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**Provision of Primary Education for Pastoral Afar Children in
Afar Region- Challenges and Opportunities**

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ACRONYMS AND ABBREVIATIONS

ADEA	Association for Development of Education in Africa
ANOVA	Analysis of Variance
ASAL	Arid and Semi Arid Land
CIDA	Canadian International Development Assistance
COPE	Complementary Primary Education
CSA	Central Statistics Authority
DF	Degree of Freedom
ESDP	Education Sector Development Program
GER	Gross Enrollment Ratio
IER	Institution of Educational Research
MDG	Millennium Development Goals
MGEF	Massai Girls Education Fund
MoE	Ministry of Education
MS	Mean Square
NCNE	National Commission of Nomadic Education
NETP	New Education and Training Policy
NETP	New Education and Training Policy
PHRD	Population and Human Resource Development
PTA	Parent Teacher Association
SD	Standard Deviation
SIDA	Sweden International Development Association
SS	Sum of Squire
TGNP	Tanzanian Government National Policy
UN	United Nation
UNESCO	United Nation Education, Science, Culture Organization
UPE	Universal Primary Education
WB	World Bank
WECA	World Declaration on Education for All
WESO	Woreda Economic and Social Organization

ABSTRACT

The main purpose of this study was to examine the status of primary school participation of pastoral nomad Afar children of the Afar region, identify the major constraints that hinder their participation and indicate possible intervention strategies for educational planners and policy makers to alleviate the educational marginalization of pastoral nomad Afar children.

To this end, descriptive survey method was employed. Apart from consultation of documents from relevant sources, data were gathered from 573 Afar students, 188 teachers and 19 educational officials, eight educated Afars, four primary school PTA members and two Afar tribal chiefs. Applying diversified sampling techniques drew these respondents. The data obtained from questionnaires were analysed using statistical tools like, percentage, mean, ANOVA, Scheefe methods and Pearson rank order correlation.

The data from documentary analysis indicated that the status of pastoral Afar children participation in the primary schools of the region is low. Based on findings from data analysis, socio- cultural constraints like, early marriage tradition of Afar society (Absuma and Abi-beda), belittling of the value of education (especially that of girls), circumcision, gender role socialization and stereotyping, fear of marriage of Afar girls with non Afars, lack of role model, fear of losing of time of training of pastoralism have been identified as major problems in the educational participation of pastoral Afar children.

On top of this, socioeconomic constraints like mobility, poverty, child labour, parents illiteracy, conflict, problem of health and market center have been found to be major constraints. Moreover, school intrinsic factors:- school distance, lack of school facilities and teachers, inflexible school calendar, irrelevance of curriculum and inappropriate medium of instruction were considered as barriers. Furthermore, administrative factors like, low administrative capacities, absence of policy and strategy to the education of pastoralists, low sensitization of the people are also found to be major barriers to the educational involvement of pastoral Afar children.

Hence, it is concluded that, in most cases, the participation of pastoral Afar children in the primary schools of the region was a function of socio-cultural, socioeconomic, school intrinsic and administrative problems. Depending on the results of findings, formulation of policy and strategy for pastoral Afar education, school location mapping, flexible educational calendar, semi-sedentary multi-grade school, sensitization of the society on value of education, boarding schools, mobile tent schools, hostels, reforming of the curriculum and language of instruction, sustaining the school feeding program, participatory conflict management approaches, non formal education, mobile health service and promoting capacity building training programmes for educational personnel were recommended.

CHAPTER-ONE

INTRODUCTION

1.1 . Background of the Study

Education is a basic condition for economic and social development and primary education is its foundation (World Bank, 1998:1). Primary education in developing countries is considered to have great importance because of its wide range of benefits. These includes the shaping and strengthening of the child as an individual in relation to his or her fellow people, to nature, and to the world as an environment. It is thought also to build a capacity for life long learning in individuals, and to develop knowledge, skill and attitudes, which will contribute to the general development of the community (Taylor, 1997:1).

It has long recognized by the international communities that primary education is both a necessity and fundamental human right. In December, 1948, the UN General Assembly adopted the Universal declaration of human rights, in which, article 17 states: *access to primary education is the fundamental human right*. Article 26 states, *every one has aright to education, education shall be free at least in the elementary and fundamental stages* (World Bank, 1980:23)

As a result, many educational meetings were held in various parts of the world. At regional level, in 1956 educational meeting were held in Lima, Latin America and Caribbean countries. Asian countries met in Tokyo in 1962. The African countries ministers of education met in 1961 in Addis Ababa and planned to achieve Universal Primary Education in 1980. Their plan was not successful as it was stipulated. After decades, the historic international education conference was held in Jomtien, Thailand in 1990. In which many regional representatives and international organizations are

participated and recommitted Universal Primary Education by the year 2000 (Lockheld and Verspoor, 1991, Burchard, 2000).

The Jomtien commitment was reaffirmed and extended at the World Education Forum in Dakar in 2000. One hundred eighty-nine countries have committed themselves to eight Millennium Development Goals (MDG) aimed at eradicating extreme poverty and improving the welfare of their people by the year 2015. The second of the goals is "Achieve UPE" with the specific target of ensuring that, by 2015 all children everywhere particularly girls children in difficult circumstance and those belonging to ethnic minorities have access to and complete free and compulsory primary education of good quality (Bruns and Mingat, 2003:23).

Despite enormous efforts and sacrifices over the past decades as the Dakar forum acknowledged, several developing countries are far from achieving the goal of UPE. The great majority of school-aged children are still not in school, the numbers of out of school children increase year by year (Bruns and Mingat, 2003:23). One of the major challenges in these nations is the expansion of educational opportunities to the many millions of disadvantaged rural children (Ibid:24).

Among the most disadvantaged peoples, nomadic groups are the most prominent. They are estimated to be thirty six million in the world, and mostly found in seventeen African countries. They accounted for 3-5 percent of African population. These marginal people are the most severely disadvantaged groups in the acquisition of educational provision, because of their constant migration and dispersion, and are considered as primitive traditionalist (UNESCO, 2002).

Many countries have considered the education of nomadic people in which nomads live and concerned agencies as a major economic, ethical and political problem, deserving special attention (Ibid). In order to tackle the problem, series of meetings, 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. After a year, UNESCO organized another two conferences in Tanzania and Germany to consider the problems of educating children outside the school system. In these conferences the nomads' children were the focal point of discussion.

As a follow up to these conferences, in 1995 UNESCO Regional office in Dakar organized regional seminar in Nigeria. The seminar which brought together participants from Ethiopia, Kenya, Namibia, Sudan, Tanzania and Nigeria with the main objective of considering ways and means of addressing major challenges confronting nomads and the provision of education for them. In the seminar, great concern and commitment was shown by African countries for the development of the education of nomads and integrating into national life (Ezeomah,1995). However, most children of nomadic people still do not have access for formal and non-formal educational programmes. Thus, their level of participation in every stage of formal education is far below the national average (UNESCO, 2002).

In Ethiopia, pastoral nomadic people are found nearly all lowlands on the periphery of the country, covering about 65 percent of the total area of the nation. There are about 8 million in number and 13 percent of the countries population. The great majority of these nomadic population are found in Southern people, Nation and Nationalities; Somali, Oromia and Afar region (UNESCO, 2002).

In the past regimes children of chieftains of the nomadic pastoral people were brought to the urban centers where they were taught in boarding schools. However, they were few in numbers and the purpose was to prepare them to serve the then regimes. For that reason, most of the nomadic pastoral population hadn't benefited much from education system (Shibeshi and Kidane, 1997).

Afar regional state is one of the peripheral region in Ethiopia. According to the 1996 census, the region had a total population of 1,106 millions. The majority (95 percent) of the population are Muslims, more than 97 percent of rural inhabitants are

pastoralists, only two percent of Afar are literate (CSA, 1996). In the previous governments the percentage of school aged Afar children attending schools doesn't exceed 5 percent and the majority of them don't go beyond 8th grade (Fekadu, 1984).

Today, the government is committed to provide quality primary education for all. This is the major priority of the Education and Training Policy. It is very difficult to achieve the goal of equality of opportunity and universal primary education so long as these groups are forgotten educationally. Thus, it is imperative and timely to look into challenges that hinder primary school participation of the nomadic -pastoral Afar children in the region and suggesting some alternative ways.

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 adult 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 state of its 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 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 Educational Sector Development Program with the ultimate goal of achieving universal primary education by the year 2015 was also adapted.

As the MOE, ESDPI Joint Review Mission report (2001/2002) indicated encouraging trends are observable in many of the regions. The gross enrollment at primary level of education increased as compared to the base year of ESDP-I. However with respect to the pastoral groups, the educational participation is very much agonizing.

The evaluation report shows that the primary gross enrolment of school aged children in Afar region is only 12.6 percent, while the national average is 61.6 percent. Even this low percentage contains children from non-pastoral Afar families or from “the highlanders” as Afars call them). Afar children are only a minority of those enrolled (UNESCO, 2002:14). The dropout rates in Afar region (21%) are higher than the national average in 2001/2002 (MOE, 2003:8). In general, education is not expanded in the region, on the other hand, the schools that have already been erected are not being properly utilized (ibid: 48).

The situation in Afar region is not only very gloomy but also creates a serious challenge of universal primary education to be attained as stipulated in the education sector development programme. Thus, this study will attempt to assess the major constraints that hinder the participation of pastoral Afar children in primary education.

1.3. The Purpose of the Study

Despite the tremendous gains in the past five years in increasing access to primary education in the country, greater challenges lie ahead of the goal of Education for All. In some peripheral and rural regions, a multitude of factors of the education system and socio

economic and socio-cultural factors have resulted in a stagnation of enrollment, high dropout and poor students participation in the primary education. Perhaps the most intimidating challenge is that of promoting basic education access to the children of nomadic pastoralists who live in geographically remote regions.

Thus, the main purpose of this study is to examine the status of nomadic pastoral Afar children participation in primary education. It is also aimed at identifying the major socio-cultural, administrative and Socio-economic constraints in their educational participation. It further investigates the alternative methods of delivery that promote their participation in primary education by reviewing the experience of other countries.

In the course of the study, the following basic questions will be addressed as a guide for treating the problem.

1. What is the status of nomadic pastoral Afar children participation in the primary education?
2. To what extent do socio-cultural impediments affect their participation?
3. What socio-economic constraints hinder their participation?
4. What school factors hinder their participation?
5. What Administrative/Institutional factors hinder their participation?
6. What innovative intervention strategies should be applied to alleviate the problem?

1.4. Significance of the Study

Education is central for the development of the social and economic life of any society. It is crucial in the development of a qualified labor force for the exploitation of resource. So as a citizens, education and training must of necessity be provided for the pastoral nomads to enable them to develop and diversify their way of life and to continue to improve and develop themselves, their community and their nation.

To put this into effect, nomadic pastoral children should participate in the education system of the country. They should also be seen as a special group with significantly different ways of life, customs and traditions that require special approach, in terms of the type and methods of providing them the right type of education. In this regard, assessing and identifying the major hindering impediments and suggesting possible strategies of delivery are very essential. The study is therefore significant on the basis of the following issues.

1. It will increase the awareness of regional and federal state educational officials to the educational status of pastoral Afar children and facilitate the development of policies and programmes to provide primary education, in order to promote their social and economic progress.
2. It will show the major challenges that hinder the educational participation of Afar children in the primary schools of the region.
3. It will help to provide possible suggestions to educational policy makers and planners to remedy the problems.
4. The result of the study will be used as stepping stone for interested researchers.

1.5. Delimitation of the Study

It is obvious that challenges, which constrain the provision of primary education, are many and diverse. This study, however, it limits itself mainly on the major socio-economic, socio-cultural and school related and administrative factors. It does not treat demographic factors as a challenge for the provision of primary education for pastoralist children. Even if there are many pastoralists in the country and other resident in the Afar region, the study focuses only on pastoral Afar children. Moreover, it limits to Afar who are citizen of Ethiopia excluding Afars in Eritrea and Djibouti.

1.6. Limitation of the Study

Among the various problems encountered, the following were found to be the major ones

1. Shortage of relevant literatures with respect to the education of nomadic pastroalists.
2. Problems in the collection of primary and secondary data at regional, zonal education departments and school records. It was either very difficult to find the person to talk to or to get the desired information from the person even if he/she is available. The situation was more serious in the regional educational bureau because of the time of fieldwork was the time of changing the regional capital from Ayssaita to Semera.
3. In order to use GER as indicator of participation, it is essential to get the data or school age population of the locality under study. The researcher couldn't secure such data on school age population at any of the sample zones, schools and regional education bureau.
4. Problem of transportation from one school to another and language barriers were serious problems. Despite the constraints, the study was plainly managed and completed.

1.7. Definition of Terms

In order to avoid ambiguity and to have clarity and consistency in the study, the following terms are given with operational definitions as follows

Nomadic Education - is the non-formal education provided by the nomadic people with in their culture context (Ezeomah: 1995)

Nomadism - any type of existence characterized by the absence of a fixed domicile (UNESCO:2000)

Nomads - ethnic groups who travel and migrate in large or small clan groups in search of means of livelihood with a community (UNESCO, 2000)

Pastoralism - a mode of production which depends on natural forage in the arid region which requires constant or periodic movement in search of pasture (Markakis, 1993:1).

Pastoralists - people who are primarily raising and depending on livestock and their products as their source of food and income (Dawit, 2000)

Primary Education - is a grade level from 1-8 subdivided into sections of basic (1-4) and general (5-8) education where official age group is from 7-14 (NETP - 1994).

Participation - in this research means enrollment and attendance

1.8. Organization of the Study

The study will be organized into five chapters. The first chapter treats the problem and its approach. Chapter two presents to the review of related literature. Chapter three deals with the methodology. The fourth chapter is devoted to the presentation and analysis of data. The last chapter holds the summary, conclusions and recommendations of the study.

CHAPTER-TWO

2. REVIEW OF RELATED LITERATURE

2.1. Primary Education-the Social and Economic Rationale

In 1990, at the world conference on Education For All, a declaration was adopted to reaffirm the international community's commitment to ensuring the right to education for all people. It was stated, "Every person, child, youth and adults shall be able to benefit from educational opportunities designed to meet their basic learning needs" (UNESCO, 1995:21).

This declaration was made in response to international concern over the deterioration of education systems in previous years. Thus, great concern has arisen over this declining or worsening because of the wide spread belief that primary education is a vital component of the development of every nation and its citizens. In this regard (World Bank, 1996:8) states that:

Education especially primary and lower secondary education helps to reduce poverty by increasing the productivity of the poor, by reducing fertility and improving health and by equipping people with the skills they need to participate fully in the economy and in society."

Primary education has a central importance to national development. It has been formally accepted as a human right for almost fifty years, but the case for its provision on strictly economic yardstick is more recent phenomenon (Colclough, 1993:1). It is affirmed by economists that the immediate economic return (both private and social) on investment on primary education is greater than in the second and higher level (Philip, 1975:10). In relation to this Psacharopoulos (1985) in Lockheeld and Verspoor (1993:3) states that "private economic return to education are significantly higher than social returns, reaching 49 percent for primary and 26 percent for secondary education". He further reveals that this economic return to education in developing

countries is higher than those in more advanced countries. Similarly, Peasle in Lockheld and Verspoor (1991:3) indicate the relationship between growth in participation of primary education and gross national product, per capital over 110 years of thirty-four of the rich countries and found that none of them developed their economy before attaining universal primary education.

