pastoral groups.

2.7.4 Conflict

Conflict can be seen or defined as a 'clash', competition or mutual interference of opposing or incompatible forces or qualities (as ideas, interests, wills) (Gove et al, 1976:476). For political scientists the term conflict is also an antagonistic encounters or collision of interests, principles, ideas, policies or programs that characterize many of the interactions carried on within or between political systems (Plano, et al, 1973: 77).

The pastoral, agro-pastoral and cultivating group in the middle Awash valley Region have undergone continuous changes in their ethnic composition, their territorial boundaries and their processes of interaction. These changes result from policies promoted by succeeded Ethiopian governments. During the imperial government penetration of foreign capital to the region which would lead them to the limited access of resources from unlimited resources. This limited resources has not only made pastoral lands extremely vulnerable to encroachment and appropriation by outsiders, but has also drastically brought about changing patterns of resources and the increase in tension and conflicts as well as the deterioration of the ecology in the region (M.A.M Salih et al, 2001:81-82).

There are different causes of conflict. According to EPARDA (2002:33-35) conflict arises due to the following reasons.

- If the system failure /absence of order
- Human aggression.
- Unchecked Ambitions.
- Biases/ prejudice.
- Elite manipulation of popular feeling.
- Economic motives.

Harmful traditions, members of some ethnic groups or clans in Africa have the tradition of cattle raiding or occupying additional resources such as pastureland and water points for their ethnic groups or clan by killing, amputating or emasculating others to be praised as heroes. This intern led to conflicts among ethnic groups and clans (EpaRDA, 2002:35).

2.8 Institutional Factors

One of the major constraints to the low participation of primary education is from the cultural outlook and attitudes towards Nomadism with school culture as well as national culture. There are negative attitudes towards Nomadism. The national culture and the culture expressed within education system are antagonistic to nomadic culture. It considered Nomadism as a way of life is seen as incompatible with development and modernization, therefore bound to be disappear. Such a cultural attitude is likely to make the context to formal education repulsive to nomads (Krätli, 2000; 44). Conversely, successful education practices with nomads are likely to take place within a cultural context of which is not antagonistic to Nomadism. Among the institutional factors irrelevance of the Curriculum is the major one.

2.8.1 Irrelevance of Curriculum with Pastoralists Culture

The basic argument here is that school curricula are developed by sedentary people for sedentary people (or even by urban dwellers for urban dwellers) and are therefore largely irrelevant to nomads' experience and concerns.

In addition, because of the conflicts of the pastoralists and education system is due to the inability of the curriculum to encompass the socio-cultural nature of the society. Krätli 2000 states that:

Education systems relay almost on standard curricula; all pupils in the same grade every where in the country learning the same things more or less in the same way. However, pupils' environment and experience can vary greatly from place to place and from one way of life to another. Lack of curriculum differentiation has become one of the major explanations for pastoralists' supposed low interest in education and for the high drop-out rate from school in pastoral areas (Krätli, 2000;32).

According to Gorham in the promotion of education in the Kenya Maasiland pastoralists, the popular resistance of the local communities to the government schoolings in the area reflect a basic conflict between the institutions' method and aims with customary socio-cultural values of the society and in what ways was governmental education perceived in instrumental terms to be negatively related to the interests of the society (Gorham 1980:29).

In addition, DVV/IIZ points out some facts about the irrelevance of the school system with the pastoralists' way of life as:

Since the school curricula and teaching methods used did not reflect the cultural background of nomadic groups, the children had difficulty of applying what they learned in School to solve their daily problems.

Furthermore, because nomadic children could not easily adjust to school conditions, their attendance was irregular and their achievements therefore below expectation. In addition, because the feedback of school knowledge to parents and uneducated relatives and friends were very poor and almost no impact of this education on their life and work descramble, parents grew suspicious of the supposed content of school learning. Formal education is often seen as largely irrelevant to nomadic life, its occupational areas, health problems etc... (DVV/IIZ, 2005: 55). Thus, the attempts to promote change in pastoral societies is generally were, either resisted by the local pastoralist population or failed to get sufficient degree of popular support to facilitate successful implementation. Thus, the socio-cultural and economic factors that historically have tended to condition pastoralists response to include change can be more fully understood (Gorham, 1980: 27-28).

As a general lack of relevance is, probably not a major reason for low enrollment and dropout rates among pastoralists, anymore than it is among many other rural sedentary groups. A parental decision to send their children to school are a much, or more about the advantage of someone in the family being able to communicate with the outside world and about receiving a school-leaving qualification than about what is learnt (ADB /UNESCO-IIEP, 2005:56)

Therefore, proper study of the physical as well as the social and economic conditions of the nomads helps to avoid the misconception and to know and understand the factors which have an impact on the enrollment of pastoral children in primary education and so that the proper treatment by all concerned institutions and agencies would be possible.

2.9 Strategies to Enhance the Education Participation of Nomadic Pastoralists

The review of related literature demonstrates the variations, complexity, and inter-relationships of the challenges that hinder the educational enrolment and participation of nomadic pastoral

children. There is also a growing body of scholarly review of strategies to improve the educational participation and their efficiency. Some of the strategies are:-

1. Non-Formal Education

Non-Formal education is a system which enables to strengthen alternative education provision for out-of-school children and illiterate adults. So that, disadvantaged groups can have access to quality learning opportunity. It has a flexible organization and capacity to adjust time constraints of participants, particularly those from disadvantaged groups of the population (Bishop, 1994: 122-124).

2. Community Sensitization

Pastoral communities seem to have little conception of the value of formal education. As other societies, they strive to meet the other needs of their children but they give little concern to the children's education as a factor of alienation and as a threat to the pastoral way of life (UNESCO, 2002:22).

Thus, 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.

3. School Feeding Program

The current low participation of school age children in the pastoral areas has poverty and nutritional problems as two of its root causes. The school feeding program by the world Food Program in some arid and semi arid part of the Africa has assisted largely in increasing school attendance (UNESCO, 2002:203).

According to Carhill, school-feeding programs mainly operated by the World Food Program are currently being provided in many of the districts in East Africa with high proportion of nomadic pastoralists. Its principal purpose is to boost enrolment of pupils in pre-primary schooling. It is also argued that the feeding programs improve learning capacity of pupils through alleviating short-term hunger (Carhill, 2002:30).

As research findings indicate, as a major step to the achievement of government goal of universal primary education, the Kenyan government in collaboration with World Food Program launched a school-feeding program in the nomadic areas of Kenya, which mostly suffer from serious food deficit. As a result, there is a marked improvement in the enrolment rates, attention span and improved attendance (Akaranga, 1995:45-46).

4. Boarding Schools

In some of East African countries, special boarding facilities were being made available for students from marginalized and poor group of the population; and that some were specifically targeted at children of nomadic groups (Carrhill, 2002:29). For instance, boarding schools were established in Kenya to cater for wastage in primary school 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 efforts, support from local and other NGO's increasing commitments to support schools and increasing desire to support girls' education (Carrhill, 2002:29).

There are two problems arise in the establishment of boarding schools. First parents are reluctant to send their children to boarding schools which and to whom they don't know. Moreover, children might not like to be separated from their family for a long time, second, the construction and maintenance of boarding school is costly. Furthermore, it provides foods and lodging on the top of instructional costs (UNESCO, 2002:200).

In spite of such shortcomings, boarding schools is an essential strategy to deliver education for the children of pastoralists who are in constant movement and sparsely populated in remote areas (Ibid, 201).

CHAPTER THREE

3. DATA PRESENTATION, ANALYSIS AND DISCUSSIONS

This part of the thesis deals with the analysis of the data collected from the sample schools of native Kerayu and Itu pastoral and semi-pastoral children, teachers through questionnaire, interview with educational officials and educated Kerayu and tribal leaders.

The questionnaires were distributed to 306 students and 82 teachers. Among the distributed questionnaires those filled by 300(98.04%) of the students and 80(97.56%) of the teachers were returned and were usable.

In addition, 8 pastoralist families that have got formal education at different official positions in the Fentale Woreda and East Showa zone, 8 tribal leaders from kereyu and Itu, 6 educational officials and 3 NGO's coordinators in the area were involved in the interviews.

The responses of students and teachers to each of the questions given are analyzed and interpreted .Most of the data gathered were organized by using tables followed by discussions. For the sake of convenience, related questions have been treated together .The responses from pastoralist families that have got formal education, Kereyu and Itus tribal leaders (Aba Gedas), educational officials and NGO's coordinators were used as additional ideas to substantiate the students' and teachers' responses. As a result, the responses were expected to be sufficient to draw inferences for the study.

3.1 Characteristics of Respondents

The purpose of this sub topic is to give some basic background information about the target population. The target groups of this study are the Kereyu and Itu Pastoral children in Fentale Woreda of East Showa Zone, teachers, pastoral members that have got formal education, educational officials, NGO's coordination and tribal chiefs.

Table 4: Characteristics of Teachers and Educational Officials by Their Sex, Age, Religion, Educational Level

No	Respondents	No	Marital Status		and Service Years		Age	No	%	Religion	No	%
			Sex	No	%	No						
1	Teachers	80	M	60	75	21-25	20	25	Muslim	26	32.5	
			F	20	25	26-30	46	57.5	Orthodox	35	43.75	
						31-35	12	15	Protestant	14	17.5	
						36 and above	2	2.5	Wakefata	5	6.25	
							-	-	Others	-	-	
		Total		80	100		80	100		80	100	
2	Educational officials and school principals	6	M	4	66.66	21-25			Muslim	2	33.33	
			F	2	33.33	26-30	1	16.66	Orthodox	2	33.33	
						31-35	3	50	Protestant	2	33.33	
						36 and above	2	33.33	Wakefata	-	-	
									others	-	-	
		Total		6	100		6	100		6	100	

As it has been indicated in the introductory part, 80 teachers' respondents were involved in the study. Regarding their sex, 60 (75 %) of them were males and 20 (25 percent) were females. With respect to educational officials 4(66.66 %) were males while 2(33.33 %) were females. This reveals that the participation of females in the Fentale woreda of East Showa zone is low. This is an issue to be considered because it may have an impact on participation of girls in education related to lack of role model and due to minimal provision of counseling for girls by the same sex in the schools.

With regard to the age of the respondents, majority of them, that is, 46 (57.5 %) and 12 (15 %) of the teachers were between the age group of 26-30, and 31-35 years respectively. This indicates that the majority of teachers were found in the adult group and their responses could be dependable. Concerning the age of educational officials, in different way from that of teachers in which majority of them 3 (50 %) and 2 (33.33 percent) are in the age range of 31-36, and 36 years and above respectively. This reveals that the responses could be more dependable .When dealing with their educational level, the majority 33 (41.25 %) and 38 (47.5 %) of teachers were TTI and 12+2 (Diploma) graduates respectively.

With respect to religion, 26 (32.5 %), 35(43.75 %) and 14(17.5 %) of the teachers are Muslim, Orthodox and Protestant respectively .And concerning that of educational officials, about 2(33.33 %) are Muslim, 2(33.33 %) are Orthodox and 2(33.33 %) of them are Protestant followers respectively.

Regarding their marital status, 44(55 %) of the teachers were married and 36(45 %) were single .As far as service year in the area is concerned, 56(70 percent), and 10(12.5 %) of the teachers were between 3-10 and 11 and above years respectively. The remaining 14(17.5 %) served below 3 years. Similarly majority of the educational officials, 3(50 %) and 2(33.33 %) had 6-10 years and above 11 years service respectively. Since they had long years services, teachers and educational officials had adequate awareness of the culture, tradition and economic condition of the kereyu and Itu pastoral community and its effect on primary education enrollment of their children.

Table 5: Characteristics of Student respondents by their Sex, Age and Religion

No	Item		No	%
1	Sex	Male	224	74.67
		Female	76	25.33
		Total	300	100
2	Age	8-10 years	-	-
		11-14 years	77	25.66
		15-18 years	172	57.34
		19 years and above	51	17
		Total	300	100
3	Religion	Muslim	231	77
		Orthodox	24	8
		Protestant	20	6.66
		Wakefata	25	8.34
		Others	-	-
		Total	300	100

As Table 6 depicts, 300 students were involved in the study out of which 224(74.67 %) were males and 76 (25.33%) were females. With regard to their ages, 77(25.66%) and 172 (57.34%) were found under the age category of 11-14 years and 15-18 years old respectively. This indicates that most of the Kerayu and Itu children in the primary schools are above the standard age level .Thus, great majority of student respondents were in the adolescence age where they are

highly participant in various socio-economic and socio-cultural practices in the pastoral Kereyu and Itu society. This might have a positive contribution to the relevance of the data .On the other hand, most of the male and female student respondents were Muslim in their religion, which is one of the socio-cultural practices that have been investigated in the study.

Table 6: Family Background of Student Respondents

No	Item	No	%	
1	Fathers Education level	Grade 3-5	18	6
		6-8	22	7.33
		9 and above	15	5
		Con't read and write	245	81.67
	Total	300	100	
2	Fathers' Occupation	Pastoralist	246	82
		Gov.t Employee	28	9.33
		Small Business firm owner	6	2
		Farmer	20	6.67
	Total	300	100	
3	Mothers Education Level	Grade 3-5	21	7
		6-8	8	2.67
		9 and above	4	1.33
		Con't read and write	2.67	89
	Total	300	100	
4	Mothers Occupation	House wife	246	82.67
		Gov.t Employee	3	1
		Small Business firm Owner	18	6.00
		Farmer	31	10.34
	Total	300	100	
5	Family Size	1-2	8	2.66
		3-5	73	24.34
		6 and above	219	73
	Total	300	100	

Concerning the educational background of their parents, majority of the students 245(81.67%) indicate that their father cannot read and write and the remaining 55(18.33%) said that their fathers can read and write. This is also one of the Socio-Economic constraints that is investigated by this study. With regard to their fathers' occupations, most of the students 246(82 %) indicated that their fathers are pastoralists. This implies that there might be a relation between the illiteracy and pastoral way of life of their fathers and the educational participation of the children in the primary schools.

In the similar way, majority of the students, 267(89%) and 248(82.67%), revealed that their mothers cannot read and write and house wife in the pastoral family respectively .This figure proved that women are more illiterate than men in the pastoral areas of East Show zone. This could be due to the inequality in the attitude of pastoral community of the area towards education or the scarce educational provisions in the zone. This might have an effect on the educational enrollment of pastoral Kereyu and Itu girls in the primary school.

With respect to their family size, 219(73%) and 73(24.34%) of the students replied that their family comprises 6 and above and 3-5 family members respectively. This might have an impact on economic ability to afford private cost of education to all these members of the family.

Table 7: East Showa Zone and the Regional Enrollment Rate Gross Enrollment Rate of 2003/04 and 2004/05 Academic Year

Year	Fentale			East showa zone			Oromia Regional State		
	M	F	T	M	F	T	M	F	T
2003/04	58.9	45.6	53.82	76.75	70.32	73.77	96.4	72.5	82.7
2004/05	60.76	49.3	55.47	81.21	74.96	78.21	98.0	77.0	87.78

Source: Oromia Education Bureau Annual Reports (2005/6).

From the above data, we can conclude that primary education enrollment of the Kereyu and Itu pastoral children in Fentale District is relatively very minimum when it is compared to the Gross Enrollment Rate of other Districts found in East Showa Zone as well as the regional enrollment rate. This indicates that there are constraints which contribute to the low enrollment in primary education of the pastoral children. These hindering factors were discussed as follows.

3.2 Socio-cultural Factors

Table 8: Socio- Cultural Factors Related To Marriage That Hinder Primary Education Enrollment of Pastoral Children

No	Items	Rank	Students'					Total	W mean	Teachers'					Total	W mean	Total
			5	4	3	2	1			5	4	3	2	1			
1	Early marriage	1	152	83	34	21	10	300	4.15	40	22	15	3	-	80	4.24	4.19
2	Circumcion and its rituals	2	125	86	53	20	16	300	3.95	25	22	18	7	-	80	3.91	3.93
3	Fear of marriage of girls with non-pastoral groups	3	90	53	93	49	15	300	3.51	8	20	32	13	7	80	3.11	3.31
			Grand mean					3.81	Grand mean						3.75	3.845	

N=380,

Mean <1.33 rarely a problem, mean 1.34-2.74 partially a problem mean >2.74 mostly a problem.

Table 8, illustrates that major socio cultural factors related to marriage which contributed to the problem of low educational enrollment of the pastoralist children.

Early marriage is considered to be a serious problem by both the students and teachers. In general, grand (mean=4.19). This result coincides with (Rose 1998:45) which indicates that early marriage has negative contribution for girls' participation and it is one reason for an increase in girls' dropout from schooling. In some societies, it is one of the most important means of establishing close relationship and structures. Circumcision and its rituals influence on the educational participation is again rated as a series problem (Grand mean=3.93) by all respondents. Fear of marriage of girls with non- pastoral group is also rated as one of the major influencing problem with the (grand mean=3.31). The statistical value of the rank order correlation by the two groups ($r=1$). This shows there is perfect positive relationship between the ranking of the students' and teachers' responses.

In addition, the respondents of the interview confirmed that the three factors rated above have serious problems on the educational participation of the Kereyu and Itu children.

As it has been observed from the table, the coefficient of the rank order of the students' and the teachers' responses are 0.9997 and 0.9997 respectively. This values reveal that there is almost

perfect positive association between the rank orders of the respondents on socio-cultural variables that influence the primary education enrollment of the pastoralist children in East showa zone.