In general, primary education produces a literate and numerate population that can deal with problems encountered at home, at work and serves as a foundation for further education (Lockheld and Verspoor, 1993:1). Moreover, it builds the capacity for life long learning in individuals and to develop knowledge, skills and attitudes which will contribute to the general development of the community in which individuals live by meeting manpower needs and improving community life (Taylor and Mulhall, 1997:1).

On the other hand, education provides people other important benefits that are not immediately reflected in the form of increased earnings. This benefit is social development (World Bank, 1988:24). It is required by human beings to be able to survive, to develop full capacities to live and work in dignity, to participate fully in development decisions and to improve the quality of life (Colclough and Lewis, 1993:40).

Primary education facilitates the ability to meet basic needs like adequate nutrition, shelter and clothing and access to health services and clean water (World Bank, 1988:22). It enables low income countries to control their rapid population growth, which is one of the strain in their development program, by reducing fertility rates (Cocherane, 1979 in Lockheeld and Verspoor (1993:5). The reduction of fertility further depends largely on the level of mother education. The more education a woman receives, the fewer children she is likely to bear (World Bank, 1988:23).

To sum sup, as Lockheeld and Verspoor (1993:2) concluded, the future progress and prosperity of the world and of individual nations rest on more than ever on the competence of individuals and on the capacity of countries to adapt and advance

knowledge. This capacity depends in turn on the extent to which the population has attained literacy, numeracy, communication and problem solving skills. To move forward, all developing countries must improve the education of their labor force and advanced education and training must rest on the solid foundation of primary education.

2.2. Issues of Education Provision for Disadvantaged Groups

2.2.1. Equity

Equity means social justice or fairness in education. It refers to fair and Just access to education provision (Prysorjones, 1980:572). The issue of equity mainly affects several disadvantaged groups including the poor, linguistic and ethnic minorities, children with learning and physical impairments and nomads (World Bank, 1996:2).

Equity in educational provision for minorities has two principal aspects. First, everyone has the right to basic primary education, which is the basis for fundamental knowledge and skills necessary to function effectively in society. Second, there is the government's obligation to ensure that children who have a potential to learn are denied education because they are poor, and from disadvantaged ethnic and linguistic minorities in geographically remote regions (World Bank, 1996:11).

Thus, achieving equity requires governments to take both financial and administrative measures to enable the poor to gain education. Administrative measures can promote enrollments of the poor, female, linguistic and ethnic minorities by bilingual measures and school offerings. Moreover, financial measures are important to all levels for those who can't afford to go to school, either because they and their parents can't pay the associated costs or because the household can not afford to loss their labor service (World Bank, 1996:113).

2.2.2. Enrollment

The target of achieving universal primary education still seems a long way off in many developing countries. It is only about half of all school-age children in developing countries that acquire a complete primary education, with nearly half of those who are enrolled dropping out before the end of the primary school cycle (Taylor and Mulhall, 1997:8).

Particularly, in the great bulk of rural areas where the majority of the people live, only a meager quantity of children get into primary education. The enrollment rates are substantially lower while dropout and repetition rates are higher. The reason for these low enrollment and participation lies in the socio economic condition of the people (Bishop, 1994:30). Added to these factors is the traditional customs and even negative attitudes of people especially peasants and pastoralists towards formal schooling. They are often ignorant of the advantages of education and " they also not seen primary education as a means of personal development but rather the first step on the ladder to modern sector job" (Ibid, 31).

In Mali, for example, the rural sector enjoys little benefit from the school system in comparison to the urban center. The rural areas contain 93.5 percent of the total population and 86.5 percent of the 8-20 age group, yet only 63.5 percent of the primary school enrolment is from rural children. In the pastoral areas young people are even more disadvantaged. These areas contain 22 percent of the country's total population but only 12.8 percent of the population of these areas attended school (Bishop, 1994:9).

The enrollment rate is abysmally low in the nomadic pastoral areas due to the fact that nomadic societies are on the move with their animals, settled in isolated areas and far from infrastructures. When we see the enrollment rates of children in the nomadic areas of some African countries such as in Djibouti, only one third of the numbers of children of school going age are enrolled in school. The gross enrollment ratio is even

lower in rural areas with 14.9 percent of boys and 7.9 percent for girls (UNESCO, 2002:17).

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

Similarly, in Eritrea, 262,000 children enrolled in primary schools but in the three nomadic districts, the net enrollment ratio is very low as compared to the national average, which is 21 percent for Shieib, 14 percent for Fonto and 12 percent for Raihcta. The gross enrollment ratio was 7.6 percent less for Sheib, 22 percent for the Fonto areas and only 1 percent for Raiheta.

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

2.2.3. Dropout

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

For Africa, the median dropout rate before completion of primary schooling is 54 percent (Bishop, 1994:29). This figure is worse even in the nomadic communities in

Africa. As a study shows in Sudan, in the year 2000, the over all number of children attending schools was rather low in the rural nomadic areas. Further more, there are fewer girls than boys attending school. The fundamental problem affecting basic education in the pastoral area of Sudan is the high dropout rate. It is estimated that in all states of Sudan about 30 percent of all registered pupils will have dropout from school by the age of 15 years. A study from Somalia shows a similar trend. Especially girls usually dropout of school after grade 3 (Larssen and Hassen, 2001:8).

2.2.4. Access

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

As a study conducted by UNESCO shows, there are various constraints of access to education in the ethnic minorities like nomadic pastoral groups of people in African countries. For instance, part of the problem of access in Djibouti is the weakness of the school network. There is only one school serving a very extensive area, and those children of pastoral nomads who are at school come from camps with in a maximum of 10km. Similarly, in Uganda, out of 63 inhabited islands in Kalangala, only six have primary schools. Children on the other 57 islands can't afford the costs of water transport, estimated to be ten times that of land transport. The main reason given in

Eritrea for children not attending school were that no school is available, the distance to school is excessive or there are no boarding facilities (UNESCO, 2002:15).

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

1. Rural population in the backward parts of the third world countries relatively untouched by the modern development.
2. Tribal groups with primitive life styles, in the more inaccessible regions of Asia, Africa and Latin America.
3. Nomadic pastoralists primarily dependent for their livelihood on grazing as in central Asia and in Sub Saharan region of the east and horn of Africa.

Nomadic pastoralists are the main concern of this study. Thus, an attempt is made to review here under the following: policies, strategies and experiences in the provision of education for nomadic pastoralists, and the challenges in educational access to these people,

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

Many countries are confronted with the problems of providing education for people who have no permanent domiciles like nomadic pastoralists. Some countries have taken measures and set up policies to ensure the rights of the pastoral nomads to education. In Africa, the government of Kenya, Nigeria and Tanzania are in the forefront. These countries have established policy guidelines and developed strategies recognizing the need to educate nomadic pastoralists for their national progress.

2.3.1. The Kenyan Experience

In Kenya, there are about 1.2 million pastoral nomads in 11 of the 41 districts that make up the country. Out of the 11 districts, the seven districts the ones which are predominantly occupied by pastoral population, are Marsabit, Turkunan, Mandera, Garissa, Majir, Isiolo and Samburu (Narman, 1990). The area inhabited by nomads forms over $\frac{2}{3}$ of Kenya's total landmass (Akaranga, 1995:38).

In 1978, the Kenyan government developed a policy guideline for the establishment of arid zone boarding schools for the Maasai, Turkana and Somali nomads. The development of the policy was based on the declarative that:-

... the government of Kenya is aware that nomads in the country are the most disadvantaged in the provision of education and other social amenities because of their isolation from the rest of the country. It is equally aware that the nomads are exposed to hardships and uncertainties resulting from drought and starvation and the lack of knowledge and skills to deal with environmental hazards apart from resorting to constant migratory drifts (Republic of Kenya, 1978 in Akaranga, 1995:39)..

Especially, from the end of 1970s to 1980s much effort was made to provide education for the children of nomadic pastoralists. This is in accordance with the government's policy of providing equal educational opportunities to all areas to correct imbalance in educational development in the country (Ezeomah, 1995:11). With regard to enrollment at the primary level, the majority of the school aged children in most parts of Kenya were enrolled. However, in the predominantly pastoral districts, only a small fraction of children were exposed to formal schools. Thus "... it is clear that the pastoralists are still far from any goal stated about universal primary education" (Narman, 1990:6).

Moreover, there has been a high level of wastage in primary schools leading to completion rates of below 50 percent. These varying rates are attributed to major regional, economic and gender disparities in the Arid and Semi Arid lands (ASAL) districts recording the lowest participation. (Akaranga, 1995:40). Some of the factors

for this low achievement in enrollments and completing primary grades in ASAL areas are: - low level of school facilities, traditional nomadic life style, reduced awareness of the need for education, and general under development (ibid).

Furthermore, as the study made by Akaranga shows some of the most serious obstacles are the inability to meet the high cost of education such as buying school uniform, textbooks stationery, construction and maintenance of the physical facilities. Even if children are enrolled at school, many can't attend regularly due to sickness, involvement in domestic chores and hunger. Moreover, the majority of the population in ASAL district practices mobile life style to find water and pasture for their livestock. Such a way of life keeps them beyond the reach of social welfare services (Akaranga, 1995:4).

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

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

2.3.2. The Tanzanian Experience

The Tanzanian government has a long history of progress in implementing projects in the social sectors. After the independence of Tanzania, the delivery of a wide range of social services like education has been taken as government's sole responsibility.

Policy makers and implementers have sought to extend these social services to the largely rural and deprived population of the country in particular (Bugeke, 1995:71). The earlier attempt of providing basic primary education through universal primary education in 1975 attained considerable success up to the mid 1980s. Education had to be provided to all irrespective of gender, ethnic and racial differences, religious beliefs and socio economic status (Bwatwa and Surma, 1987).

In spite of the admirable intentions to provide education to the entire population, pastoral nomads in Tanzania haven't benefited from basic education through regular school system. This is because the policies established for the provision of education hasn't been directed to solve the real problems of the marginalized communities (Melkwa, 1995). In Tanzania the two most marginalized pastoral nomads are the Massai and the Illparakuyo tribes. The illiteracy rate among these groups is much higher than in other communities in the country (Ndagala, 1990).

In 1937, the first school in Tanzania Massailand was established. Its main aim was to educate nomads for the purpose of abolishing pastoral backwardness and traditional attitudes (Ndagala, 1990). At this time, the Massai were very much interested in the new educational provision in the area. This was followed by the establishment of eleven more schools in Massai lands. However, as the number of schools increased in quantity, the parents become reluctant to send more children for the same children needed to herd animals, and secondly, the schools didn't prepare the young people for their future membership of the society (Toogood and Hillstron, 1970). As a result, most children of nomadic pastoral communities couldn't participate in formal and non-formal education programmes (Parkipuny, 1994:2).

As Begeka (1995:75-76) shows the factors that hinder the provision of education for the nomads include long distances children have to walk in order to get to school, poor educational infrastructure and the lack of training of teachers to cope with environmental problems of pastoral areas. And there is the negative attitude of the

nomads towards the education of children, especially girls. As a strategy to mitigate the problem, Begeka recommended especial training of teachers, radio instruction, making curriculum relevant to their culture and action oriented research on education of nomads.

To sum up, the provision of basic primary education for the pastoral nomadic societies in Tanzania through conventional means has not so far been satisfactory. Thus, the Tanzanian ministry of education has requested for UNESCO's support to mobilize extra funds for the implementation of special literary programmes to address basic learning needs of the nomadic population. Some non governmental organizations which are involved in the development programmes of Tanzania like SIDA, CIDA and OXFAM have shown interest in giving financial assistances to run the programme. The pastoral communities contributed by mobilizing their resources to promote education in their communities. However, despite these measures, the enrollment of nomadic pastoral children in Tanzania is below the national enrolment average (UNESCO, 2002).

2.3.3. The Nigerian Experience

In Nigeria, there are five nomadic groups. The Fulani, Shuwa, Budman, Kwayan and Buzu are predominantly pastoral nomads. They are estimated to be 9.3 million in number, and 3.1 million of them are children of school going age. However, the participation of children of nomads in existing formal and non-formal education programme is extremely low, with a literacy rate ranging between 0.2 to 2 percent (Akinkugbe, 1998:16).

As noted by (Tahir, 1995:5), the major constraints to access to formal and non formal education is a function of their constant movement in search of water and pasture for their animals, physical barriers, employment of child labour, inappropriate curriculum content etc.

The issue of providing equal education provision for all Nigerian children was incorporated in the Nigerian constitution of 1979, which states that "Government shall direct its policy towards ensuring that there are equal and adequate educational opportunities". Accordingly, specific educational programmes have arisen from the policies from 1979 to 1986 (Ezeomah, 1995:17). Furthermore, the Federal government of Nigeria inaugurated the Nomadic education programme in 1986. As a result, the National Commission for Nomadic Education (NCNE) which is one department of the Federal Ministry of Education, was established by Decree No. 41 of 1989 to specifically serve for the educational needs of the children of nomadic pastoralists. (Tahir, 1995:54)

The national commission for Nomadic education has the responsibility of implementing the nomadic education programme. The main objectives of the programme are:

1. To provide the nomads with a relevant and functional basic education.
2. To improve the survival skills of the nomads by teaching improved methods of animal husbandry.

In order to achieve the objective of the programme, the National Commission for Nomadic education focused on three basic activities

1. The provision of primary education to children of nomadic pastoralists.
2. The provision of extension education to adults in nomadic pastoral communities.
3. The establishment of linkages with state and local governments, national and international non governmental organizations, and donor agencies for collaboration and partnership in the implementation of nomadic education programme (ADEA, 1999:5)

As plainly mentioned above, one of the commission's basic responsibilities is the provision of primary education to the children of pastoral nomads. This responsibility

is carried out in close collaboration with states, regional governments and local communities.

According to recent study results, in March 2001 there were 1, 574 nomadic primary schools located in all 36 states of federation. Out of this number, 1102 are schools for nomadic pastoralists. The total pupils enrollment in these schools was 203, 844 of which 118,905 are males and 84,939 are females. The total number of teachers in 2001 was 4907. Since the beginning of the programme, about 15, 833 pupils have successfully completed from the nomadic school system. This constitutes 10, 290 boys and 5, 543 girls, which represent 65 percent and 35 percent respectively (Akinkugbe, 1998:165).

2.3.3.1. Strategies Used to Implement the Nomadic Education Program in Nigeria

As noted by (Ezeomah, 1995:57), Nomadic education in Nigeria is basically a primary and adult education programme planned to abolish illiteracy, improve the productivity of the youth and adult, to promote social justice and equity and sensitize the nomads to their basic human and constitutional rights. Therefore, the government has designed strategies to implement the nomadic education program.

The main components of implementing strategies are:-

1. Capacity building for maintaining of nomadic education programme:- It includes:-

Sensitization, mobilization and enlightenment of the nomadic communities on the need to build, manage and fund their own school in order to ensure the continuity and survival of the programme. This involves the use of radio, posters and extension services that are going to community involvement including the raising of the level of individual members of the community (ADEA, 1999:6).