Table 9: Summery of table of Marriage Related Socio-Cultural Variables

Respondents	N	Mean	S.D
Student	300	3.87	0.32741
Teachers	80	3.753	0.58106
Total	380	3.845	

Table 9 depicts that there was no significant statistical differences in the mean score of the respondents and both of them rated the socio-economic variables above the average .This justifies that the variables are among the major problems for the primary education involvement of the pastoralist children in Fentale Woreda of East Showa Zone.

Table 10: Religious Related Constraints That Hinder Primary Education Enrollment of Pastoral Children

No	Items	Rank	Students response					Total	W mean	Teacher respondents					Total	W mean	Grad Total
			5	4	3	2	1			5	4	3	2	1			
1	Religious and its effects on the attitude of pastoralist towards modern education	4	39	62	39	63	97	300	2.61	7	27	5	28	15	80	2.86	2.74
2	Fear of religious conservatism	2	39	45	74	86	56	300	2.75	7	2	25	13	33	80	2.21	2.48
3	Fear of that modern education will not preparing good pastoralist.	2	69	52	91	62	26	300	3.25	3	30	10	25	7	80	2.77	3.01
4	Fear of loosing time for training to become	1	121	108	44	20	7	300	4.05	8	25	33	11	3	80	3.3	3.68
	A good pastoralist		Grand mean						3.16							2.78	

N=380,

Mean <1.33 rarely a problem mean 1.34-2.74 partially a problem mean>2.74 mostly a problem.

Table 10 indicates that, the major constraints that related to pastoralists' religious and attitudes. Concerning religion and its affect on the attitudes of pastoralists towards modern education, the students rated it as partially problem with (mean=2.61) while the teachers rated it as a major problem (mean=2.86). However, the grand mean (2.735) shows the influence of this factor on the

educational enrollment is partially a problem. With regard to fear of religious conservatism, it was rated as not much a serious problem (Grand mean=2.480) by all of the respondents. In rating item 3 of table 10, the influence of considering modern education as not preparing a good pastoralist, was rated by students as a serious problem (mean=3.25) and by the teachers too (mean=2.77). When rating the influence of loose of time for training to be a pastoralist by modern education, the students rated it as serious problem with (mean= 4.05). This factor is considered to be a serious problem (Grand mean = 3.675) by all of the respondents.

In addition, the interviewees revealed that, there is no religious conservatism among the Kereyu and Itu pastoral societies that prevents children from school. However, it was discovered that modern education shares large time of training to be good pastoralists and does not prepare good pastoralist since it has strong stress on the pastoral community.

As it has been observed from the above table, the coefficient of the rank order of the students and the teachers are 0.8613 and 0.8613 respectively. These values reveal that there is almost perfect positive relationship between the ranks of the respondents on socio- cultural variables that influence the primary education enrollment of the pastoralist children in East Showa Zone.

Table 11: Summary of Table of Religious Related Socio-Cultural Factors

Respondents	N	Mean	S.D
Students	380	3.16	0.65082
Teachers	80	2.78	0.44684
Total	380	3.08	

Table 11 above depicts that, there was no significant statistical differences in the mean score of the respondents and both of them rated the socio-cultural variables above average .This displays that the variable is one of the major problems of the primary education enrollment of the pastoralists' children in Fentale Woreda of East Showa Zone.

Table 12: Socio-Cultural Factors Concerned with Attitudinal Perception of the Pastoralist Towards Modern Education.

No	Items	Rank	Student response					Total	W mean	Teacher response					Total	W mean
			5	4	3	2	1			5	4	3	2	1		
1	Parents fear that children will develop disobedience after attaining education	3	92	66	73	41	28	300	3.51	20	28	22	7	3	80	3.69
2	Kereyu and Itu pastoral society in appreciation of modern education	1	115	66	60	34	25	300	3.70	15	23	15	20	7	80	3.24
3	Luck of educated role model	2	84	88	75	25	28	300	3.58	37	25	8	7	3	80	4.07
4	Parents suspicion towards the things children taught in school treat to their culture	4	44	46	66	66	76	300	2.7	2	10	23	17	32	80	2.31
Grand mean									3.37							3.33

N=380,

Mean <1.33 rarely a problem mean 1.34-2.74 partially a problem mean >2.74 mostly a problem.

From table 12, the respondents were asked to rate the influence of some socio-cultural practices concerning parents perceptions towards the modern education. It was reported by the two groups of respondents that the influence of parents fear about children will develop disobedience after attaining education is a serious problem with (Grand mean=3.6). Kereyu and Itu pastoral societies in appreciation of modern education is rated as the serious of all the items in this table by students (mean=3.70) while the mean value for teachers score is 3.24. To sum up, this factor is considered to be a serious problem (Grand mean=3.47). The present findings are also in concomitant with some of the earlier research results (e.g. Kamugingene and Number, 1995: 48) in the Ovahimba and the semi-nomadic pastoral tribe of Namibia, it is about 70-80% of children that are not in school. This is because the parents' perception on the value of education is very low. Therefore, they do not send their children to school even in areas where schools are available. Luck of educated role model is rated as a serious problem (Grand mean=3.82) by all the respondents.

The influence of parents' suspicion towards the things children were taught in school that was threat to their culture has been rated as a partial problem (Grand mean=2.505). This means that it influences their participation in primary education but not considered as a major problem.

The data concedes with the findings made in Kenya by Norman 1190 cited in (Ziyin 2004:26). This indicates that one of the reasons for low enrollment is due to the value of education might not be fully realized among the pastoralists and schooling is not apriority in their traditional way of life.

As it was observed from the above table, the coefficient of the rank order of the students and the teachers are 0.8299 and 0.8299 respectively. Thesis values reveal that there is a significant positive association between the ranks of the respondents on the socio- cultural variables that influence the primary education enrollment of the pastoralists children in East Showa Zone.

Table 13: Summery of Table of Socio-Cultural Factors associated to Pastoralist Attitudes

Respondents	N	Mean	S.D
Student	300	3.37	0.4551
Teachers	80	3.33	0.75843
Total	380	3.36	

Table 13 above depicts that, there was no significant statistical differences in the mean score of the respondents and both students and teachers rated the socio-cultural variables associated to pastoral attitude above average .This indicates that the variable is one of the major problems of the primary education participation of the pastoralist children in Fentale Woreda of East Showa Zone.

Table 14: Distribution of Responses on the Causes of Low Primary Education Enrollment of Kereyu and Itu Pastoralists

No	Item	Responses	Students		Teachers	
			Freq	%	Freq	%
1	Belittling the values of education of girls have an influence on their educational participation among the Kereyu and Itu children	Strongly disagree	14	4.66	3	3.75
		Disagree	12	4	5	6.25
		Undecided	37	12.33	10	12.5
		Agree	79	26.33	20	25
		Strongly Agree	158	52.66	42	52.5
		Total	300	100	80	100
		Mean value	4.18		4.16	
		S.D	6.21		9.66	
2	Gender role socialization and stereotyping has a direct influence on the educational enrollment of pastoralist girls	Strongly Disagree	4	1.33	10	12.5
		Disagree	14	4.66	10	12.5
		Undecided	15	5	10	12.5
		Agree	114	38	25	31.25
		Strongly agree	153	51	25	31.25
		Total	300	100	80	100
		Mean value	4.33		3.56	
		S.D	18.83		6.71	
3	Low education participation is due to low self-conception of Kereyu and Itu pastoral children.	Strongly Disagree	14	4.66	-	-
		Disagree	58	19.33	13	16.25
		Undecided	66	22	23	28.75
		Agree	83	27.66	32	40
		Strongly agree	79	26.33	12	15
		Total	300	100	80	100
		Mean value	3.51		3.54	
		S.D	11.17		4.67	

N=380,

Mean <1.33 rarely a problem mean 1.34-2.74 partially a problem mean >2.74 mostly a problem.

As table 14 depicts, it was responded with similar rate by all of the respondents that belittling the vales of girls' education has an influence on the educational participation of Kereyus' and Itus children (grand mean = 4.17) this was considered as a serious problem that contributed to low primary education enrollment of the pastoralist children. Females are not considered as that of males in any aspects of involvement in public activities. Thus, Gender-role socialization and stereotyping (Grand mean = 4.17) were rated as a series problem by the respondents. This finding

concedes with what (Alemtsehay. 1985:37 and Almaz, 1991:4) state as: stereotypically females are conceived by the society to be too much submissive timid mentally and physically weak, while males are competitive, courageous and intelligent. As a result, such differentiation and expectation greatly affects females' aspirations and competency in education.

With regard to item 3 of table 14, low self-conception of the Kereyu and Itu pastoral children (grand mean = 3.52) rated as a serious problem that contribute to low educational participation of the Kereyu and Itu children. Low self-concept has been cited as one major characteristic of the disadvantaged groups of society. To this end the finding above coincides with (pruzek.1974:21) which states that low self-concept to be significantly related to academic achievements for the so-called disadvantaged as well as the other students. Similarly, (Colman 1970:11) states that there is a positive relationship between high self-concept and school achievements.

3.3 Scio-Economic Factors

Table 15: Socio-Economic Constraints That Hinder Primary Education Enrollment of the Pastoral Children as Perceived by Students and Teachers

No	Item	Respondent	Statistics	Very high 5	High 4	Moderate 3	Low 2	Very low 1	Total	W M
1	The Nomadic pastoral way of life (mobility)	Students	No	128	104	29	26	13	300	4.02
			%	42.66	34.66	9.66	8.66	4.33	100	
		Teachers	No	33	27	20	-	-	80	4.16
			%	41.25	33.75	25	-	-	100	
		Total	No	161	131	49	26	13	380	4.05
			%	42.37	34.47	12.8	6.8	3.4	100	
2	High demand for child labour.	Students	No	62	148	38	24	28	300	3.64
			%	20.66	49.33	12.66	8	9.33	100	
		Teachers	No	36	23	10	7	4	80	4.0
			%	45	28.75	12.5	8.75	5	100	
		Total	No	98	171	48	31	33	380	3.71
			%	25.8	45	12.6	8.1	8.7	100	
3	Health problem	Students	No	100	86	79	24	11	300	3.8
			%	33.33	28.66	26.33	8	3.66	100	
		Teachers	No	18	32	10	15	5	80	3.53
			%	22.5	40	12.5	18.75	6.25	100	
		Total	No	118	113	89	39	16	380	3.74
			%	31.05	30.05	23.4	10.2	4.2	100	
4	Poverty because of recurrent drought	Students	No	172	76	35	10	7	300	4.32
			%	57.33	25.33	11.6	3.33	2.33	100	
		Teachers	No	38	24	18	2	3	80	4.33
			%	47.5	30	22.5	2.5	3.75	100	
		Total	No	210	100	53	12	10	380	4.32
			%	55.3	26.3	13.9	3.1	2.6	100	
5	Back of appropriate market center for their livestock	Students	No	100	103	53	31	13	300	3.82
			%	33.33	34.33	17.66	10.33	4.33	100	
		Teachers	No	10	34	28	2	6	80	3.8
			%	12.5	42.5	35	2.5	7.5	100	
		Total	No	110	137	81	33	19	380	3.75
			%	28.9	36.0	21.3	8.7	5	100	
6	Parents Illiteracy	Students	No	190	73	22	11	4	300	4.47
			%	63.33	24.33	7.33	3.66	1.33	100	
		Teachers	No	58	22	-	-	-	80	4.72
			%	72.5	27.5	-	-	-	100	
		Total	No	248	95	22	11	4	380	4.50
			%	65.2	25	5.7	2.9	1.2	100	
7	Conflict with the neighboring societal groups on forage	Students	No	50	80	100	30	40	300	3.23
			%	16.66	26.66	33.33	10	13.33	100	
		Teachers	No	10	12	30	16	12	80	2.9
			%	12.5	15	37.50	20	15	100	
		Total	No	60	92	130	46	52	380	3.16
			%	15.80	24.2	34.2	12.1	13.7	100	

N=380,

Mean <1.33 rarely a problem mean 1.34-2.74 partially a problem mean >2.74 mostly a problem.

$\rho = 0.925$

N = 7

It is obvious that pastoralists move from one place to another for their economic purpose to sustain their life with their livestock that may cause lack of permanent settlements and it contributes for the discontinuation of their children in schooling. Similarly in this study the

majority of respondents, that is, 232 (77.33 %) of the students and 60 (75 %) of the teachers asserted that the nomadic pastoral way of life is one of the major socioeconomic factors that challenges the educational participation of Kereyu and Itu pastoral children.

The interviewees further explained that, in the recent time, that is, late fifty years, the grazing area available to Kereyu has been diminished because of the expansion of Metehara Sugar Factory Estate, Awash National Park and upper Awash Processing Enterprises along the river Awash plains.

Data from table 15 for item 2, the impact of high demand for the child labour, shows that the majority of the respondents, that is, 210(70%) of the students and 59(73.75%) of the teachers reported that high demand of child labour in pastoral economic activity highly affects their enrollment in education.

The result of mean comparison, indicate that the mean differences are between students (mean=3.64) and between the teachers (mean=4.0). This shows that, the students have rated the demand for child labour less than teachers. But the teachers have rated above average. And none of the group of respondents has rated below average. Thus, it is rational to conclude that the demand of child labour is one of the major socioeconomic constraints that challenge the primary education enrollment of pastoral Kereyu and Itu children.

The data obtained from the study coincides with different studies made on the pastoralist education. For example, the study made by ADEA, in the nomadic pastoral areas of Niceria shows, the centrality of child labour is a constraint to participate in formal schooling (ADEA, 1995:5). Child drop out from schools before the end of the year on their own accord; because of their families need their labour (World Bank, 2003:200)

With respect to the influence of health problem on the educational participation of Kereyu and Itu children, above average of the respondents, that is, 186 (62%) of students and 50 (62.5%) of teachers reported that it has high impact. On the contrary, about 79(26.33%) of students responded that it has had minimal influence on their primary education enrollment.

Furthermore, when the mean difference between the two groups were analyzed, for the students (mean = 3.8) and (mean =3.54) for teachers. This value confirmed that, both groups rated it above

the average, but here students also rated its influence on the educational participation of pastoral children higher than teachers. Similarly, the interviewees revealed that health problem is one of a major factors.

Pertaining to poverty because of recurrent drought majority of the respondents, that is, 248(82.66%) of the students and 62(77.5%) of teachers reported that it affects the education of pastoral Kereyu and Itu children.

In addition, the respondents of the interview confirmed that drought had been cyclic in Kereyu and Itu homelands for the last 20-30 years. Its impacts leads to the lose of life of pastoral peoples especially of children and animals on which they depends for their foods and economic activities which results in real income deficiency, and reduction of out put (milk and meat) and livestock prices as a result of reduction in marketable livestock quality .It also aggravates conflicts .

Similarly, the respondents are asked to rate the effect of lack of appropriate market center for their major economic activity on the primary education enrollments of the pastoral children. Most of the respondents, that is, 203(67.66%) of the students and 44(55%) of the teachers replied that it highly affects the education of pastoral Kereyu and Itu children. On the other hand, 28 (35%) of the teachers opposed this idea and they rated its impact on the educational participation of the pastoral Kereyu and Itu children is not this much serious challenge. However, the mean value of the respondents are (mean=3.82) and for teachers (mean =3.5) which show that both groups rate its impact above average. The students rate its influence on primary education enrollment of pastoral children more than the teachers.

Pastoral members that have formal education and Tribal leaders 'Abba Gadas' are asked to rate to what extent this influence, the socioeconomic life of the Kereyu society and their children education. They responded that lack of appropriate market is by this time it is not a crucial problem but it has some impact on pastoral economic activity. As to them the major factor related to market is due to appropriate way of potential knowledge where and when to sale the cattle. Therefore, lock of appropriate market center for the livestock can be considered to have moderate influencing one of the socioeconomic factor on the educational participation of pastoral Kereyu and Itu children.

Furthermore, the respondents were asked to show the extent to which parental illiteracy affects the educational participation of Kereyu children. Accordingly, almost all of the respondents, that

is 263(87.66%) of the students and 80(100%) of the teachers, replied that its influence is high. It was found out that the mean variation between students (mean = 4.46) and teachers (mean=4.46) respectively.

In considering conflict as a socioeconomic factor that hinders primary education enrollment of the pastoral Kereyu and Itu children, 130(43.33%) of students and 22(27.5%) of the teachers responded that conflict has a serious impact on the educational participation of pastoral children.

On the contrary, 100(33.33%) of the students and 30(37.5%) of the teachers rated its influence on primary education enrollment of pastoral Kereyu and Itu children is moderate and the rest of the respondents, 70 (23.33%) of students and 28 (35%) of teachers, replied that its influence is very minimum. In addition, there was observed significant mean difference between the students (mean = 3.23) and (mean = 2.9) for teachers. This shows that students rated the influence of conflict with the neighboring pastoral groups on the educational participation as high while teachers rated as not much serious problem. Even if there is a minor difference in rating, both groups rate it above the mean average value.

Conflict also interrupts the market routes, discourages grain suppliers who came from highlands and aggravate droughts. This indicates that conflict is one of the socioeconomic factors that has moderate influence on the primary education participation of pastoral Kereyu and Itu children in Fentale woreda of East Showa zone.

From the above, the coefficient of the rank order of the students and the teachers is 0.925 and 0.925 respectively. These valves reveal that there is almost perfect positive relationship between the ranks of the respondents on socio- economic variables that influence the primary education enrollment of the pastoralist children in East Showa Zone.

Table 16: Summary of Table of Socio-Economic Variables.