2. Research, Curriculum and Teacher Training

- i. Research on the life style and educational needs of the nomads.
- ii. The development of relevant curriculum by using the data generated from research in order to match the national primary education curriculum to fit the needs and realities of the nomads;
- iii. The training of teachers on how to implement the curriculum and on the use of the more effective teaching method and school administration techniques that suits to the life style of the nomadic pastoral children.
- iv. The use of suitable delivery mechanism such as the mobile school.

3. Monitoring - It is an activity that goes beyond mere supervision and inspection of schools. It is systematic in its approach and broad in its scope. It comprises:-

- i. The designing of performance indicators which can be used to gather useful information on the programme implementation. The indicators mainly focus on context, inputs, process and out put of the nomadic education programmes.
- ii. Developing annual plans for the implementation of monitoring exercise.
- iii. The participating of other bodies in the monitoring exercise, mainly inspectorate service department of the federal ministry of education, which has branches in all states of the Federation, the nomadic education units in the states and leaders of the nomadic community.

4. Distance Learning Programme:- this is an interactive distance learning system that involves an integrated use of radio broadcasts, print and other audiovisual media. The main objective is to use cost effective methods for making basic education more accessible to the nomadic pastoralists. It has two main components:-

1. Interactive radio for schools;
2. Interactive radio for adult education.

Some of the goals of the distance learning scheme include - raising school enrollment, improving instructional quality, providing basic education to nomads out of school children and youth, improving the skills and knowledge of teachers, providing adults with relevant knowledge and skills and mobilizing them to take collective action in order to solve their socio-economic, political and educational predicaments (ADEA, 1999:9).

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

It is widely accepted that all children should receive at least primary education to yield sustainability to the development of a country. But, there are many hindrances to popular participation of ethnic minorities and other disadvantaged groups like pastoral nomads in primary education. Several reasons have been stated for the low school enrollment and participation. Some of the major ones can be categorized into socio-cultural, socio-economic school intrinsic and administrative or institutional constraints. We will see the details here under the following topics.

2.4.1. Socio-cultural Constraints

Some developing countries are homogeneous in terms of having significant number of cultural, ethnic and linguistic groups that aren't in the main stream of society (UNESCO, 1985:169). For instance, the indigenous people of the Andean countries, the tribals and scheduled castes in India and the population belonging to multiple ethnic and language groups in most parts of Africa illustrates the socio-cultural diversity that needs to be taken into account in the design and implementation of educational programmes (Ibid, 169).

These minorities have their own customs, values, norms and traditions that have their own effect on educational provisions. First, parents actually have the culture that requires their children take part in different activities of economic values, second, these

society haven't yet developed the awareness that education has significant role in the field of production (Aggarwal, 1982:56). Moreover, ethnic and cultural minorities resist modern schooling, which is rooted in their fear of cultural alienation and distortion of traditional values. (UNESCO, 1985:169)

The hindrance of socio cultural factors on educational participation of children is more worse on girls. The cultural expectations of girls and the priority given to the future role as mother and wives have a strong negative effect on their educational enrollment and participation (Odaga and Heneveld, 1995:22).

Some of the socio cultural practices that affect pastoral children enrollment and participation in education are:

2.4.1.1. Initiation Ceremonies

As research indicates, initiation ceremonies are the common cultural practices that affect the education of girls and boys in Sub Saharan Africa countries. A study made in Malawi indicates, the time of initiation is conflicting with school calendars. So, it affects school attendance of girls leading to dropout. Moreover, once girls are initiated it is difficult for them to return to school because they are expected to marry (Kapaska, 1992 in Odaga and Heneveld, 1995:23).

Some initiation ceremonies include circumcision. Akaranga (1995:44) indicates girls circumcision is one of the challenges for the educational participation of girls in the nomadic pastoral areas of Kenya. After the ritual, girls are expected to get married immediately. Their future husbands have already been identified. This creates lack of interest and enthusiasm in education. The research finding further reveals that boys also face the same cultural barriers because they spend most of their youthful period undergoing training which lasts for ten years to become community protectors, leaving the girl child the burden of taking up all the domestic and herding responsibilities.

In Tanzanian pastoral areas, "training" was found as the most common cause of dropout for both boys and girls. Out of the 45,487 children who reportedly dropout of primary school in 1991, about 81 percent of the dropouts 36,941 were attributed to 'training' which appears to be "*Unyango*" and "*Jando*" or puberty rights (TGNP, 1992:82)

2.4.1.2. Pastoral Parents Attitude Towards Education

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

As a study shows in the Ovahimba and the San nomadic pastoral tribe of Namibia, it is about 70-80% children of these tribes aren't in school. This is because the parents' perception on the value of education is very low. Therefore they don't send their children to school even in areas where schools are available (Kamugingene and Nambra, 1995:48).

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

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

On the other hand, as the findings by (MGEF, 2002:2) in the nomadic pastoral maasai tribes of Kenya indicate, few families which could send their children prefer for educating sons first. This conception stands from the tradition that maasai girls leave their parents' village and become a member of the husband's family upon marriage.

Therefore, maasai parents believe that their family will not benefit from investing in the education of their daughters.

2.4.1.3. Early Marriage

Early marriage is one of the socio-cultural factors that hinder the educational participation of girls in most developing countries of Asia, Africa and Latin America. A survey conducted by UNESCO in some countries of Africa shows that early marriage is traditionally considered as important for young girls, subject as they are to community values. For instance, in Tanzania the society consider adolescent girls as something that is going to decaying unless used as soon as it is ripe (UNESCO, 1995:1). Similarly in Somalia, parents encourage early marriage and more attention is paid to the outer appearance of girls than to their intellectual abilities (UNESCO, 1995:2).

With regard to the influence of early marriage on educational participation of girls, Rose (1998:45) indicates that early marriage has negative contribution for girl's participation and it is the main reason for an increase in girls' dropout from schooling.

The reason for the early marriage of girls differs from one country to another (Mehra, 1988:48). In some societies, it is one of the most important means of establishing close structures and relationships. For instance, in the Pastoral Fulani of Nigeria Cousin marriage (*Koogal*) is organized between the son and daughters of two brothers is regarded as an ideal preferential marriage and a basis for families. Such a marriage is also believed to conserve the moral purity and values of the clan. It is also supposed to maintain the economic stability of clan because the cattle exchanged during the marriage remain with in the clan (Ezeomah, 1995:3).

Another study on the nomadic pastoral massai tribes indicates that the massai culture is polygamous, and a man's wealth is determined by the number of children he has. A daughter's marriage increases the wealth of her family through combined cattle and

cash dowries and, ever since a girl joins her husband's family upon marriage her father is relieved from the burden of supporting. The problem of early marriage is also worsened by the increasing poverty of massai people, which leads massai fathers to marry their daughters off at increasingly young ages (Akaranga,1995).

2.4.1.4. Gender Role Socialization and Stereotyping

Gender role socialization and Stereotyping is one of the socio-cultural factors that impede girl's participation in education by perpetuating the dominant role of males and imparting the inferior nature of females in different activities.

Among the socializing agents, families stand first. In this regard, the instruction of gender role has a great significance. They consider their male children as brave, expressive, self confident, where as their daughters as shy, quite and dependent (Almaz, 1991:8). Likewise, the attitude of parents towards the importance of education for females is determined by what the society expects of the roles of females and males. Similarly, Kenyan Samburu pastoral girls remain disadvantaged in the acquisition of education because of the traditional belief that women's place is in the Kitchen. It is known that "withdrawal of the girl child from school to marry is a common feature of the pastoralist life" (Kwayera, as quoted in Ontiende 1999:2). He further revealed that parents would rather boys to sent to school than girls, they argue that girls who attend school are likely to become prostitutes.

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 affect females' aspiration and competency in education (Alemtsehay, 1985:37, Almaz, 1991:4).

2.4.1.5. Low Self Conception and Lack of Role Models

A low self-concept has been cited as one major characteristic of the disadvantaged groups of society. Several studies have also found that self-concept to be significantly related to academic achievement for the so-called disadvantaged as well as other students (Pruzek, 1974:21). Similarly Colman found that there is a positive relationship between high self-concept and school achievements (1970:11).

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

2.4.1.6. Religion

Religion especially Islam, is usually related with low enrollment and participation of girls in education (Lange, 1993 in Odaga and Heneveld, 1995:24). Formal modern education, which is mainly associated with Christianity of western countries is still a source of fear for conversion of religion in some Islamic regions. Thus, some parents prefer to send their children to Kuranic schools than to formal schools, which promote their age old values, norms and cultures (Odaga and Heneveld, 1995:201).

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

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

2.4.2. Socio-economic Constraints

The influence of socio economic conditions on access, regular attendance and learning in primary school is perhaps the most constant and consistent findings of socio-educational research worldwide (Izquierdo and Levin, 1989 in Noriega, 1996:88). Together with the socio cultural constraints, sending children to school entails direct and opportunity costs, which are prohibitive to poor and rural families. The following sections deal with such constraints and some of the perceptions that affect the decision not to enroll, or to withdraw children from school.

2.4.2.1. Poverty

Poverty is an obviously prevalent situation in rural areas. It is the one usually mentioned and commonly associated with educational disadvantages. In this perspective, it is clear that, parents with poor economic status may have difficulty in providing their children with exercise books, pens and pencils and buying uniforms. Moreover, child labour is used as a means of strengthen the income of a given household (Steven, 1993:397).

A study made in primary education of rural Pakistan shows that poverty is the main reason for children dropout of schools (Taylor and Mulhall, 1997:9). A similar study by Bishop reveals that the reason for dropout lies in the socio economic conditions of the people concerned, i.e., their poverty e.g. inability to pay school fees, withdrawal of

older children to herd cattle, sickness due to malnutrition and lack of medical care and for girls withdrawal from school to act as child nurses to the younger children while mothers are engaged in the family duties are the factors (Bishop, 1994:31).

Poverty and its consequence of malnutrition is common in the pastoral areas of Africa. As Bugeke notes, due to the increasing degradation, conversion and reduction of pastureland, the problem of food shortage is an acute problem in the pastoral societies. As to him, specific causes of food shortages are population pressure, drought and prioritizing large scale agricultural production (Bugeke, 1995:75). In general, poverty is found to be one of the problems faced in the universalization of education (Aggarwal, 1982:510).

2.4.2.2. Educational Background of Parents

As one socio economic constraint, educational level of parents is an important determinant of enrollment and dropout rates. As Magland (1994) portrays education of parents affects the children's school enrolment and year of schooling significantly. The research findings by Hyde (1989) indicate that educated parents are more likely to send their children to school and keep them longer in schools. On the contrary, illiterate parents are highly associated with high children dropout rate (Rumberger, 1987)

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

2.4.2.3. Pastoral Economic Life and School Distance

Nomadic people, who live far from the towns and are also continuously on the move, have a special and distinct problem in the provision of education in different countries. These people are found mainly in the desert areas. They face all types of difficulties of educational provision which are discernible in the rural population. In addition, they faced problems which stem directly from their extremely isolated and scattered way of life. (UNESCO, 1962:75). Similarly Salih (1990:108) states that nomadic people who have no boundaries for movement are often neglected in the provision of modern education and other services.

In most African countries, nomadic people are the most neglected group of the society in the provision of education. Thus, enrollment and participation of nomadic children are low as compared to the children of other parents who lead a settled life. This is because of the fact that these people have no permanent domicile and it is difficult to build schools, near to them as they are constantly on the move. Even those few children who could enroll in the primary education are forced to withdraw, since most of the schools are found very far from their roaming villages. The problem of distance is worse especially for girls (UNESCO, 1995:32).

As a study conducted in Hawawari nomadic communities in Northern Sudan showed, not only were the Hawawari children reluctant to move to the village school, but also have relatively few parents who agreed to send their children to schools. Moreover among the children attending the school, only very few were girls. The main reason parents gave for not sending their children to school was that the school was situated far away from the shelter and because of that:-

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

In the pastoral massai of Kenya, children walk 15-20km per day to primary schools. Research findings indicate that this long walk undermines education even for those who manage to reach school. Children who have spent two-five hours walking to school in the morning, often without having anything to eat, are tired, and their ability to concentrate is impaired (MGEF, 2002:3)

2.4.2.4. The Demand of Child Labor

Child labour is very essential to the livelihood of some households. Thus, schooling has a high opportunity cost to them to send children to school. Especially in rural areas, children spend more time working than those in urban areas. Therefore, there are fewer rural girls in schools than urban girls (Odaga and Heneveld, 1995:17).

Particularly in the low land pastoral areas, because of the labour intensive nature of the herding of Cattle, Pastoralist children are significant contributors to the household income through their labour. Especially boys are seen as important economic assets. Thus, parents are reluctant to send their children to school (PHRD, 1996).

As a study made by ADEA in the nomadic pastoral areas of Nigeria shows, the centrality of child labor is a constraint to participate in formal schooling (ADEA, 1999:5). Children dropout from schools before the end of the year on their own accord; because their families need their labor (World Bank, 2003:20).

2.4.2.5. Health Problem

Health problems of children especially in poor and marginalized areas are very serious. They often suffer from fever, diarrhea, recurring headaches, stomach pains, etc. For instance, a study made in Uganda shows of the grade seven children who were asked if they ever suffered from specific health problems, 78 percent claimed to have had malaria, 12 percent had trachoma, 5 percent had seen tapeworm and 3 percent had been

treated for malnutrition (Bishop, 1994:115). In Paraguay, 10 percent of the contacted parents stated their children had dropped out of school because of ill health.

2.4.2.6. Conflicts

Pastoralist areas are prone to ethnic/clan conflicts and clashes over land and land resources, such as water, pasture and salt. It may arise also to gain social status by possessing large herds of animals. This conflict leads to significant loss of properties and increased level of poverty (UNESCO, 2002:8).

For instance, in Nigeria, land use has been the main source of conflict between land cultivators and the nomads. Even though there were mutual beneficial relations between the two groups, through time conflicts arise as a result of increase in population and need to produce more food crops by cultivators. Consequently, pastoral nomads are ejected from the land they occupy for longer times. This ejection accelerated their migration and dispersion. Thus, children spend most of their time walking long distances to feed their animals and have little time for other activities (Ezeomah, 1995:31). In this connection, World Bank reported that in many nomadic area of Nigeria conflict between nomads and farmers have prevented communities from participation in educational programmes (World Bank, 2001:48). In general, conflict can have several impacts either directly upon the children in terms of their security at school and on the way to school, or indirectly via their parents in terms of decisions as to where to live or whether or not to be mobile (Car Hill, 2002:55).

2.4.3. School Factors

It is not only socio economic and socio cultural factors that hinders children's participation in schools. Not surprisingly, the school environment creates a significant number of constraints. The most obvious deficiencies are discussed in the following topics.

2.4.3.1. Curriculum Relevance

The curriculum in developing countries lacks suitable connection with situations familiar to students. Several researchers in education question the use standard curriculum designed for urban children might have for rural and other disadvantaged areas (Lockheld and Levin, 1993:9-12).

As a study shows, in disadvantaged tribes in Srin Lanka, parents keep their children at home from school to do work, or don't enroll them at all or allow them to dropout of schools after a few grades. This may often be related to the fact that the parents are not convinced in the worth of the education being offered (Epstein, 1988:380).