Respondents	M	Mean	SD
Student	300	3.90	0.432
Teachers	80	3.92	0.589
Total	380	3.904	

Table 16 above depicts that, there was no significant statistical differences in the mean score of the respondents and both of them rated the socio-economic variables above average. This assures that the variable as one of the major problems of the primary education involvement of the pastoralist children in Fentale Woreda of East Showa Zone.

3.4 Administrative/ Institutional Factors

Table 17: Institutional Factors That Hinder Primary Education Enrollment of the Pastoral Children As Perceived By Respondents. **See Annex.**

Concerning the influence of low administrative capacity of educational personnel on the primary education participation of pastoral Kereyu and Itu children, the majority of the respondents, 199(66.33%) of students and 50(62.5%) of teachers, replied that its influence was high. In this respect the mean comparison indicates that there is no much significant difference between the mean scores of the two groups (mean = 3.80) for students and (mean = 352) for teachers. This shows that both groups rated low administrative capacity of educational personnel as a barrier much above the average mean but students rated it as very high.

“In addition, the interviewees with educational officials and Kereyu members’ that have got formal education ascertain the above idea as some of the middle level educational personnel says that the educational officials or office leaders at the woreda level are assigned based on their political background rather than their educational level and work experience. This assignment may take place at least once a year that is the main cause of low administrative capacity since they do not stay mostly for a year and always the educational office at woreda level is guided by new official who is new for the position and even planning of the annual working activity of the office.”

Therefore, it is possible to infer that low administrative capacity of personal is one of the major Administrative or institutional constraints that influences primary education enrollment of pastoral Kereyu and Itu children in Fentale Woreda.

With regard to Item 2 of table 17, 203(67.66%) of students and 55(56.25%) of the teachers reported that the influence of low sensitization of the people highly affects the educational participation of pastoral Kereyu and Itu children. The multiple mean comparison results of the

two groups show that, (mean = 3.88) for students and (mean = 3.49) for teachers. It revealed that the students rated it higher, but the item is still rated above average by both groups.

In order to identify the extent of influence of absence of departments that specifically concerned to pastoralist education most of the respondents, that is, 178(59.33%) of the students and 65(81.25%) of the teachers reported that it is considered to have high effect on the educational involvement of pastoral Kereyu and Itu children. About 86(28.66%) of the students replied that its influence is moderate.

Since the statistical test does not represent which of the two groups contribute for this difference the application of mean comparison method is mandatory.

The Comparison result for this item also shows that the statistical mean variation among the students (mean =3.67) and for teachers (mean = 4.19). This means teachers have rated the absence of separate body mainly concerned to nomadic pastoral children education as an obstacle higher than students. Still, the mean result of all groups shows above average, and therefore, it is considered as one of a major administrative (or institutional) factor that challenges the educational participation of the pastoral children.

With respect to the impact of the absence of policy and strategy of pastoralist education on the educational participation of Kereyu and Itu children , large proportion of respondents , that is 213(71%) of the students and 46(57.5%) of the teachers have rated as it had high effect . And about 17(21.25%) of the teachers rated this factor in the way it had a moderate influence.

The analysis of the mean value difference between the groups of respondents shows that (mean = 3.95) for students and (mean =3.5) for teachers. This indicates that there is a significant difference in the rating scale and students rated its influence higher than that of teachers. Even if the difference is significant, both groups rated above the average value.

Similarly, the respondents have been asked to rate the influence of shortage of finance on the provision and participation in education of pastoralist children. The majority of the respondents that is, 195 (65%) of the students and 65(81.25%) of the teachers replied that its effect is significant and high. When the mean difference between the two groups is analyzed, there is a

significant mean score rate, that is, (mean =3.33) for students and (mean = 4.30) for teachers. This shows that the teachers rated its impact more than students.

In the open-ended question, respondents were asked what other factors other than those mentioned above would affect the education of pastoral Kereyu and Itu children. Some of the respondents replied that becoming addicted to drugs like chewing chat by the pastoralist youths and families, lack of special attention by the federal government in looking the grade of EGSECE for their children to enhance their share in higher education and maximizing role model and law capacity of the educational leaders in order to realize the policy and directives of the Country as well as the Regional Bureau are the constraints with regard to the alternative solutions for the problems.

As it has been observed above, the correlation coefficient of the rank order of the students and teachers is -0.890 and -0.890 respectively. This shows that there is negative relationship between the rank of the respondents on the rating of administrative /or institutional variables that affect the primary education participation of pastoralist children. In spite of the fact that there exist a significant difference in the rating of the variables, both of them rate it above the average. This reveals that administrative problems are among the major constraints of the educational participation of pastoral Kereyu and Itu children.

Table 18 Responses of the Respondents on the Administrative Factors concerning with School Facilities and Curriculum

No	Contributing factors	Rank	Students responses					Total	W.M	Rank	Teachers responses					Total	W.M	Grand Mean
			5	4	3	2	1				5	4	3	2	1			
1	Lack of school facilities	1	105	93	65	24	13	300	3.84	2	16	20	20	22	2	80	3.34	3.7
2	Irrelevance of curriculum	3	94	73	7	42	84	300	3.17	3	10	22	8	17	23	80	2.77	3.0
3	Inflexible educational calendar	1	93	79	87	24	17	300	3.69	1	25	28	17	2	8	80	3.75	3.7

N=380,

Mean <1.33 rarely a problem mean 1.34-2.74 partially a problem mean >2.74 mostly a problem.

Table 18 shows school related factors that impose pressure on the primary education enrollment of the Kereyu and Itu pastoral children in East Showa Zone. Among these, lack of school facilities is rated as a serious problem (Grand mean = 3.730 by both respondents. The irrelevance of curriculum to the pastoralist way of life is considered as a serious problem by the students (mean = 3.17) While the teachers rated it partially problem with (mean =2.77). However, the grand mean is (3.08) for both respondents which implies that irrelevance of curriculum is one of the major school related factor that hinders primary education participation of the Kereyu and Itu pastoral children.

The result of the finding coincides with the idea (DVV/IIZ 2005:52) that states; since the school curricula and the teaching methods used in the school do not reflect the cultural background of the nomadic groups, the children had faced difficulty in applying what they had in school to solve their daily problems. This will be resulted in lack of interest for education. Inflexible educational calendar is also rated as a serious hindering factor (Grand mean =3.70) by both respondents.

In the same way, the interviewees agreed that lack of school facilities and irrelevance of curriculum major factors that minimize the interest of our children towards education. Moreover, the inflexible educational calendar is a serious problem that makes our societies unwilling to send their children to school because it does not coincide with the mobile pastoral way of life.

Table 19: Responses of the respondents on Administrative Factors Related to in School Activities

No	Contributing factors	Rank	Students' responses					Total	Win	Rank	Teachers' responses					Total	Win	Grand Mean
			5	4	3	2	1				5	4	3	2	1			
1	Teachers strangeness of culture and religion	2	38	49	77	80	56	300	2.77	2	10	15	10	20	25	80	2.86	2.85
2	Lack of special training for teachers in teaching pastoralists children	1	132	69	49	39	18	300	3.93	1	25	20	2	18	15	80	3.27	3.74
3	Shortage of teachers	3	36	51	63	76	76	300	2.67	3	2	13	38	22	5	80	2.81	2.69
4	Repetition of the pastoral children	4	19	34	53	90	104	300	2.25	4	5	10	8	35	22	80	2.26	2.58

N=380,

Mean <1.33 rarely a problem mean 1.34-2.74 partially a problem mean>2.74 mostly a problem.

From table 19, teachers strangeness towards culture and religion of the pastoral society is rated by both groups of respondents as it is partially a problem on educational involvement of the pastoral children (Grand mean = 2.85). Lack of special training of teachers in teaching pastoralist children is perceived as a serious problem by the respondents (Grand mean = 3.74). This result shows that even though the teachers are from the other tribes of Oromo ethnic group they are not trained to handle special characteristics of pastoralist children. This might be resulted in the formation of gap between the teachers and the students. As it is observed from the documentary analysis of the woreda education office, there is no teacher who is from the pastoral Kereyu and Itu groups. Shortage of teachers is rated as (Grand mean = 2.69) by both of the respondents. This value shows that shortage of teacher is considered a partially problem of educational participation of Kereyu and Itu children. In rating the influence of repetition of pastoral children in the same grade the respondents rated it as not as such problem (Grand mean = 2.56). This means that, there is no problem of repetition among the pastoral children in the same grade at primary school of East Showa Zone.

To this end, the interviewees argued that lack of special training of teachers in teaching pastoral children and teacher strangeness in terms of the culture and religion were considered the two major problems. However, shortage of teachers and repetition of the pastoral children are considered partial problems of the primary education enrollment of the pastoral children.

Table 20: Distribution of Responses on Administrative Factors Associated to Location of School

No	Contributing factors	Rank	Students' responses					Total	Win	Rank	Teachers responses					Total	Win	Grand Mean
			5	4	3	2	1				5	4	3	2	1			
1	Fear of sexual harassment of girls	2	138	100	34	13	15	300	4.11	1	15	35	30	-	-	80	3.81	4.04
2	Fear of abduction or rape on girls	4	27	45	59	97	72	300	2.52	4	5	8	10	40	17	80	2.3	2.48
3	Early pregnancies	1	174	73	22	16	27	300	4.29	2	18	40	5	12	5	80	3.67	4.16
4	School distance from the children village	3	39	48	49	122	42	300	2.73	3	20	2	25	20	13	80	2.95	2.77

N=380,

Mean <1.33 rarely a problem mean 1.34-2.74 partially a problem mean>2.74 mostly a problem.

In rating the items on table 20, fear of sexual harassment of girls is rated (Grand mean = 4.04). This means, it is a major factor that contributes to low school enrollment of pastoral girls. With respect to fear of abduction or rape on girls, they rated as a partially problem (Grand mean =2.48). Early pregnancy, as hindering factor, is considered as a serious problem (Grand mean =3.67) by both the teachers and students. The value obtained from the analysis of data coincided with the idea that shows as girls become adolescent, pregnancy becomes a major factor for school dropouts. A research study in Cameroon indicates that the fear of early pregnancy of girls is a reason why parents remove their daughters from school as they approach to puberty. They are impregnated by teachers, pupils or others who do not follow the customary rules of marriage (Ibid, 36).

Regarding the influence of school distance on the educational participation of Kereyu and Itu pastoral children, both of the respondents rated it as such a serious problem (Grand mean =2.95). To this end, the interviewees also assured that there is a serious problem concerning the school distance even if there is first cycle primary school at each pastoralist villages. However, our societies are reluctant to send their children to school especially girls due to fear of sexual harassment from pastoral as well as non-pastoral groups.

As it can be seen from the above table, the coefficient of the rank order of the students and the teachers is 0.9107 and 0.9107 respectively. This value reveals that there is almost perfect positive relationship between the ranks of the respondents on the location of school-associated variables that influence the primary education enrollment of the pastoralist children in East Showa Zone.

Table 21: Summary of Table of Administrative Factors Related School

Location			
Respondents	No	Mean	S.D
Students	300	3.27	0.72093
Teachers	80	3.0718	0.54295
Total	380		

Table 21 above depicts that there was no significant statistical differences in the mean score of the respondents and both of them rated the school related variables above average .This assures

that the variables are among the major problems of the primary education involvement of the pastoralist children in Fentale Woreda of East Showa Zone.

Table 22: Summary of Table of Administrative/Institutional Variables as Perceived by Respondents

Respondents	M	Mean	SD
Student	300	3.73	0.24462
Teachers	80	3.80	0.40823
Total	380	3.75	

As it has been observed from the table above, there were no significant statistical differences in the mean score of the respondents and both of them rated the administrative or institutional factors above the average. This implies that the variable is one of hindering factors of the educational participation of pastoral Kereyu and Itu children.

Finally, an attempt was made to find out which category of constraints highly influences the educational participation of the pastoral Kereyu and Itu children. As the average mean result of the respondents indicated, the first and second major problems, as perceived by the respondents, are socio-economic factors and socio-cultural constraints respectively. The remaining administrative and school related factors are the third and fourth challenges respectively.

3.5 The Relation Ships Between School Enrolment and Selected Variables

The following correlation matrix indicates the degree and direction of the relationship between School enrolment and other variables such as Socio-Cultural factors, Socio-economic factors and institutional /Administrative factors.

Key: X_1 = School enrolment rate (dependent variable)

X_2 = Socio-cultural constraints

X_3 = Socio-economic constraints

X_4 = Institutional/Administrative constraints

Table 23: Correlation Matrix of Selected Variables

Variables	X ₁	X ₂	X ₃	X ₄
X ₁	1.0			
X ₂	0.70**	1.0		
X ₃	0.67**	-0.18	1.0	
X ₄	0.56*	0.48*	0.51*	1.0

**Correlation is significant at $\rho < 0.01$

*Correlation is significant at $\rho < 0.05$

The above Person correlation matrix clearly indicates the degree of relationship between each variable. It shows that School enrolment has statistically significant positive correlation with socio-cultural constraints ($r=0.70$, $\rho < 0.01$) and socio-economic factors has also statistically positive relationships ($r=0.67$, $\rho < 0.01$). Similarly, administrative constraint has statistically significant positive relationships ($r=0.59$, $\rho < 0.05$). But the strength of its relationship with socio-cultural and Socio-economic is slightly higher.

In this study, as indicated above, it was found that institutional factors have significant positive relationship with Socio-economic constraints ($r=0.51$, $\rho < 0.05$) and with Socio-cultural constraints ($r=0.48$, $\rho < 0.05$). The correlation matrix above also shows that Socio-cultural constraints have statistically insignificant negative relationship with socio-economic factors.

Table 24: Predictions of Overall School Enrolment, Stepwise Regression Output

Model	Variables Entered	B	t	R ²	Df ₁	Sign
1	Socio-cultural factors	0.598	9.899	0.7958	1	.000
2	Socio-economic factors	0.5622	9.284	0.5737	1	.000
3	Administrative/institutional factors	0.5416	5.544	0.4427	1	.00

Table 24 depicts cross-relationship between different variables considered in this study. A close examination of the table reveals that all socio-cultural factors were positively and significantly related to each other and school enrolment. The strength of correlation is high ($r= 0.70$) at $P < 0.01$).

3.6. Predictors of School Enrolment

Once the relationship between school enrolment and independent variables were subjected to higher-level correlation analysis (i.e. stepwise multiple regression mode). The main reason for such consideration of variables was to point out those variables that can sufficiently explain a change in the dependent variables (i.e. school enrolment). Table 24 depicts the summary of such analysis.

As can be seen from the above table, about 79.58% of the variance in School enrolment is determined by Socio-economic and Socio-cultural factors. This means that students' school enrolment is highly determined by the Socio-cultural factors in which they live and the Socio-economic backgrounds of their families. The combined effects of the variables X_2 and X_4 (that is Socio-cultural situations and Administrative factors) contribution in determining School enrolment was computed to be 57.37% respectively. In addition, the combined effect of variables X_3 and X_4 (that means Socio-economic factors and Administrative factors) was computed to be 44.27%. From this, one can clearly infer that School enrolment is more influenced by Socio-cultural factors than the Socio-economic backgrounds of the families.

Generally, it was found in this study that the higher the socio-economic level of the parents the higher the degree of their Children's participation in education. Regarding Socio-cultural wise, the more conservative the parents are the less chance for their children to be enrolled in Schools and the vice versa. Regarding the influence of Administrative/Institutional factors on educational participation of the pastoral Children, as it was observed from the computational value of regression, the lower the administrative capacity of the educational officers the less the implementation of government Policies and Strategies that led improper utilization of educational resources. This in turn has an influence on the sensitization of the society towards the importance of modern education.

CHAPTER FOUR

4 SUMMARY, CONCLUSION AND RECOMMENDATIONS

This is the last chapter of the study where summary of the major findings, conclusions and recommendations are presented.

4.1 Summary

The study has dealt with the issue of factors affecting primary education enrollment of the pastoralist children in East showa zone with particular reference to woreda. The subject of the study were students, teachers and principals in the mentioned schools, district education office and zone education office, elders of the pastoralists and members of pastoralists that have got formal education. Questionnaire and interview were used as data gathering tools. By employing mean, percentage, Spearman-rank order correlation, standard deviation, chi-square and regression as statistical tools, data were analyzed and major findings of the study were summarized as presented in the forthcoming paragraphs.

To begin with the primary education participation of pastoralist children in Fentale woreda is 55.47 percent, which is relatively low compared to the regional GER (87.78 percent) in the year 2005. On the top of this, the total number of pastoralist children is relatively very small compared to the non-pastoralist children in the sample schools which happened to be 1581 and 1603, respectively. While those of non-pastoral groups are 6903 and 7853 in the same academic year.

Concerning the socio-cultural practices related marriages; early marriage, is rated by both respondents as a serious problem in hindering the primary education enrollments of the pastoralist children. Furthermore, fear of marriage to non-pastoral groups and circumcision and its rituals are also among the problems. In line with this, the majority of the interviewees ascertained the above result.

Religious related problems were also among points under investigation. Accordingly, fear of loosing time for training to become a good pastoralist and fear of modern education assuming that it will not prepare good pastoralists are the hindering factors that make the parents reluctant to send their children to school.

The socio-cultural practices that influence the attitudes of pastoralists are parents fear that children will develop disobedience after attending education. In Kereyu and Itu pastoral society, in-appreciation of modern education is a serious problem that hinder primary education enrollment of the pastoral children.

In ranking socio-cultural factors that hinder primary education participation in their degree of influences, the prominent among others are: Early marriage, fear of loosing time for training to become a good pastoralist and luck of educated role model.