Similar, studies have depicted that irrelevance of the curriculum resulted in low interest in education and high dropout rate among the pastoral areas. As different research findings indicate the school curriculum developed for sedentary people has no relevance for nomadic pastoral people (UNESCO, 2002). For instance, as a study revealed that the level of participation of nomadic groups in education is very low in Tanzania. One of the reasons is the fact that the curriculum offered to nomadic pastoral children follows the national standard and doesn't respond to their needs and aspirations. Moreover, it doesn't offer the children the necessary life and survival skills within their immediate environment. (Car Hill, 2002:xi)

2.4.3.2. The Language of Instruction

Language plays a crucial role in any instructional process. It is through language that information is obtained, and expressed whatever the model of learning is. Teachers also convey the content of their subjects to students and their appropriate acceptance of information is checked by the use of the language. (Minga, 1997:417)

Language as a medium of instruction has greater impact on the overall educational process and practices (UNESCO, 1985:11). Children who speak a language other than

the language of instruction confront a substantial barrier to learning. Particularly in the crucial early grades, when the children are trying to acquire basic literacy as well as adjust to the demands of the school setting, not speaking the language of instruction can make a difference between succeeding and failing in school, between remaining in schooling and dropping out (Lockheld and Verspoor, 1991:153).

2.4.3.3. Fear of Sexual Harassment, Pregnancy and Abduction

Different studies show that there is a pandemic of sexual violence and harassment in educational institutions in Africa. It was also found that male pupils are identified as major offenders (Hallam, 1994 in Odaga and Heneveld, 1995:34). A study made in Guinea indicates that boys are very aggressive towards girls and that they use physical force and threaten girls (Odaga and Heneveld, 1995:34 as quoted in Anderson and Levitt 1994). This indicates that girls are in an extremely hostile and uncomfortable learning environment in school. This has devastating effects on their educational attainment and performance (Odaga and Heneveld, 1995:35).

As girls become adolescents, pregnancy becomes a major factor in school dropouts. A research finding in Cameroon indicates that fear of early pregnancy of girls is a reason why parents remove their daughter from school as they approach to puberty. They are impregnated by teachers, pupils or others who did not follow the customary rules of marriage (ibid, 36).

2.4.3.4. Lack of School Facilities

One of the most common constraints of enrollment and participation of children at school is shortage of school facilities like, inadequate buildings, latrines, water, learning materials etc. Improved facilities are systematically beneficial to student learning. As research findings indicate, quality of the physical plant is positively related to student performance (Lockheld and Verspoor, 1991:103). Lack of appropriate teaching and learning materials also affects their performance. Specially in

the areas where there is a shortage of furniture in the classroom and where students are required to sit on the floor, parents are reluctant to send their children to school (World Bank, 1996). In some countries parents are against sending their daughters to school because of the absence of separate classrooms and toilets (World Bank, 1997:126). Parents need the presence of basic facilities like latrines to protect their daughter's modesty and security. As a research shows, in Bangladeshi 71 percent of rural schools and 51 percent of urban schools had no latrines. As a result, families have withdrawn their daughters from schools (Tietjen, 1991).

As Roa (1985:182) case studies in Kawahla nomads, in the schools, the majority of children simply sit on the floor, there was no toilet and facilities for drinking water and, only half of the students had the necessary books and writing materials. He reported that it has a negative impact on pupil's learning. With regard to its effect on dropout rates, Taylor and Mulhall (1997:9) reveals that "if there are not enough school facilities, the dropout rate is likely to increase". In general, school facilities are an important determinant of achievement and poor achievement is one determinant of dropout and repetition (Coombs, 1985:22).

2.4.3.5. Problems in Quality and Quantity of Teachers

According to Lockheld and Verspoor (1991), shortage of teachers are more common in remote rural areas. Lack of rewards and economic incentives are among the causes for not to work in rural areas. This has a significant impact on students' learning and success in education.

In addition to low salaries and lack of incentives, teachers in the nomadic areas have no special trainings to teach the children of nomads. Cognizant of the problem, the ministry of education of Tanzania has taken the responsibility of training teachers. The ministry selects the would be teachers from pastoral and mobile communities. This is based on the assumption that teachers would be able to communicate in the language of the nomads and minimize cultural conflicts among the participants. Moreover, the

teachers were equipped with basic knowledge on agriculture and animal husbandry (Begeke, 1995:78).

2.4.4. Administrative/ Institutional Constraints

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

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

For instance, the Indian government designed special policy measures and strategies in education to less privileged communities such as the scheduled castes and scheduled tribes and to other deprived sections of the population such as women and certain minorities. As a result, between 1961 and 1971 the literacy rate of the scheduled castes and tribes increased faster and the number of students from these tribes grew from 5 million to 12.6 million in a decade (Bishop, 1994:188).

Important administrative measures to encourage schooling for minorities especially primary education can include locating schools within easy access, providing boarding and hostel facilities, adjusting school hours to accommodate children's work, bilingual programs for linguistic minorities and feeding programmes (World Bank, 1996:12).

These measures require financial resources to attain the goal of schooling for all. Low per capita income in developing countries affects the capacity of governments to finance and deliver schooling (Colclough and Levin, 1996:77). As research indicates, in Malawi, public spending on primary schooling was substantially low. This country, therefore, seem to clearly have low gross enrollment ratio (Lockheld and Lewin, 1993:13): Nevertheless, irrespective of low incomes, in Sub Saharan African countries, it is possible to characterize about half of the countries with low gross enrollment ratios as having low commitment to the provision of schooling for all (Colclough and Levin, 1996:77).

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

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

2.5. Some Intervention Strategies to Enhance the Education of Nomadic Pastoralists

The review of the literature demonstrates the variations, complexity, and inter-relatedness of the challenges that hinder the educational enrollment and participation of nomadic pastoral children. There is also a growing body of scholarly reviews of strategies to enhance the education of nomads and their efficacy. Some of the strategies are:-

2.5.1. 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 Africa has assisted to a large extent 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 and 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 enrollment rates, attention span and improved attendance (Akaranga, 1995: 45-46).

2.5.2. Mobile School

Mobile school is a useful and appropriate method in the provision of education for children whose families are constantly on the move like nomadic pastoralists. It is a preferable mechanism. First, the costs of the structure are very low and can be constructed by governments and local communities. Second, the children learn with in the environment which they can easily adapt to the school situation. Lastly, the parents will be free from fear of cultural alienation and insecurity since their children remain close to them (UNESCO, 2002:199).

It is one of a strategies being used by Sudan to promote the education of nomadic pastoralists in the arid zones of the country. The mobile schools in Sudan have a maximum of two grades at a time. Teachers have to choose between two methods of organizing the two groups. They either keep them together in the same class, or keep each group in a separate place in the school. When children are separated, the teacher has to introduce/her/ his lesson to one group and give them an exercise to keep them busy while he/she practices the same procedures with the second group (Eisa, 1997:187).

In Sudan, the teachers of the mobile schools are trained as primary level grade teachers. They are selected from the nomadic background or communities. It is believed that a background from nomadic communities will make it easier for the teachers to sustain a nomadic way of life as well as to adjust and gain the confidence of the people living in nomadic communities. The teachers who teach in the mobile schools, in addition to the usual teachers' training, acquire training in areas like first aid, immunization as well as in the most common animal diseases and their cures. Moreover, female teachers receive basic training as midwives. Such kind of knowledge is usually highly appreciated by nomadic communities (Larsen and Hassen, 2001:10).

In this connection, the pastoral Rabbaris and Gujarat in Sudan have started to assert and need to include modern dairy science and veterinary inputs within the curriculum to attempt to integrate modern scientific knowledge to traditional practices. This new emphasis contributes to bridging the gap between pastoralism and schooling by demonstrating the useful link between the two that is legitimizing animal husbandry as a type of knowledge that can find a place within the formal curriculum (Dyer and Choksi, 1997).

The teachers of mobile schools in Sudan move with the communities and the classroom is a tent and is equipped with portable furniture, tables, chairs, blackboards and school

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

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

1. The positive attitude of nomadic communities towards education is reflected in the increasing demand for the establishment of more mobile schools for the admission of more children to the already established schools.
2. The dropout children returned to school after the reasons responsible for dropping out all ended.
3. There is provision of initiatives especially animals to teachers. This is considered as the greatest evidence of the pastoral nomads positive attitude towards education. Nomads are well known for their great attachment to their animals. To sacrifice animals to mobile schoolteachers shows there is a real positive change in the nomad's attitude towards education.
4. Some pastoral nomadic families started to settle down in one place mainly for their children education. This phenomenon is more noticeable among the Abballa tribes in northern Sudan. Mothers, children and the elderly remain behind while fathers and adult males move after the animals.
5. The teachers assist pastoral nomadic societies by reading letters or any other documents they receive. In the past nomads had to travel for two or three days to find somebody to read for them.
6. Although pastoral nomads prefer males' education to females' in general, lately some families have started to send married females back to school immediately after marriage.
7. Enthusiasm of illiterate females towards education and their regret for being illiterate express their willingness to be educated despite the family commitments which, consume all their time and energy (Eisa, 1997:189).

The mobile school is also used as a strategy to deliver basic education for pastoral nomads in Philippines. In the non-graded mobile tent schools, indigenous teaching materials were used and the training needs of teachers were identified. There are four categories of essential learning that are provided in the educational programs of tent (mobile) schools; namely family and community life, literacy and numerals, health and nutrition and livelihood (Lasam, 1990:17).

Some of the strategies used by the government of Philippines to implement the tent mobile school are:

1. Developing a non formal and flexible educational program that coincide with the nomadic way of life.
2. Background study of the community's social, cultural and economic life that is shared commonly.
3. Raising the awareness of the community about the benefit of learning through honorable members and chiefs.
4. Designing curriculum in such a way that it could be particular and applicable to the nomads learning needs and producing instructional materials in their own language.
5. Providing collapsible tents, chairs, tables and boards which are easily portable (Ibid, 18).

2.5.3. Boarding Schools

In some East African Countries, special boarding facilities were being made available for students from marginalized and poor groups of the population; and that some were specifically targeted at children of nomadic groups (Carrhill, 2002:29). For instance, boarding school were established in Kenya to cater for wastage in primary schools due to the migratory life style of the communities as well as prohibitive distances from schools (Akaranga, 1995:45). They succeed in enrolling a large number of children from nomadic pastoral groups through a combination of local awareness raising efforts,

support from local and other NGO's, increasing community commitments to support schools and increasing desire to support girls' education (Carhill, 2002:29).

There are two problems, which 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 mightn't like to be separated from their family for a long time. Second, the construction and maintenance of boarding schools is very costly. Moreover, it provides foods and lodging on top of instructional costs (UNESCO, 2002:200).

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

2.5.4. Community Sensitization

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

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. For instance in Kenya, the National Council of Women has run a project to educate parents in issues like early marriage, pregnancy, and female circumcision. Through seminars, workshops and home visits, forty three district coordinators have informed people regarding girls' education (Namuddu, 1993 as quoted in Odaga and Henveld, 1995:55).

Similarly, seminars, workshops and village meetings are used in Burkinafaso, Cameroon, Uganda, Tanzania, Zimbabwe and Malawi to convince parent to reflect up on and understand the impacts of certain traditional practices on educational participation of children (Ibid.).

2.5.5. School Mapping

In Africa, it is obvious that the long distance that children have to travel to get a school is one major factor that hinders school attendance. The problem of distance and isolation is more serious for nomadic children. There are two aspects of the distance problem. They are the energy required to cover the distance on an empty stomach and the insecurity felt in the long distance. Thus, from planning perspective, solving the distance problem depends on knowing where a nomadic population is found (Carhill, 2002:28).

2.5.6. 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 opportunities. It has a flexible organization and capacity to adjust time constraints of participants, particularly those from disadvantaged groups of the population (Bishop, 1994:120-122).

A number of non formal programmes are run by governments to offer education for nomads in African countries. The COPE in Uganda and Samburu Lechekuti (Shepherds) programme in Kenya could be cited as examples.

Complementary primary education (COPE) in Uganda focuses on reaching out-of-school children aged 10-16 years including those who have dropout from formal education system in the nomadic areas. The main targets in the program are the children of the poor and children who are economically important to their family's

survival. The curriculum focused on basic education including language, science, health and social science. It presents the first five years of the formal primary syllabus in three years. The teachers are selected from the community and are trained and encouraged to use student-centered and participatory approaches. The programme of learning gives learners' time to fulfill their domestic obligation (Carhill, 2002:37; Akaranga, 1995:45).

The Samburu Lechekuti (Shepherds) programme in Kenya was started with the goal of reducing illiteracy rate among Barangoi nomadic community in Samburu district. It targeted 7-16 years old out of school children whose parents want them to remain at home to look after the domestic animals. The teachers are volunteers from the community. The programme was successful because it uses a flexible learning schedule so that learning takes place after livestock related duties are completed (Carhill, 2002:38).

2.6. Nomadic Pastoralists in Ethiopia

In Ethiopia, pastoral nomads are estimated about to be 8 million, which constitutes some 13 percent of the total human population . Almost all are found in the marginal border areas and they inhabit the low land peripheral parts of the country. The rangeland inhabited by pastoralists constitutes about 500,000km² or 61-65 percent of the nation. These societies belong to some 29 nilothic and cushitic groups spread over six regions of the country (Getachew, 2001:1).

Table 1. Pastoral Groups, Location and Estimated Population in Ethiopia

Geographical Locations	Ethnic Groups	Human Population
North-East	Afar, Somali, Argoba, Oromo	1,400,00
South	Oromo, Somali	2,577,522
South - East	Somali	3, 383, 165
South - West	Dasentech, Hamer, Mursi, Bodi, Bumie, Bena, Erbore, Tsemay, Nuer, Anuak, Ari, Bali, Dimi, Nyanatom, Chai, Trima, Ruli, Dizi, Tishano, Muguji	557, 132
West	Koma, Shinasha Gumuz, Beneshangul	37, 523
Estimated Total		7,955,342

Source - Dawit Abebe (2000)

As shown in the table, in Ethiopia a pastoralist specialization may not be confined to a particular ethnic group, but rather be an adaptive feature of many communities living under conditions which make extensive livestock keeping an effective way of utilization of the natural vegetation (Hogg:1997:6).

With regards to ownership of the country's livestock, the pastoral communities are believed to own the most significant. In Ethiopia, livestock herds and flocks are generally at about 27 million cattle, 24 million sheep, 18 million goats, 1 million camels and 7 million equines. This accounts the largest concentration of domestic herds in Africa. Of the total it is estimated that the pastoral nomads owns 40 percent of the cattle, 75 percent of the goats, 25 percent of the sheep, 20 percent of the equines and 100 percent of the camel (Arsano, 2002:1).

Moreover, some of the biggest rivers in the country, like Genale, Wabishebele, Omo, Baro, Akobo, Abay, Tekeze and Awash pass through areas inhabited by pastoral communities. Almost all the national parks are found in the pastoral areas (Arsano, 2002:2). In spite of this great actual potential economic importance they have, there is meager information available on pastoralists and pastoralism in Ethiopia (Melakou, 2002:1). The country also doesn't have clear national policy on the development of pastoral societies. They live in terrible poverty, exposed to periodic droughts and famines. Social services like education, health, transport and communication links with the rest of the country and other basic development infrastructures are relatively low and poorly developed in the pastoral areas of the country (ibid:12).