In dealing with socio economic constraints, more than average of the respondents rated that seasonal movement of pastoral Kereyu and Itu societies for search of forage to their livestock is a serious problem (or challenge) to the children to continue their education. Furthermore, high demand for child labor in pastoral economic activity in which livestock raring is their responsibilities, parents' illiteracy and poverty due to recurrent drought are also considered as other hindering socio economic variables.

It is found that there is a good improvement in resolving conflict and making peace with the neighboring pastoral societies. Thus, in ranking the influence of socio-economic variables, mobility was found at the top of the hierarchy while conflict is at the bottom.

Among problems related to school intrinsic, lack of school facilities like: school feeding, drinking water, library, laboratory, and lack of special training for teachers in teaching pastoralist children were in focus. Inline with this, inflexible educational calendar, early pregnancy and fear of sexual harassment for girls are serious challenges to the pastoral family to send their children to school.

Concerning administrative problems, low administrative capacity of educational officials, high turnover rate from their position, low sensitization of the society and lack of separate department that deals with pastoralist education in Bureau and offices were rated to be serious hindering factor for educational participation of Kereyu and Itu children's.

Different parties were blamed for the prevalence of the stated problems of which district and zonal educational officials were the leading.

However, have been taken so far to lessen the encountered problems, the major ones include, sensitization of the pastoral society, construction of first cycle primary school at each pastoral 'kebele' associations and providing school feeding programs at some of the schools. Concerning to the socio-cultural and socio-economic problems, awareness creation training was given to female and husbands and invitation of NGO's to work on the pastoral livelihood. Nevertheless, the stated sensitization, school feeding program, awareness creation training and support of NGO's were far below what should be since it was found that considerable number of respondents were confirming the fact that primary education enrollment of pastoralist children still faces difficulty of overcoming pertinent socio-cultural, socio-economic, School-related and administrative constraints.

4.2 Conclusions

Based on the findings of the study, a number of conclusions could be drawn. The following are, however, the major ones.

1. The gross enrollment ratio of the pastoralist children in primary school of the woreda is far less than the national as well as the regional average. In addition, the share of participation of Kereyu and Itu children is found to be lower than that of non-pastoralists' children. To put it differently, a large proportion of school age children are out of school in the area of the study. Hence, it can be concluded that this becomes a challenge for the country to achieve EFA at 2015.
2. The prevalence of challenges to education of pastoral Kereyu and Itu children is related to social and cultural practices of the society. One of which is early marriage between clans that mainly aimed at keeping the purity of their society and to maintain the economic stability of their clan by cycling the flow of livestock donated to the girl's family which is named "Gabaraa" within their clans. In addition, circumcision and its rituals, pastoral attitudes towards modern education and fear of parents towards education can affect time for training to be a good pastoralist play significant roles in the society. In line with this, gender socialization and stereotyping are other socio-cultural practices that the society accepts as a traditional law. Thus, it is concluded that the pastoralists' socio-cultural

practices that are gained from their previous ancestors are a great obstacle to provide education for the pastoral children in schooling.

3. Pastoralists move from place to place in search for grass and drinking water for their livestock. However, schools are constructed in certain specific centers where they provide opportunity to large number of children for regular practice. Therefore, constant settlement is mandatory to children to attain the over all academic year courses.
4. For the education program to be attractive for the subjects to which it is provided, the curriculum must be relevant to the life condition of the society as well as academic calendar of education should fit with the socio-economic activity of the existing environment. In addition, in order to handle the behavior of the isolated society's children that is odd to the other, provision of special training for the teachers is a central point. However, the curriculum of education that was provided for the pastoralist children and the academic calendar of education do not take into consideration the socio-cultural and socio-economic condition of the study groups. Hence, it is concluded that irrelevance of curriculum, inflexible educational calendar and lack of special training for teachers are among the most prevailing school related constraints that contribute to low primary education enrollment of pastoralist children in East Showa Zone.
5. It is obvious that having proper administrative skills and experiences are a prerequisite and advantageous in one way or another for any officials who are in charge of performing activities with others in order to mobilize and coordinate the public towards development plans. Furthermore, having such skills also help to properly guide his subordinates, and to implement the national and regional policies and directives by adjusting to the existing situation. However, most of the education officials at the areas under study have only few years of experience and even some of them have no experience and qualification to administer the plans. These are resulted in low sensitization of the society, improper utilization of resources, difficulty in managing their subordinates, inability to work with NGOs in collaboration on the pastoralists' livelihood and implementing the strategies and directives of OEB and MOE.

4.3 Recommendations

Finally, the respondents forwarded the following recommendations. Likewise, provision of further awareness creation to the society, school-feeding programs to students, inviting NGOs to work on pastoralist problems, special training for teachers, and improving the skills of educational officials and persons to implement the government policy were major interventions proposed by the study groups. Lastly, the opinion of few of the study groups (particularly of students) was construction of boarding schools and taking in to consideration the pastoral areas while allocating budget to education provision.

Based on the findings of the study and conclusion drawn, the following recommendations were forwarded:

1. The Ministry of Federal Affairs office recently has given special attention for the pastoralist development and established PCDP. This project is mainly concerned with the sustainable development of the pastoral communities in the country and reducing poverty in order to change the mobile pastoral way of life. Thus, all concerned bodies should encourage such kind of initiatives.
2. The Ethiopian Federal Government has a comprehensive Education and Training policy that aimed at provision of educational opportunities to all Nations and Nationalities. Thus, however, it does not prevent the Regional Education Bureaus to set their own policy and strategy to satisfy the needs of their societies. However, the study shows that there was no policy and strategy on the provision of nomadic education until recent time. Thus, the Oromia Education Bureau should formulate a policy and strategy that considers contents and curriculum based on pastoralist life style.
3. It was found that even though there are at least one primary school at each 'Kebele', the diversified multi socio-cultural practices that are to be obeyed by the society especially those with back warded cultures like belittling the education of girls, considering modern education as a threat towards their culture. The numbers of children in those schools are insignificant when compared to school age population. Therefore, it is recommended that the woreda education office and all the concerned bodies have to work at least to minimize

the influence of socio-cultural practices through brain storming the pastoral community elders and the families using traditional organizations.

4. The pastoralist socio-economic activity is based on eager of livestock over a wide range of grasslands. From the study, it was observed that due to populated livestock and lack of grass, the pastoral kereyu and Itu peoples migrated from place to place. Such migration and poverty impose influence on the educational participation of their children. Therefore, it is fessible to recommend that the federal government in collaboration with the regional government should device a strategy and work to make them settle and improve their impoverished life in order to backup their primary education enrollment.
5. Among the major school internal factors, it was found that lack of school facilities, the inappropriateness of educational calendar and lack of special training for teachers on how to teach the pastoral children are those that account large proportion of hindrance. However, furnishing the schools with all necessary facilities and provision of special training for teachers might be difficult task for a single body. Thus, it is recommended that the regional government should invite bi-lateral and multi-lateral Non- governmental Organizations to solve the school internal problems.
6. In the current time, a progressive work is observed from the Non- governmental organizations side in solving problems of pastoral children. Among these, in eight primary schools out of 28 primary schools, there is school feeding program, which was supplied by World Food Program. Enhancing such program has better advantage in two ways. For one thing it reduces the burden of the regional government on the other hand, it solves the immediate problems of the children to make them actively participate in the education process.
7. The study also discloses that low administrative capacity of educational officials at the woreda level is the main cause of high turn over rate, low sensitization of the society, inefficient utilization of educational facilities or resources either granted from the government or donated by NGOs. In order to solve the administrative problems that have direct reflection on the educational provision of pastoral Kereyu and Itu children, the OEB and East Showa education department should provide capacity building training for the

present officials and give special attention to the pastoralist areas while assigning man power and budget to education program.

8. To sum up, for the sustainability of educational programs, the federal and regional governments and donor agencies should create conducive environment for the active participation and involvement of the pastoral Kereyu and Itu people in problem identification, policy formulation, planning, implementation and evaluation of the programs. In addition, since the studies made on this area covered limited variables, further studies should be made to treat other variables that contribute to low primary education enrollment of pastoralist children.

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APPENDICES

8. Educational level

12 Complete 12+1 12+3 12+ TTI 12+2 12+4

9. Marital states Married Divorced Single

10. Service in the region Below 3 years 3-5 years

6-10 years 10 years and above

No	Hindering factors	Rating Seals				
		1	2	3	4	5
1	<i>Socio- Cultural factors</i>					
1.1	Early marriage					
1.2	Circumcision and its rituals					
1.3	Fear of marriage with non-pastorals					
1.4	Pastoralists religious attitude towards modern education					
1.5	Fear of religious conservation					
1.6	Fear of modern education in preparing good pastoralists					
1.7	Parents fear that children will develop disobedience after school					
1.8	Fear of loosing of time of training for pastoralist					
1.9	Lack of educated role model					
1.10	Kerayu society in appreciation of modern education					
1.11	Gender role socialization and stereotyping					
1.12	Belittling the value of girls education					
1.13	Parents suspicion towards the things children taught in school treat to their culture.					
1.14	Low self conception of Kerayu children					
2	<i>Socio- Economic Factors</i>					
2.1	The nomadic pastoral way of life (mobility)					
2.2	The high demand of child labor for pastoral (economic)					
2.3	Health Problem					
2.4	Poverty because of drought					
2.6	Lack of appropriate market center					
2.7	Parents, illiteracy					
3	<i>School intrinsic factors</i>					
3.1	Lack of school facilities and services					
3.2	The irrelevance of the curriculum					
3.3	Teachers strangeness in terms of culture and religion					
3.4	Inflexible educational calendar					
3.5	Lack of special training of teachers in teaching pastoral children in pastoral area					
3.6	Shortage of teachers					
3.7	Repletion of Kerayu children					
3.8	Fear of sexual harassment					
3.9	Fear of abduction or rape					
3.10	Early pregnancy					
3.11	School distance					
4	<i>Administrative institutional problems</i>					
4.1	Low Administrative capacity of education personnel					
4.2	Low sensitization of the Kerayu people					
4.3	Absence of department that specifically concerned to pastoralist education					
4.4	Absence of policy and strategy on pastoralist education					
4.5	Shortage of finance					

Part IV It is to be Filled by Principals or Vice Principals only

Instruction- The following questions are about the number of teachers, students, school facilities and other related issues. Please be honest while filling your answer.

1. Name of school _____

Year founded _____

2. Total Number of Students

Year	Grade																													
	1			2			3			4			5			6			7			8								
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T			
1996																														
1997																														
1998																														
1998																														

3. Non - Kerayu Students

Year	Grade																																
	1			2			3			4			5			6			7			8											
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T			

4. Total number of students

1996	1997	1998
M _____	M _____	M _____
F _____	F _____	F _____
T _____	T _____	T _____

Appendix III

Addis Ababa University

School of Graduate Studies

Department of Educational Planning and Management

Interview Guideline for Educated Kerayu and Itu and their tribal leaders

Name _____

Site _____

Sex _____

Occupation _____

Age _____

marital status _____

Religion _____

Educational Background _____

1. What is the status of pastoral Kerayu and Itu children participation in primary education relative to non-pastorals in the past year? _____

2. To what extent socio-cultural practices like early marriage circumcision, religion etc affect the pastoral children participation? _____

How? _____
3. What is the attitude of Kerayu and Itu people towards modern education? _____

4. What is the attitude of Kerayu and Itu society towards girls and girl's education? Is there gender stereotyping and socialization?
What about children's attitude? _____

5. What economic factors hinder Kerayu children's involvement in primary education? Like (mobility, conflicts, poverty, demand for the children labor etc- -)

6. It there enough number of schools and teachers in Kerayu locality.

7. Is there facilities are enough? Is the educational content relevant to the societies need?

8. What administrative problems affect the education of Kerayu children?

9. What other socioeconomic socio-cultural and school related factors hinder pastoral Kerayu children in education? _____

10. What strategies do you suggest to alleviate the problems and improve the enrolment and participation of Kerayu children in education? _____

Appendix V

The following shows that the total numbers of teachers in sample schools and sample taken. From the total number of teachers, that is, 122 teachers found in the sample schools eighty(80) or 62.57 % of them were included in the sample for the study.

Table II Total no of Teachers in the sample school and Sample Taken

No	Name of School	Woreda	Total number of Afan Oromo teachers in 1999	Sample	%
1	Dire Saden	Fentale	10	6	60
2	Gara Dima	Fentale	14	10	71.42
3	Abadir	"	16	12	75
4	Metehara	"	12	9	75
5	Haro Adi	"	30	15	50
6	Merti	"	8	6	75
7	Dandi Gudina	"	12	9	75
8	Gola	"	4	2	50
9	Funya dhero	"	18	9	50
10	Qobbo	"	4	2	50
	Total		122	80	62.57

Appendix VI

Table 13: Administrative (Or Institutional) Factors That Hinder Primary Education Enrollment of the Pastoral Children as Perceived by Students and Teachers

No	Item	Respondents	Statistics	Very high 5	High 4	Mode rate 3	Low 2	Very 1	Total	Mean
1 ✓	Low Administrative capacity of educational personnel	Students	No	106	93	55	27	19	300	3.8
			%	35.33	31	18.33	9	6.33	100	
		Teachers	No	10	40	17	8	5	80	3.52
			%	12.5	50	21.25	10	6.25	100	
		Total	No	116	133	72	37	24	380	3.75
			%	30.5	35	18.9	9.7	6.4	100	
2 ✓	Low Sensitization of the Kereyu and Itu people	Students	No	110	93	58	31	8	300	3.88
			%	36.66	31	19.33	10.33	2.66	100	
		Teachers	No	13	32	20	12	2	80	3.49
			%	16.25	40	25	15	2.5	100	
		Total	No	123	125	78	46	10	380	3.82
			%	32.4	32.8	20.3	12.1	2.4	100	
3 ✗	Absence of department that specifically concerned to pastoralist education	Students	No	70	108	86	23	17	300	3.67
			%	23.33	36	28.66	7.66	5.66	100	
		Teachers	No	38	27	7	8	-	80	4.19
			%	47.5	33.75	8.75	10	-	10	
		Total	No	108	135	93	31	17	380	3.8
			%	28.4	35.5	24.5	8.1	4.5	100	
4	Absence of [policy and Strategy on Pastoralist education	Students	No	137	76	42	25	20	300	3.95
			%	45.66	25.33	14	8.33	6.66	100	
		Teachers	No	18	28	17	10	7	80	3.5
			%	22.5	35	21.25	12.5	8.75	100	
		Total	No	155	104	59	35	27	380	3.85
			%	40.8	27.4	15.5	9.2	7.1	100	
5 ✓	Shortage of Finance	Students	No	100	95	58	25	22	300	3.33
			%	33.33	31.67	19.33	8.33	7.33	100	
		Teachers	No	38	27	15	-	-	80	4.3
			%	47.5	33.75	18.75	-	-	100	
		Total	No	138	122	73	25	22	380	3.86
			%	36.3	32.1	19.2	6.5	5.8	100	

6	Lack of School facilities and services	Students	No	105	93	65	24	13	300	3.84
			%	35	31	21.66	8	4.33	100	
		Teachers	No	16	20	20	22	3	80	3.34
			%	20	25	25	27.5	3.75	10	
		Total	No	121	113	85	46	16	380	3.73
			%	31.84	29.74	22.36	12.1	4.21	100	
7	The irrelevance of curriculum to the pastoralist culture	Students	No	94	73	7	42	84	300	3.17
			%	31.33	24.33	2.33	14	28	100	
		Teachers	No	10	22	8	17	23	80	2.77
			%	12.5	27.5	10	81.25	28.75	100	
		Total	No	104	95	15	59	107	380	3.07
			%	27.37	25.0	3.95	15.52	28.16	100	
8	Teachers strangeness in terms of culture and religion	Students	No	38	49	77	80	56	300	2.77
			%	12.66	16.33	25.66	26.66	18.66	100	
		Teachers	No	10	15	10	20	25	80	2.86
			%	12.5	18.75	12.5	25	31.25	100	
		Total	No	48	64	87	100	81	380	2.73
			%	12.63	16.84	22.89	26.32	21.31	100	
9	Inflexible education calendar	Students	No	93	79	87	24	17	300	3.69
			%	31	21.25	29	8	5.66	100	
		Teachers	No	25	28	17	2	8	80	3.75
			%	31.25	35	21.25	2.5	10	100	
		Total	No	118	107	104	28	25	380	3.71
			%	31.05	28.16	27.36	7.39	6.57	100	
10	Lack of special training of teachers in teaching pastoralist children	Students	No	132	69	49	39	18	300	3.93
			%	44	23	16.33	13	6	100	
		Teachers	No	25	20	2	18	15	80	3.27
			%	31.25	25	2.5	22.5	18.75	100	
		Total	No	157	89	51	57	33	380	3.79
			%	41.31	23.42	13.42	15	8.68	100	
11	Shortage of Teachers	Students	No	36	51	63	76	76	300	2.67
			%	12	17	21	25.33	25.33	100	
		Teachers	No	2	13	38	22	5	80	2.81
			%	2.5	16.25	47.5	27.5	6.25	100	
		Total	No	38	64	101	98	81	380	2.7
			%	10	16.74	26.58	25.78	21.30	100	

DECLARATION

I, the undersigned, declare that this thesis is my work and that all sources of material used for the thesis have been dually acknowledged.

Name: Solomon Abera

Signature _____



This Thesis has been submitted for examination with my approval as a University advisor.

Name Yalew Ingidayehu (Dr.)

Signature _____

Date _____