2.7. Trends of Education Provision for Pastoralists in Ethiopia

As mentioned earlier, the nomadic pastoralists inhabit the low lands of the country, mostly between the highlands and the border areas. This is estimated to cover 60-65 percent of the total area. The nomads constitute 13 percent of the countries population. They predominantly live in frequent change of domicile in search of grazing lands for their livestock. Because of these and other interrelated cultural and economic factors, the nomadic people of Ethiopia are among the most educationally disadvantaged in the country (UNESCO, 2002:30).

In the past, the political and administrative policies led to two types of action in relation to educational provision for pastoralists. First, they established dual system of secular and religious traditional institutions. Secondly, special attention was given to the education of the sons of tribal chiefs (Ahmed, 1990:70). For instance, during the Imperial regime, some children of tribal chiefs, who has intimacy to the central governors were chanceful to come to urban centers to attend schooling especially in boarding schools with the support of government fund. Since they are selected from prominent chieftain families, they were few in numbers and its main aim was to prepare them for the monarchical political leadership (Sileshi and Kidane, 1995:35).

The effort made by the former socialist government for the development of educational service provision in the nomadic pastoral area was very insignificant. The nomadic areas share the same educational problems with the other neglected and underprivileged people in the country. However, the problems are more severe among the pastoral nomadic groups because the few primary schools established for them are concentrated in towns and agricultural plantations (Ibid, 36). The issue of provision of education in pastoral areas had not been seen differently from that of other areas. The pastoral mobility and their life style had not been taken into consideration. For instance, the kind of education provided in the area had not been related and was not beneficial to the pastoral way of life (Taffesse, 2000:32). Moreover, because of the constant migration of the nomadic pastoralists, they can't send their children to schools (Sileshi and Kidane, 1995:36). In general, the past regimes had been completely marginalized pastoral areas in terms of access to public education. Therefore, they have failed to manage to bring educated people to the leadership level except in few instances. Consequently, those who rule pastoral areas seriously lack leadership capacity in the contemporary federal administration of Ethiopia (Melakou, 2002:2).

At present the development of education services to the underprivileged nomadic society has attracted attention. The government has acknowledged the existence of inequalities and has made commitments towards remedy the imbalances. To mention some measures, Article 89 No. 4 of the constitution of the Federal Democratic Republic of Ethiopia states that *"the Government shall provide special assistance to Nations, Nationalities and peoples least advantaged in economic and social development"*. The National Education and Training Policy (1994) also states that *"special financial assistance will be given to those who have been deprived of educational opportunities and steps will be taken to raise the educational participation of deprived regions"*. Moreover, the policy provides for the use of local languages as a medium of instruction, decentralized curriculum, flexible school calendar etc. (UNESCO/ IIEP/2002,30).

As follow-ups to these directives, intensive studies had been carried out to determine where to locate and construct boarding schools in the nomadic areas of the country. Based on the studies there were plans to open 18 boarding schools (some are already opened) in the following areas for nomadic children. Gambella, Kumuruk, Negele, Gode, Gewane, Akobo, Chagine, Moyale, Harewa, Awasa, Maji, Asosa, Pawe, Elkere, Kebordahre, Dalecha and Guraferda (Sileshi and Kidane, 1995:37).

The construction of mobile schools is also proposed as a strategy to provide education for the nomadic society. The Oromia region is also experimenting with pilot nomadic schools in Borena Zone. As the experiment shows, these schools are less expensive than boarding schools, so the action plan also intends to pilot the same in Afar region. The boarding school in Addis Ababa also caters for children and adults from deprived regions including Afar, Somali, Beneshangule and Gambella. This school, known as "Ediget Adult's Boarding School," was established in 1998 in Addis Ababa with the main goal of producing educated manpower for the regions with in short period of time (UNESCO/IIEP/2002:31).

Generally, a conducive and comprehensive policy environment has been created and some tangible measures to increasing the participation of the nomadic population in education have been effected. However, primary school enrollment in the pastoral areas of Ethiopia is still very low as the figure in the following table shows.

Table 2. Primary School enrolment Rates in the Nomadic Area of Ethiopia (2000/2001)

Location of School	Number of Primary School	School age children	Sq.km per school	GER %		
				M	F	T
Afar	131	242601	733	12.7	9.8	11.5
Borena	337	347874	284	68.2	24.1	46.8
Debub Omo	77	78990	309	-	-	30.5
Somali	250	807841	1282	13.4	7.2	10.3
National	11780	12904379	93	66.3	46.1	57.4

Source: MOE - Educational Annual Abstract and UNESCO/ IIEP 2002:30

As the table shows, the gross enrolment ratio of most of the nomadic area is very low as compared to the national average. Even in the existing conventional schools, those who are enrolled and participated are not children of local community members, but populations who came from the highlands and settled in the nomadic low land areas. Thus, the participation rates of children from the nomadic population only would definitely be much lower (UNESCO, 2002:31).

2.8. An Overview of the Afar Regional State

2.8.1. Geographical Settings

The Afar regional state which is structured into 5 zones and 29 woredas, is located in North east of Ethiopia sharing international borders with Eritrea and Djibouti.

The Afar people who are Cushitic and predominantly nomadic race; they share linguistic and cultural ties with the Somali, Beja, and Saho people. They inhabited some of the most arid and hostile territories of the Horn of Africa. The region has a total surface area about 163,000 square kilometer, which comprises about 13 percent of the national land area. It occupies the northern half of the rift valley flanked in the west and in the North-west by the eastern escarpment of the central highland mass of the Amhara and Tigray region, and in the South and south-eastern, by the northern escarpment of the eastern highland mass of Oromya and Somali regions (CSA, 1996)

A large portion of the Afar region falls in the altitude range of 0-1000 meters above sea level. The Dallol depression which covers 8940 sq.km, about 5 percent of the regional area, has a depth of over 100 meters below sea level and is one of the hottest spots in the world with the highest mean temperature of 45⁰c. Almost all part of the region experiences high temperature all the year round with mean minimum monthly temperature of 20⁰c at spots with higher elevations in the rainy month of June, July and August while the maximum temperature at lower elevation ranges from 35⁰c - 40⁰c (Ibid).

2.8.2. Language and Religion

The name Afar refers to both the people and the language in many literatures. Previously, they used to be called 'Adal' and 'Dankel' people. At present the Afar call them selves "cafara-umata" and their language "cafar-af" which means the Afar people and the Afar language respectively (Getachew, 2001:33). The Afar language belongs to the lowland east-cushitic language family of the Afro-Asiatic phylum like all other languages classified in the family such as Oromo and Somali, the Afar language is a verb final language exhibiting subject-object-verb syntactic structure (Parker, 1971:221).

Migrant Arabs introduced the Islamic religion to the Afar people as early as the 9th century or even earlier (Getachew, 2001:36). About 96 percent of the Afar people adhere to the faith of Islam (CSA, 1996). The majority belong to the Qadiriyya (Getachew, 2001:37). In most pastoral clans of Afar, Islamic law (Shariyya) is implemented to a greater extent in various contexts along with Afar customary law (Maada). For instance, it is used to legalizing marriage contracts, divorce inheritance and various rituals. Islamic festivals are celebrated along side Afar customary ceremonies. The Islamic calendar, Islamic names and other Islamic practices have been incorporated into the Afar cultural practices (Getachew, 2001:36).

2.8.3. Population Characteristics

According to the 1996 census, the region had then a total population of 1.106 million projections for mid 1999 estimated it to about 1.187 million. Over all, 92 percent of the regions population is ethnic Afar. The statistics indicates a rural population of 97 percent. Both the census and more recent estimates by regional representatives suggest that only two to three percent of the Afar population live with in the major urban centers.

With regard to the distribution of population by sex, about 57 percent of the rural population is male while the remaining 43 percent are females. The household size of Afar people is high as compared to other regions and people in the country. The region has an average family size of 6 individuals per household (UNESCO, 2002).

2.8.4. Social Structure

Kinship and lineage are the main factors which give an Afar his/her social identity, and economic basis. Patrilineality is the main organizing principle of the kinship system of the Afar (Siseraw, 1994).

The Afar society comprises a number of tribes, which are grouped into different sub-clans. Studies estimate that there are about 100 clans among the Afar, each with its own tribal territories delineated by rivers, hills and other natural boundaries. Each tribal territory has a chief whose office is hereditary in the male line. The clans of Afar share common language and religion and claim similar ancestral background. The clan organization is followed by local community comprising of a number of extended households residing in a cluster of settlements and large encampments (Fekadu, 2000:15). The clan organization is therefore, the dominant social structure among Afars.

With regard to the Administration, traditionally Afar leadership has historically been located in eight sultanates, the three most significant ones being those of Tadjourah (the most senior), Rahayta and Aussa (the origin of Sultan Alimirah). In addition to their leadership role, the sultanates also serve as symbol of Afar culture and customary law elements that exist in Afar society and regulate many aspects of social interaction (Bryne, 1996:5).

2.8.5. Socio Economic Conditions

The Afar people are livestock-oriented people roaming with their herds in search of water and pasture (Fekadu, 2000:21). So they follow the way of life of pastoralism and semi-pastoralism involving migration between dry season and wet season pastures. They move to profit from two rainy seasons (The main rainy season from July to September '*Karma*' and the secondary rainy season between February and May ('*ugum*'). Using irrigation schemes from perennial water resource, agro pastoralism is practiced by a minority of Afars (Getachew, 2001). Although the dry season grazing areas by the banks of the major rivers such as Awash are decreasing and the vast plains and hillsides are severely degraded by overgrazing, the Afar people are still pastoralists. Goats, Sheep, Cattle and Camels are raised and kept in large numbers (UNESCO, 2000:49).

As the 1996 census shows, 98% of the economically active population of the region lives in the rural areas and is engaged in pastoralism. Since the Afars believe that livestock provide them with wealth, prestige and social status they give more emphasis on the number of animals than quality and productivity (Ibid, 49).

In the economic activity of Afars, the customary division of labour is gender and age based, where the greater parts of the household management and family feeding responsibilities are the women. She is responsible in trading livestock products with the neighbors of highland people (Ibid).

CHAPTER-THREE

3. THE RESEARCH DESIGN AND METHODOLOGY

3.1. The Research Methodology

The main purpose of this study was to examine the status of primary education participation of nomadic pastoral Afar children and identify the major challenges that hinder their participation. It also aimed to suggest some possible intervention strategies that can be used to increase their participation in primary education. To serve this purpose, descriptive survey research method was employed with the assumption that it could help to identify the major challenges. Best and Kahan (1998) has confirmed the relevance of this method for such purpose. Thus, this approach enabled the researcher to examine the prevailing constraints that need to be alleviated so as to promote pastoral Afar children's' participation in primary education.

3.2. Source of Data

Both primary and secondary data were used for the study. Primary source of data were obtained from Afar students, teachers and educational officials through questionnaires. Moreover, data from educated Afars and Afar tribal chiefs were obtained through interview and focus group discussions were made with Parent Teachers' Association Members. These sources helped the researcher to acquire first hand information and draw valid inferences.

Secondary data were also obtained through documentary analysis. For this purpose synthesized information was obtained from sample zones, school records and from MOE and UNESCO publications. Finally, after the data were analyzed by employing appropriate statistical methods, findings were summarized and recommendations were made.

3.3. Sample Population and Sampling Techniques

3.3.1. Sample Population

The sample of the study covered two zones (zone one and three) out of the five zones in Afar regional state. Two woredas from each zone, Dubti and Ayssaita from zone-one and Amebara and Gewane from zone three were selected. With respect to schools, sixteen of them were taken out of 45 schools in the two zones. This comprised 35.5 percent of the total schools operating in the sampled zones.

Regarding student respondents, 580 were taken from the total population of 1503 students (grade 4-8). This also comprised 38.58 percent of the total Afar students in the sampled schools. 19(49%) of educational officials from the total of 41 in the two zones and 190(78.8%) of teachers from the total of 241 teachers in the sample schools were taken to fill the questionnaire. Moreover, two tribal chiefs, eight educated Afars and Twenty-three PTA members in four primary schools were involved in the interview sessions and focus group discussions respectively.

3.3.2. Sampling Techniques

That the study site is a very wide area makes covering all woredas quite impossible, and thus selecting sample zones and woredas was imperative. In selecting sample zones and woredas random sampling technique was employed. By consulting the relevant people from zonal educational officials, who had the relevant data for each woreda and school, random selection of sample woreda and schools was made. Consideration was also made to keep a reasonable balance between urban and rural primary schools.

Simple random sampling and available sampling techniques were used to select teachers and student respondents. Availability sampling was employed, since in some schools, the number of students and teachers was very few. In most of the schools, after taking the total number of Afar students (male and female) in each section (4-8)

random selection of Afar students were made from each section with the help of home room teachers and unit leaders. In general Afar students was taken as a sample purposefully by assuming that they could have better awareness about the questions raised. Educational officials were selected by using simple random sampling techniques.

According to the zonal council personnel's, most of the people in the sample zones were found under the traditional leadership of the two tribal chiefs. Thus, the two tribal chiefs were selected by using purposive sampling techniques.

Discussions were made with zone-one and three educational officials to identify educated Afar respondents who are expected to have better awareness to the problem of the educational participation of pastoral Afar children in the region. Thus, a total of eight Afars from different sectors were selected using purposive sampling.

Based on the information taken from zone educational inspection, four primary school Parent Teacher Association Members were taken purposefully, because of their better organization and functionality.

Number of Schools, Teachers and Afar Students Included in the Study

Table 3. Number of Schools and Sample Taken

Zone	Woreda	Total Number of Primary Schools	Number of Sample Schools	%
1	Dubti	10	4	40
	Assayita	15	4	26.6
2	Amebara	14	5	35.7
	Gewane	6	3	50
Total		45	16	35.5

Table 4. Number of Afar Students in the Sample Schools and Sample Taken

Nº	Name of School	Zone	Grades	Sections Included	Nº of Afar students	Sample	%
1	Logya	1	1-8	4-8	129	60	46.51
2	Ewket Chora	1	1-8	4-8	375	83	22.13
3	Dubti plantation	1	1-8	4-8	104	51	49.03
4	Mengeta	1	1-4	4	12	12	100
5	Hameltola	1	1-4	4	14	14	100
6	Galifage	1	1-6	4-6	62	32	51.61
7	Detbahre	1	1-8	4-8	47	20	42.55
8	Hinale	1	1-4	4	11	11	100
9	Serkamo	3	1-6	4-6	21	21	100
10	Amebara Nº 3	3	1-6	4-6	15	15	100
11	Halay Sumele	3	1-6	4-6	23	18	78.26
12	Sedehafage	3	1-8	4-8	121	55	45.45
13	Worer	3	1-8	4-8	393	95	24.17
14	Meteka	3	1-6	4-6	36	20	55.55
15	Gewane	3	1-8	4-8	132	65	49.24
16	Entaydoyta	3	1-4	4	8	8	100
Total					1503	580	38.58

Table 5. Total Number of Teachers in the Sample School and Sample Taken

N ^o	Name of School	Zone	Total Number of Teachers in 1996 E.C	Samples	%
1	Logya	1	18	14	77.80
2	Ewket Chora	1	33	25	75.80
3	Dubti plantation	1	29	21	72.40
4	Mengeta	1	4	4	100
5	Hameltila	1	9	8	88.8
6	Galifage	1	4	4	100
7	Detbahre	1	12	12	100
8	Hinale	1	7	7	100
9	Serkamo	3	9	8	88.8
10	Amebara N ^o 3	3	21	14	66.7
11	Halay Sumele	3	10	9	90
12	Sedehafage	3	31	20	64.5
13	Worer	3	33	23	69.7
14	Meteka	3	8	8	100
15	Gewane	3	13	9	69.2
16	Entaydoyta	3	4	4	100
Total			241	190	78.80

3.4. Instruments and Procedures of Data Collection

3.4.1. Instruments

Data that have quantitative and qualitative value were gathered through instruments that were developed and constructed by the researcher. Before developing the instruments relevant and related literature on the education of pastoralists were thoroughly examined, selected and revised. Based on information obtained from literature and considering the locality of the study, three sets of questionnaire for

students, teachers and educational officials were designed. Open-ended questions were also forwarded demanding the respondents to write variables and possible suggestions, which they think should be included.

Interview guides was also prepared to obtain additional information from tribal chiefs and educated Afars. Focus group discussion guides were prepared to enrich the information gathered for the study.

Interview, questionnaire and focus group discussion items were prepared first in English and translated in to Amharic by the help of the English language and Amhaire language postgraduate students to make it easier for understanding. Interview guides for tribal chief were also translated to Afar language by the assistant researcher.

In the first part of the questionnaire, multiple-choice types were forwarded. In the case of major challenges affecting the educational participation of pastoral Afar children, the items were prepared in the form of rating scale which was indicated on five-points.

In order to ensure the appropriateness of the items, a pilot study was carried out in two schools i.e. Awash primary schools and Arba-Trap primary school. These weren't used in the main study.

The interview and focus group discussion guides were also piloted and refined in the above localities. The field trial had helped to identify ambiguities and misunderstandings, establish sample procedures as well as to test the validity of the instruments for collecting the necessary data. All the necessary amendments have been made inline with the feedback obtained from the respondents.

3.4.2. Procedures of Administration and Data Collection

After sample schools for the study were identified, a total of two data collectors were recruited. They were selected for their language skills, academic qualification and familiarity to the area and recommendations of the zone education officials. A two day

orientation was given for data collectors in their respective places. The training consisted of instruction in general interviewing techniques, field procedures for the survey, and general procedures for completing questionnaires by respondents. They had to used as translators and data collectors. Convenient time was also chosen for the respondents in order to maximize the quality of responses and degree of return.

After a short visit to each school, the total number of teachers and Afar students were obtained from the school record. Questionnaires were distributed to available and randomly selected teachers and students. In many of the sample schools, students were selected from each section and gathered in one class. The necessary clarifications were also given by the researcher for questions raised regarding some of the items from individual respondents.

Student respondents from the first three grades were deliberately excluded from the sample on the consideration that they were too young to provide the required information. Students from grades 4-8 were involved and the necessary orientation and explanation was made in Amharic and Afar language by the researcher and his assistant researcher. They were free to ask in their own mother tongue. Then students were allowed to give their own answer to each item individually and they could fill the questionnaire without any problem. Throughout the fieldwork, the researcher maintained constant contact with the data collector and closely supervised the work. This all has helped to overcome mistakes that would have been committed by students.

In the case of educated Afars and tribal chiefs, after they were identified as discussed in the sampling section, an appointment was made. On the day of appointment the researcher and the enumerators (assistant researchers) went to their specific residences. Then discussions were made on the objectives of the interview to minimize misunderstandings. Finally the researcher with the help of assistant researchers and/or translators conducted the interviewing and recording by using Tape recorder. Parent Teacher Association members were appointed and gathered by the school principals.

The researcher and assistants held the focus group discussion and recorded the necessary informations.

3.5. Method of Data Analysis

3.5.1. The Variables

The dependent variable of this study was the status of participation of nomadic pastoral Afar children in primary education. The independent variables were the constraints in the participation of pastoral Afar children, which were grouped in to four main categories, sociocultural, socioeconomic, school intrinsic and Administrative/ institutional constraints.

3.5.2. Data Analysis Techniques

Descriptive survey quantitative and qualitative data analyses methods were used. To analyze the quantitative data, percentage was one of the statistical methods. Percentages were used to explain the personality characteristics of respondents, dropout and repetition rates, degree of influence of different factors on the educational participation of pastroal Afar children. The mean was calculated to identify the major impeding factors that hinder the participation of nomadic pastoral Afar children in primary education.

One-way ANOVA and Scheffee methods were used to determine the significant mean differences between and among respondents' views on the major constraints. Pearson coefficient correlation was used to see the degree of agreements on the ranks of respondents on each factor.

In all the analysis, the existing differences were tested for statistical significance at 0.01 and 0.05 level to tolerate errors that come due to chances. Thus, using the above tools, the following chapter treats the data obtained from the field to achieve the objectives of the study.

CHAPTER-FOUR

4. PRESENTATION AND INTERPRETATION OF DATA

This part of the paper deals with the analysis of the data collected from sample schools of native Afar children, teachers and educational officials through questionnaire, focus group discussion with Parent Teacher Association members and from interview done with educated Afars and Afar tribal chiefs.

The questionnaires were distributed to 580 students and 190 teachers and 19 educational officials. Among the distributed questionnaires, those filled by 573 (98.8%) of the students, 188(98.9%) of the teachers, 19(100%) of the zonal educational officers were returned and were usable. In addition, 23 Parent Teacher Association members and 8 educated Afars, two tribal chiefs were involved in the focus group discussion and interview respectively.

The responses of teachers, students and educational officials to each of the questions given are analysed and interpreted. Most of the data gathered are organized using tables followed by discussions. For the sake of convenience, related questions are treated together. The response of Parent Teacher Association member, educated Afars and tribal chiefs are used as additional ideas to substantiate the students, teachers and educational official responses. As a result, the responses are expected to be sufficient to draw inferences for the study.

4.1. 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 were Afar students, educational officials, teachers, educated Afars, Parent Teacher Association members of four primary schools and tribal chiefs.

Table 6. Characteristics of Teachers and Educational Officials by Their Sex, Age, Religion, Educational and Marital Status and Services

Respondents	No	%	Sex	No	%	Age	No	%	Religion	No	%	Educational Status	No	%	Service	No	%	Marital Status	No	%
Teachers	188	100	Male	136	72.34	20-21	36	19.14	Muslim	50	26.50	12 complete	10	5.3	Below	8	3.19	Married	118	62.76
			Female	52	27.67	26-30	72	38.29	Orthodox	112	59.57	12+ TTI	80	42.55	3 years			Unmarried	70	37.23
						31-35	50	26.59	Protestant	12	6.38	12+1	26	13.8	3-5 year	18	10.63	Divorced	-	-
						36 & above	30	15.95	Other	17	7.44	12+2	60	31.9	6-10 years	68	36.17			
												12+3	12	6.38	10 years	94	50			
Total	188	100	-	188	100	-	188	100	-	188	100	-	188	100	-	188	100	-	188	100
Educational Officials	19	100	Male	18	94.73	20-21	1	5.26	Muslim	6	31.57	Below 12	-	-	Below	-	-	Married	10	52.36
			Female	1	5.27	26-30	6	31.57	Orthodox	11	57.89	12complete	11	-	3 years	-	-	Unmarried	19	47.74
						31-35	8	42.10	Protestant	2	10.52	12+ TTI	3	-	3-5	-	-	Divorced	-	-
						36 & above	4	21.05	Other	-	-	12+1	5	-	5-10	9	47.36			
												12+2	-	-	10 years	10	52.63			
Total	19	100	-	19	100	-	19	100	-	19	100	-	19	100	-	19	100	-	19	100

As indicated in the introductory part of this chapter, a total of 188 teacher respondents were involved in the study. Regarding their sex, 136(72.34 percent) are males and 52(27.65 percent) are females. With respect to the education officials, 18(94.73 percent) were males while 1(5.20 percent) were females. This reveals that the participation of females in education sector in Afar regional state is very low. This is an issue to be considered because it might have an influence on girls education in particular as related to lack of role models and profession of some advice from the same sex for female pupils in the schools.

With regard to the age of the respondents, the majority 72(38.29 percent) and 50(26.59 percent), 30 (15.95 percent) of teachers are between the age group of 26-30, 31-35 and 36 years and above respectively. This indicates that the majority of teachers were found in the adult age group and their responses could be dependable. Concerning the age of educational officials like that of teachers, the majority of them 8(42.10 percent) and 6(31.57 percent) and 4(21.05 percent) fall between the age category of 31-35, 26-30 and 36 years and above respectively. This also reveals that the response could be more dependable. Concerning the educational background of respondents, the majority 80(42.55 percent) and 60(31.9 percent) of teachers were TTI and 12+2 graduates.

With respect to religion, 112(59.57 percent) and 50(26.59 percent) of teachers were Orthodox Christians and Muslim respectively. Concerning educational officials, 11(57.89 percent) and 6(31.57 percent) are Orthodox Christians and Muslims respectively.

As far as marital status was concerned, 118 (62.76 percent) of teachers were married and 70(37.23 percent) were unmarried. As to service years in the region, 94(50 percent) and 68 (36.17 percent) of teachers were between 5-10 years and 10 years and above respectively. The remaining 18(10.63 percent) and 6(3.19 percent) served, 3-5 years and below 3 years. Similarly, the majority of educational officials 10(52.63 percent) and 9(47.36 percent) had above 10 service years and 5-10 service years

respectively. That they have long years of services in the region implies that teachers and educational officials could have adequate awareness about the culture, tradition and pastoral economic activities of the nomadic pastoral Afar community and its impacts on the educational participation of their children.

Table 7

4.1.1. Characteristics of Student Respondents by Their Sex, Age and Religion

No.	Item	No	%
1	Sex - Male	422	73.64
	- Female	151	26.36
	- No response	-	-
	Total	573	100
2	Age		
	- Below 8 years	-	-
	- 8-10 years	-	-
	- 11-14 years	33	5.75
	- 15-18 years	489	85.34
	Above 18 years	51	8.91
	Total	573	100
3	Religion		
	- Muslim	573	100
	- Orthodox	-	-
	- Protestant	-	-
	- Other	-	-
	Total	573	100

As table 7 depicts, a total of 573 students were involved in the study. Out of these, 422(73.64 percent) were males and 151(26.36 percent) were females. With regard to their ages, 489(85.34 percent) and 51(8.91 percent) were found under the age category of 15-18 years and above 18 years old respectively. This indicates that most of the Afar children in the primary schools are above the legal age standard for the given level.

Thus, the great majority of student respondents were in their adolescent age, which has a lot to do with various socioeconomic and sociocultural practices in the pastoral Afar society. This might have a positive contribution on the relevance of the data. On the other hand, all male and female student respondents were Muslims in their religion, which is one of the sociocultural practices that will be investigated in this study.

Table 8

4.1.2. Family Background Of Student Respondents

No	Item	No	%
1	Father's level of education		
	a. Illiterate	138	24.00
	b. Literate	219	38.22
	c. 3-5 grade complete	69	12.04
	d. 6 - 8	72	12.56
	e. 8 th complete and above	75	13.08
2	Father's occupation		
	a. Pastoralist	141	24.6
	b. Government employee	303	52.87
	c. Merchant	21	3.60
	d. Private farm employee	63	10.99
	e. Other	45	7.85
3	Mother's level of education		
	a. Illiterate	369	64.39
	b. Literate	105	18.32
	c. 3-5 grade completed	36	6.28
	d. 6-8	39	6.80
	e. 8 th grade complete and above	24	4.18
4	Mother's occupation		
	a. House wife in the pastoral family	429	74.86
	b. Government employee	93	16.23
	c. Merchant	30	5.23
	d. Plantation employee	21	3.66
	e. Other	0	0
5	Family size		
	a. 1-2	189	32.98
	b. 3-4	159	27.74
	c. 5 and above	225	39.26

Concerning the educational background of their parents, the majority of the students, 219(38.2 percent) and 216(37.65 percent) indicated that their fathers are literate and above grade 3 while the remaining 138(24 percent) said that their fathers are illiterate.

With regard to their fathers' occupations, most of the students 303(52.87 percent) indicated that their fathers were employees in government offices. This implies that there might be a relation between the literary and settled way of life of the fathers and the educational participation of the children in primary schools.

On the contrary, the majority of students, 369(64.39 percent) and 429(74.80 percent) of students indicated that their mothers are illiterate and housewife in the pastoral family respectively. This figure proves that women are more illiterate than men in the pastoral Afar areas. This could be due to the inequality of opportunities between the two sexes in the scarce educational provisions of the educational system of the region. It might have an effect on the educational participation of Afar girls in the primary school of the region.

With respect to their family size, 225(39.26 percent) and 159(27.74 percent) of the students replied that their families comprise 5 and above and 3-4 family members respectively.

Table 9

4.1.3. Backgrounds of the Parent Teacher Association Members and the Educated Afars

Respondents	No	Age	No	%	Sex	No	%	Religion	No	%	Education Status	No	%	Occupation	No	%
Parent-Teachers Association number	23	20-25	-	-	Male	19	82.6	Muslim	18	78.26	Illiterate	-	-	Regional employee	8	34.78
		26-30	1	4.34	Female	4	17.4	Orthodox	2	8.69	3-8 th grade	5	21.71	Pastoralist	2	8.69
		31-35	4	17.39				Protestant	3	13.04	9-12 th grade	3	13.04	Farm		
		36 & above	18	78.26							12 complete	2	8.69	Employee	10	43.47
											12+1	8	34.78	Merchant	3	13.04
											12+2	3	13.04	Other	-	-
											12+4	2	8.69			
Total	23	-	23	100	-	23	100	-	23	100	-	23	100	-	23	100
Educated Afars	8	20-25	-	-	Male	6	75	Muslim	8	100	Illiterate	-	-	Regional employee	6	75
		26-30	3	37.5	Female	2	25	Orthodox	-	-	3-8 th grade	2	25	Pastoralist	-	-
		31-35	1	12.5					-	-	9-12 th grade	1	12.5	Farm		
		36 & above	4	50.00				Protestant	-	-	12 complete	4	50	Employee	2	25
								Other			12+1	-	-	Merchant	-	-
											12+2	1	12.5	Other	-	-
											12+4	-	-			
Total	8	-	8	100	-	8	100	-	8	100	-	8	100	-	8	100

As one can see from the above table, 23 Parent Teacher Association members were involved from four sample primary schools of the two zones. Most of these respondents 19(82.6 percent) are males and 18(78.26 percent) are Muslims in their religion. With regard to their educational status, both are literates and even 8(34.78 percent) are 12+1 and 3(13.04 percent) diploma holders and 2(8.69 percent) had Bachelor Degree. With respect to their occupations, 10(43.47 percent) and 8(34.78 percent) are employees of mechanized farm and regional offices respectively.

On the other hand, the eight interviewees are from Afar tribes who have better awareness to the pastoral life style. Almost all of them were Muslims and they were regional employees in different sectors of the regional government. The majority of them are 12th grade completes. Age-wise, most of them are 36 and above. Thus, their literacy level, occupation experiences and ages might have a positive contribution on the dependability of the information obtained.

In general, the sample population of the study comprised various groups that included pupils, teachers and educational officials, Parent Teacher Association members and educated Afars and tribal chiefs. This diverse nature of the respondents has contributed to the study in two respects, on the one hand, it helped to collect more relevant data from respondents that have different backgrounds on the other hand it helped to counter check the data gathered.

4.2. The Status of Participation of Nomadic Pastoral Afar Children in the Primary Schools of Afar Region

Based on the education and training policy of 1994, the Education Sector Development Program (ESDP-I) was launched in 1997/1998, with an ultimate goal of achieving universal primary education over a period of 20 years. As stated in the program, at that time, the education system in Ethiopia experienced enormous challenges particularly in primary schools. Some of the major features of the education system were- low

enrolment ratios, extremely low enrolment ratios in rural areas, high repetition and dropout rates, and significantly lower enrolment ratios of girls.

In order to alleviate the problems, the government formulated a strategic Education Sector Development Program that covered the first period of the 20year programme (1997-2002). Some of its main objectives were increasing access to primary education, equity by expanding schools, efficiency by reducing dropout and repetition rates. It was also targeted to increase the primary gross enrollment ratios in the two most underserved regions of the country; namely, Afar and Somali to 25% (MoE, 2003). The program had been implemented and encouraging results were observed especially in increasing gross primary enrollment. At the National level, the total number of primary schools increased from 9,670 (1996/97 to 12,087 in 2001/02 and gross enrollment rate of primary level increased from 34.7% in 1996/97 to 61.6% in 2001/02 (MoE, 2003).

However, this improvement is not evenly distributed among the different sectors of the population. For instance, the primary school participation rate ranged from 10.6% in Somalia and 12.6% in Afar to 118.3% Addis Ababa (MoE, 2003). The regions, which are among the predominantly nomadic pastoral area, like Afar and Somali fall far below the national average and their achievement is below the target set for disadvantaged regions (25% in 2001/02) (Ibid).

Table 10. Primary School Enrolment in Afar Region

		1996/97	2001/02
1	Total enrollment 1-8 (Actual)	14792	30735
2	GER (total 1-8)	8.4	12.6
3	GER female (1-8)	6.8	10.8
4	GER male (1-8)	10.0	13.9

As table 10 shows, there is an increase trend in enrollment in absolute terms as well as in gross enrollment rate /GER/ for both male and female students. This low percentage contains children from non-Afars (UNESCO, 2002). The number of primary schools (1-8) increased from 80 (1996/97) to 142 in 2001/2002 (MOE, 2003). However, educational access is not expanded in the region, and the schools that have already been erected aren't being properly utilized (UNESCO, 2002).

The dropout rate (1-8) in the region had decreased from 23% in 1996/97 to 21% in 2001/2002, while the repetition rate (1-8), increased from 15% in 1996/97 to 17% in 2001/2002 (MoE, 2003). This shows that the repetition and dropout rates in Afar region are higher than the national average.

Though there is no worked out and documented statistical data that shows the share of the pastoralist children in the school enrollment at the regional and zonal education offices, the above gross enrollment, dropout rates and repetition rates are of both Afars and non Afar children.

Thus, the present research tried to examine the status of pastoral children participation in the sample primary schools of the region by using the available data of two academic years of the sample schools.

Table 11 Primary School (1-8) Enrollment, Dropout and Repetition of Afar Students in the Sample Schools

Academic Year	Enrollment				Dropouts						Sat for Exam			Repeaters							
	M		F		T		M		F		T		M		F		T				
	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%	#	%			
1994	1492	68.60	683	31.40	2175		328	21.98	149	21.8	477	21.93	1164	543	2707	330	28.35	210	39.32	540	31.80
1995	2066	69.45	909	30.55	2975		438	21.20	213	23.43	651	21.88	1628	696	2324	341	20.94	326	46.83	667	28.70

Table 12 Primary School (1 - 8) Enrollment, Dropout and Repetitions of Non Afar Students in the Sample School

Academic Year	Enrollment						Dropouts						Sat for Exam			Repeaters					
	M		F		T	M		F		T		M	F	T	M		F		T		
	#	%	#	%	#	#	%	#	%	#	%	#	#	#	#	%	#	%	#	%	
1994	3035	49.88	3062	50.22	6097	339	11.15	381	12.44	720	11.80	2696	2681	5377	588	21.81	642	23.92	1230	22.87	
1995	3256	51.9	3018	48.10	6274	374	345	345	11.43	719	11.47	288	2673	2961	664	23.04	726	27.16	1390	25.03	

As it can be observed from the above table, the total number of Afar students in all the sample schools in 1994 and 1995 E.C was 2175 and 2975 respectively. It shows an increasing trend in the two academic years. The percentage share of girls was 31.40% and 30.55 percent. When we compare to non-Afars, the enrollment of Afars was very low. Hence the percentage share of pastoral children participation in the sample schools were less than non Afars, even though there were schools in which no non-Afar was enrolled.

The table also shows that the total dropout rates of Afar students increased from 527 in 1994 E.C to 651 in 1995 E.C. Its percentage share was 21.93 and 21.88 in the two consecutive academic years. The number of Afar female dropouts increased from 21.8% in 1994 E.C to 23.43 percent in 1995 E.C. compared to non-Afars, the dropout rates of the Afars exceeds significantly. The same is true in repetition rates. The total repetition rates of Afars pupils were 31.80 percent and 28.7 percent in 1994 and 1995 E.C. It's rate was also high for girls as it increased from 39.32 percent in 1994 to 46.83 percent in 1995 E.C.

In general, the number of Afar students in the sample schools was lower than non-Afars in the two academic years. Besides, the dropout and repetition rates were much higher than that of the non-Afar students. It is also higher than the regional and national average. This implies pastoral Afar children participation in primary education is very minimal. Hence, in this research an attempt were made to examine what the major challenges in their participation in the primary schools of the region are.

Table 13. Sociocultural constraints that hinder pastoral Afar children participation in primary education as perceived by students, teachers, and educational officials

N ^o	Variables	Respondents and ranks	Response Value												$\overline{X}$	F
			1		2		3		4		5		Total			
			N ^o	%	N ^o	%	N ^o	%	N ^o	%	N ^o	%	N ^o	%		
1	Early marriage	Students(1)	15	2.6	37	6.5	29	5.1	89	15.5	403	70.3	573	100	4.45	7.736*
		Teachers(2)	10	5.3	16	8.5	24	12.8	35	18.6	103	54.8	188	100	4.09	
		Educational officials(1)	-	-	2	10.5	-	-	5	26	12	63.2	19	100	4.42	
2	Circumcision and its rituals	Students(5)	58	10.1	62	10.8	88	15.4	263	45.9	102	17.8	573	100	3.50	2.894
		Teachers(4)	14	7.4	26	-	38	20.2	33	17.6	77	41.0	188	100	3.71	
		Educational officials(4)	1	5.3	-	14.7	5	26.3	6	31.6	7	36.8	19	100	3.95	
3	Fear of marriage with non Afars	Students(3)	51	8.9	84	8.5	72	12.6	101	17.6	265	46.2	573	100	3.78	2.750
		Teachers(6)	36	19.1	16	10.5	30	16	31	16.5	75	39.9	188	100	3.49	
		Educational officials(5)	3	15.8	2	28.1	1	5.3	4	21.1	9	47.4	19	100	3.74	
4	Religious attitude of Afars towards modern education	Students(11)	118	20.6	161	14.9	81	14.1	115	20.1	98	17.1	573	100	2.85	1.496
		Teachers(10)	40	21.3	28	15.8	44	23.4	38	20.2	38	20.2	188	100	2.99	
		Educational officials(11)	7	36.8	3	15.8	3	15.8	2	10.5	4	21.1	19	100	2.63	
5	Fear of religious conversion	Students(14)	166	29	146	25.5	109	19.0	53	9.2	99	17.3	573	100	2.60	1.746
		Teachers(12)	48	25.5	32	17.0	52	27.7	29	15.4	27	14.4	188	100	2.76	
		Educational officials(13)	6	31.6	7	36.8	3	15.8	2	10.5	1	5.3	19	100	2.21	
6	Fear that modern education will not prepare good pastoralist	Students(6)	61	10.6	116	20.2	109	19	104	18.2	183	31.9	573	100	3.40	4.552*
		Teachers(9)	32	17.0	34	18.1	41	21.8	45	23.9	36	19.1	188	100	3.10	
		Educational officials(9)	5	26.3	3	15.8	5	26.3	2	10.5	4	21.1	19	100	2.84	
7	Parents fear that children will develop disobedience after school	Students(13)	150	26.2	118	20.6	107	18.7	111	19.4	87	15.2	573	100	2.77	1.623
		Teachers(13)	50	26.6	55	29.3	29	15.4	36	19.1	18	9.6	188	100	2.56	
		Educational officials(11)	7	38.8	3	15.8	2	10.5	4	21.1	3	15.8	19	100	2.63	
8	Fear of losing time of training for pastoralism	Students(10)	111	19.4	118	20.6	119	20.8	81	14.1	144	25.1	573	100	3.05	0.211
		Teachers(8)	24	12.8	48	25.5	36	19.1	40	21.3	40	21.3	188	100	3.13	
		Educational officials(8)	2	10.5	6	31.6	4	21.1	2	10.5	5	26.3	19	100	3.11	
9	Lack of educated role model	Students(7)	90	15.7	102	17.8	88	15.4	116	20.2	177	30.9	573	100	3.32	0.046
		Teachers(7)	39	20.7	23	12.2	22	11.7	48	25.5	56	29.8	188	100	3.31	
		Educational officials(7)	3	15.8	2	10.5	2	10.5	8	42.1	4	21.1	19	100	3.42	
10	Afar society's in appreciation of modern education	Students(7)	109	19.0	110	19.2	90	15.7	70	12.2	194	33.9	573	100	3.22	19.175*
		Teachers(3)	8	4.3	18	9.6	30	16.0	51	27.1	81	43.1	188	100	3.95	
		Educational officials(3)	-	-	3	15.8	3	15.8	4	21.1	9	47.4	19	100	4.00	
11	Gender role socialization and stereotyping	Students(4)	56	9.8	115	20.1	18	14.1	120	20.9	201	35.1	573	100	3.51	0.353
		Teachers(5)	36	19.1	13	6.9	25	13.3	30	16.0	84	44.7	188	100	3.60	
		Educational officials(6)	2	10.5	3	15.8	2	10.5	4	21.1	8	42.1	19	100	3.68	
12	Belittling the value of educating girls	Students(2)	54	9.4	57	9.9	85	14.8	98	17.1	279	48.7	573	100	3.82	12.973*
		Teachers(1)	8	4.3	6	3.2	6	3.2	53	28.2	115	61.2	188	100	4.39	
		Educational officials(2)	1	5.3	1	5.3	-	-	5	26.3	12	63.2	19	100	4.36	
13	Parents suspicion that what children are taught in school might be treat to their culture	Students(9)	90	15.7	144	25.1	105	18.3	106	18.5	128	22.3	573	100	3.07	.511
		Teachers(11)	32	17.0	36	19.1	52	27.7	37	19.7	31	16.5	188	100	2.99	
		Educational officials(10)	7	36.8	3	15.8	2	10.5	1	5.3	6	31.6	19	100	2.79	
14	Low self conception of Afar children	Students(12)	180	31.4	102	17.8	69	12.04	86	15	136	23.7	573	100	2.81	21.752*
		Teachers(14)	98	52.1	40	21.3	21	11.2	11	5.85	18	9.57	188	100	1.99	
		Educational officials(14)	11	57.8	2	10.52	2	10.5	1	5.3	3	15.7	19	100	2.10	

* Significant at an alpha level (<0.05)

As it can be observed from the above table, out of the fourteen major sociocultural challenges that hinder pastoral Afar children participation in primary education, the one way ANOVA result shows that the overall differences among the mean scores of the study groups are not statistically significant at an alpha level (<0.05) for nine of these factors. The remaining five is statistically significant at an alpha level (<0.05). In order to identify which group of respondents contributed more to this difference, pair wise comparison was very essential. Hence Scheffe method of multiple comparison was employed.

As it could be seen in the above table, respondents were asked about the extent of influence of early marriage on the primary education participation of pastoral Afar children. The data revealed that the majority of respondents, that is, 492 (85.8 percent) of students, 138 (73.4 percent) of teachers and 17(89.5 percent) of educational officials indicated in their response that early marriage affects the educational participation of pastoral Afar children highly and very highly.

The data also indicates that the mean computed result of students (mean = 4.45) teacher (mean=4.09) and educational officials (mean=4.42) rated highly above average. This reveals that all the three groups of respondents agree that early marriage is a sociocultural impediment that hinders the participation of pastoral Afar children in primary education. However, as the one way ANOVA computation result shows, there is a statistically significant mean score difference at an alpha level (<0.05) among study groups. The multiple comparisons indicated that the mean score difference is among student respondents (mean = 4.45) and teachers (mean=4.09). This further shows that the native Afar student respondents, who have a great exposure to their culture considered early marriage as an extremely serious challenge to their educational participation.

In conformity with this, the interviewees and PTA members revealed that early marriage is one of the cultural practices in Afar society. The most common form of

marriage is a cross-cousin marriage where by the man who marries should have his maternal cousin (*Absuma*) and less commonly his paternal cousin (*abi-beda*). The most frequented ages of marriage are found to be the years 12-15. The subjects further revealed that, as to the Afar tradition, no one forbid a man from marrying a girl even he is much more older than her provided she is his cousin. Refusal to such marriage tradition brings physical punishment for a girl. To avoid this cultural burden, girls sometimes abandon their families, or commit suicide in the most extreme cases.

According to the respondents, the rationale for this kind of interlineal marriage is to keep the purity of the clan and strengthen the relation that exists between the members of the intermarrying lineages of a clan. In this regard, Afars says, "*Kol leh aoboke wa numu koh mabiyaakita iyaan*". This literally means, "the one who is not born of you won't suffer on your behalf." Thus Afar parents prize their daughters' already determined marriage at the age of puberty much more than modern education.

The respondents have also affirmed that early marriage is an impeding factor in education of not only Afar girls but also of Afar boys. In the customary marriage practice, marital arrangements between a matured girl and a young son who has not reached the age of marriage is also very common. A fully matured girl may become the wife of an eight years old boy. Such a marriage tradition is dictated by culture for two major reasons. The first reason is to help the young boy marry a cousin. The other reason is related to the pride of the girl's father among the Afar when a girl is about to reach puberty, she shouldn't stay unmarried since her father will be disrepute. Thus, a girl will marry a young boy who is her fiance (*Absuma*).

Therefore, it is possible to deduce that early marriage is one of the socio-cultural challenges that hinder the educational provision of pastoral Afar children.

With regard to circumcision and its rituals, the majority of respondents, that is, 365(63.7 percent) of students, 110 (58.6 percent) of teachers and 13(68.4 percent) of educational officials reported that its influence is serious.

The comparative result of this item also shows that all the three groups of respondents rated circumcision rituals above average as hindering factor. This implies that circumcision rituals are one barrier for the educational participation of Afar girls. In this regard, interviewees notify that circumcision is the most important ritual event among the Afars. It takes place at the clan level and girls between 8-12 years age gather at certain places and get circumcised in one day; and the legs are tied together for more than two weeks. Thus, girls dropout of school to prepare for and celebrate the circumcision ceremonies.

Concerning the influence of girls fear of marriage out of their tribes, the majority of respondents, that is, 366 (63.8 percent) of students, 106(56.4 percent) of teachers and 13(68.3 percent) of educational officials replied that it highly influences the education of pastoral Afar girls.

The mean computed result also shows that all respondents rated fear of marriage out of their tribe as a factor above average. In Afar tradition, girls aren't allowed to marry a non-Afar. Having a non-Afar husband is a violation of the age-old tradition. So, in order to keep their culture and purity of their race, parents are reluctant to send their children to school.

With respect to the religious attitude of Afars towards modern education, 279(48.7 percent) of students and 10(52.6 percent) of educational officials reported that its influence is low, while 76(40.4 percent) of teachers and 213(37.2 percent) of students replied that it affects very greatly. On the other hand, the mean score result shows that all the respondents rated the item below average. This indicates that the influence of religion and fear of religious conversion on the educational participation of pastoral Afar children is very minimal. This finding is complemented by the opinion of PTA members and tribal chiefs. They revealed that Afars are Muslims in their religion, and Islamic religion doesn't discourage modern education but it has some reservation on

mixed sex schools and classrooms. Islam advocates that girls should learn in separate single sex school and classes.

Pertaining to fear modern education with the belief that it may not have ability to prepare good pastoralists, 183(31.9 percent) of students and 36(19.1 percent) of teachers rated greatly and very greatly. Almost similar number of students and teachers respondents and 5(26.3 percent) educational officials indicated that its influence is very low.

The comparison result also shows that there is a significant mean score difference between students (mean=3.40) and teachers (mean=3.10) and educational officials (mean=2.84). This means, students have rated the incapability of modern schools in preparing a good pastoral man slightly above average, where as professionals rated the item below average. This implies that incapability of modern school in preparing good pastoral herd man is not as such a serious factor in the education of pastoral children. On the contrary, interview made with tribal chiefs indicates such fear the society has very great and in reality they saw that few learned Afars did not come back from towns to their fathers' villages. Instead, they neglected the pastoral way of life. Some of the interviewees reported that they fear their children would abandon nomadic pastoral culture if they go to school. Thus, it is possible to infer that it is one hindering factor in the education of pastoral Afar children.

As to parents' fear of disobedience of children after school, 268 (46.8 percent) of students, 105(55.9 percent) of teachers and 10 (54.6 percent) of educational officials replied that its influence is low.

The comparison result for item number 7, shows also mean score difference among students (mean = 2.76), teachers (mean = 2.56) and professional (mean = 2.63) is not statistically significant, and all respondents rated it below average. Thus, from this one can understand that fear of disobedience after school is not a serious problem.

With regard to fear of lacking time of training for pastoralism, 225(39.2 percent) of students, 80(42.6 percent) of teachers reported that its influence is serious. But, 8(42.1 percent) of educational officials replied that its influence is very low. The mean comparison result for this item also shows that losing of time of training of pastoral way of life is rated above average. As to informants, in pastoral Afar society, children learn herdmanship beginning from their childhood. When they are kids, they will keep siblings of sheep and goats and then calves. Later, they will herd cattle and camels. They also learn their social obligations during their different stages of social and physical development. Thus, fear of losing time of training could make parents reluctant to send their children to school.

Regarding influence of shortage of role model, the majority of respondents, that is, 293(51.1 percent) of students, 104(55.3 percent) of teachers, 12(63.2 percent) of educational officials replied that it affects highly.

Moreover, as the mean computation results show lack of role model as a factor is rated slightly above average by all group of respondents. This reveals that lack of role model is a factor in the educational participation of pastoral Afar children. In relation to this, tribal chiefs and PTA members confirmed that there is no so many educated Afars and even most of officials in regional offices aren't educated enough. So the role models to Afar children are not educated elites in regional offices but those who are loyal to the politics of the government.

On the other hand, some of the informants believe that the job opportunities with in the administration provided to Afars, who have minimum education have offered incentive for Afar children to enroll in schools. Therefore, lack of educated role model has also its own influence on the educational participation of pastoral Afar children.

With respect to Afar society's in appreciation of modern education, 264(46.1 percent of students, 132 (70.2 percent) of teachers, and 13(68.5 percent) of educational officials rated it high as a barrier to the educational participation of Afar children.

The multiple comparison result also shows a statistically significant mean score differences at an alpha level (<0.05) between students (mean = 3.22) and teachers (mean = 3.95). This shows that teachers and professionals rated the item higher than students and considered the society's lack of appreciation of modern education to be as one major hindering factor. The mean results further show that all respondents rated the item above average indicating its higher influential role in the educational participation of nomadic pastoral Afar children.

This finding also goes in concordance with the opinion of tribal chiefs and PTA members. They revealed that Afar society belittle the value of modern education, because they hadn't any exposure or chance to test the fruits of modern education. They also haven't seen those few educated Afars helping their parents. So, there is a sentiment that education brings less return compared to nomadic pastoral activities like livestock rearing. However, they strongly asserted that it doesn't mean that Afars hate modern education. Instead, their appreciation is more for their traditional pastoral way of life in general and livestock rearing in particular.

Concerning the influence of gender role socialization and stereotyping on the educational involvement of pastoral Afar girls, the majority of respondent's that is, 321(56 percent) of students, 114(60.7 percent) teachers 12(63.2 percent) of educational officials rated high. This asserts that gender role socialization and stereotyping is identified as a major factor in the educational participation of pastoral Afar girls.

The mean values of respondents further show that all of them rated the item above average. This confirms that gender role socialization is pertinent in Afar society and it is considered to be one of the barriers for Afar girls educational participation.

Respondents were also asked to rate the extent of influence of the Afar society's attitude towards education of girls, the majority of respondents, that is, 337 (65.8 percent) of students, 168(89.4 percent) of teachers and 17(89.5 percent) of educational officials responded that it highly affects the education of Afar girls.

Eventhough, there was a significant mean variation between students (mean = 3.86) and teachers (mean =4.39), all group of respondents rated the item above average. Thus, the society's low attitude towards the value of the education of girls considered to have high effect in their participation in primary education. In this connection, the interviewee revealed that the gender attitude among the pastoral Afar gives high social value to boys; which is reflected in various forms of male favouritism that begins from the time of birth. The birth of a son is celebrated with happiness and gun shoot while that of the girl is received with disappointment and discontent.

There is a high socio-cultural value attached to a son and the society has high desire to bear son who would defend the clan and preserve tradition. Afars say, "She is born every time, grows easily and isn't expected to be come useful". *Baraa loomeel aa baraatekeen meqee baraa beeli baraate keen mekee* (A women is the servant of the clan in the day time and the servant of her husband at night), *Beelat deenew wayte baarah berineelat* (A women who doesn't submit to her husband will bear a child who doesn't yield to the will of the clan. In general, she is expected to be obedient to the demands of the husband and his clan.

In addition, pastoral girls are also responsible for most of the household activities like fetching water and fire wood, milking animals, looking after their siblings, cooking and washing utensils, looking after small livestock (sheep and goats) helping parents to build a house, watering animals and being involved in small scale trades. Moreover, they are victims of a number of harmful practices. From a young age they are presumed to be preparing for marriage. In general, informants revealed that the generally held view in the Afar paternal family give prior consideration to the education of boys rather than girls.

At data in table 13 indicates, 234 (40.8 percent) of students have reported their parents' suspicion on the school education of their children has a tremendous effect. On the contrary, the same number of student respondents, that is, 234 (40.8 percent) replied

that the influence of the parents' suspicion on the educational participation of Afar children was low. On the other hand, 52(27.7 percent) of teachers considered it as a moderate factor. While the majority, 10(52 percent) of educational officials replied that it's influence is very low.

The result of the analysis of variance shows no significant mean score difference between the respondents and the mean value of students (mean = 3.07) was rated average rather than that of the teachers (mean = 2.99) and the educational officials (mean = 2.79). This shows that parents suspicion towards the things taught to their children to schools is not a significantly influential factor on the educational participation of Afar children.

The result of the analysis of variance for item number 14 shows significant mean differences between students (mean=2.81) and teachers (mean = 1.99). In spite of these variances in the mean score value, all groups of respondents rated the item below average.

Thus, it is safe to presume that, low self-conceptions of children aren't a significant barrier for the educational participation of pastoral Afar children. It is also confirmed by educated Afars in the interview that Afar children have no low self-conception and feeling of inferiority. Instead, they are proud of their culture and traditions of nomadic pastoral way of life. Similarly, PTA members (especially teachers) explained that, whenever they get the chance, the children of Afar are free to express their opinions and participate in discussions even if they might have language difficulties. This habit of expressing themselves is learnt from their father and other elders in the process of information exchange /*dagu*/.

Table 13 depicts the fourteen sociocultural factors, that are ranked by the teachers, the students and the educational officials. According to their rank order, the first major eight hampering sociocultural factors that hinder the educational participation of pastoral Afar children were early marriage tradition (*Absuma and Abi-beda*), belittling

the value of education in general and girls education particular, female circumcision, gender role socialization and stereotyping, fear of marriage out of their tribe, lack of role models and fear of losing time for training as herdmanship. On the other hand, religious affiliation, fear of religious conversion and disobedience after school, parents suspicion to what their children might learn in school and low self conception of Afar children weren't found to be barriers on the educational participation of Afar children.

Table 14. Pearson Rank Order Correlation of Respondents Response on Sociocultural Constraints

Respondents Rank	Rank of Students	Rank of Teachers	Educational Officials
Rank of students	-	.869**	.888*
Rank of Teachers	.869**	-	.977*
Educational Officials	.888**	.977*	-

N = 14

** = Correlation is Significant at the 0.01 level (2-tailed)

As it can be seen from the above table, the correlation coefficient of the rank order of the students and the teachers and the students and the officials is .869 and .888 respectively. Moreover, the rank order correlation coefficient of the officials and the teachers is .977. This reveals that there is almost perfect positive relationship between the rank of respondents of socio cultural variables that affect the primary education participation of pastoral Afar children.

Table 15. Summary Table of Sociocultural Variable as Perceived by Respondents

Respondents	N	Mean	SD	ANOVA Value				
Student	573	3.30	1.48	Source of Variation	SS	DF	MS	F. Ratio
Teachers	188	3.29	1.49	B/n	.015	2	.088	.003
Educational Officials	19	3.28	1.59	Within	1706.555	777	2.196	
Total	780	3.29	1.48		1706.570	779	-	

The above table depicts that there is no significant statistical difference in the mean score of the respondents and both rated the sociocultural problem above average to imply the variable as one hindering barrier in the educational participation of Afar children.

Table 16. Socio economic Factors that Affect the Educational Participation of Afar Children in Primary Education as perceived by Students, Teachers, and Educational Officials

N ^o	Variables	Respondent s and rank order	Response Value											F
			1		2		3		4		5		X	
			N ^o	%	N ^o	%	N ^o	%	N ^o	%	N ^o	%		
1	The nomadic pastroal way of life	Students(5)	45	7.9	57	9.9	79	13.8	137	23.9	255	445	3.87	10.76*
		Teachers(2)	6	3.2	8	4.3	16	8.5	57	30.3	101	53.7	4.27	
		Educational officials(2)	-	-	-	-	-	-	6	31.6	13	68.4	470	
2	The high demand of child labour in pastoral economic activities	Students(7)	90	15.7	104	18.1	30	5.23	146	25.4	198	34.5	3.61	12.61*
		Teachers(3)	18	9.57	26	13.8	12	6.38	81	43	51	27	4.16	
		Educational officials(3)	-	-	3	15.8	2	10.5	8	42.2	6	31.6	4.26	
3	Health problem	Students(2)	21	3.7	58	10.1	95	16.6	114	19.9	285	49.7	4.02	.987
		Teachers(5)	4	2.1	19	10.1	47	25	42	22.3	76	40.4	3.88	
		Educational officials(4)	-	-	3	15.8	2	10.5	4	21.1	10	52.6	4.11	
4	Conflicts	Students(4)	64	11.2	56	9.8	42	7.3	127	22.2	284	49.6	3.89	12.095*
		Teachers(7)	28	14.9	29	15.4	37	19.7	34	18.1	60	31.9	3.37	
		Educational officials(7)	4	21.1	4	21.1	3	15.8	3	15.8	5	26.3	3.05	
5	Poverty because of drought	Students(3)	18	3.1	64	12.2	89	15.5	129	22.5	273	47.6	4.00	15.656*
		Teachers(6)	22	11.7	30	16.0	30	16.0	55	29.3	51	27.1	3.44	
		Educational officials(6)	1	5.3	3	15.8	4	21.1	6	31.6	5	26.3	3.58	
6	Lack of appropriate market centers	Students(6)	53	9.2	49	8.6	114	19.9	90	15.7	267	46.6	3.81	.884
		Teachers(4)	11	5.9	11	5.9	34	18.1	50	26.3	82	43.6	3.96	
		Educational officials(5)	2	10.5	2	10.5	2	10.5	5	26.3	8	42.1	3.78	
7	Parents' illiteracy	Students(1)	42	7.3	33	5.8	58	10.1	104	18.2	336	58.6	4.15	16.714*
		Teachers(1)	4	2.1	2	1.1	12	6.4	18	9.6	152	80.9	4.66	
		Educational officials(1)	-	-	1	-	-	-	2	10.5	17	89.5	4.89	

As seen in the table 16 above, the result of one way ANOVA indicates that the over all differences among the mean scores of groups of respondents are statistically significant at an alpha level (<0.05) for all items except for item number 3 and 6. In order to find which respondents' mean contributed to this difference, the Scheffee method was employed.

It is known that the movement of pastoral people from one place to another for economic purposes is the cause for the discontinuation of children's schooling. Similarly, in this study, the majority of respondents, that is, 392 (68.4%) of the students 156(84%) of the teachers and all the educational officials asserted that the nomadic pastoral way of life is one of the major challenges for the educational participation of pastoral Afar children.

The mean computational result also shows that all group of respondents rated the item above average and the teachers and the education officials exceptionally rated the nomad pastoral way of life as a major influential factor on the educational participation of pastoral Afar children. The interviewees and school Parent Teachers Association members also confirmed this. They revealed that the level of participation of nomadic pastoral Afar groups in education and other development activities is constrained by their mobility. Children's parent constant mobility leads to low enrollment and high dropout rates. Most of the time, a large number of households, between six to sixty households move together and form a bigger settlement camp called "*Ganta*". Sometimes, their mobility takes place at a clan level. They prefer migration together for security reason. The most frequent reason for their mobility is severe scarcity of water and pasture. Another reason for their mobility is to avoid harmful insects like beating flies and mosquitoes. Their movement is seasonal mostly from dry season grazing lands to wet season pasturelands.

As the interviewees further revealed, recently the grazing area available to Afar has reduced mainly because of expansion of large-scale commercial farming along the

Awash plains. This leads to displacement of people that means they are forced to be mobile. Moreover, the mobility of the Afar people is intensified by the increase of human and livestock population, consecutive droughts and invasion of their land by a plant species, called *Prosopis juliflora*. Thus, it is possible to infer that pastoral Afar children were kept away from formal and non-formal education because of the mobile way of life of the society.

On the contrary, tribal chiefs and some Afar informants have a different opinion on the hindering role of mobility on the educational provision to their children and the society at large. They complain not on their mobile way of life but on the government's reluctance to give educational opportunity that suits to their way of life. They also accept that their mobility could be a hindering factor to give education. However, as to them, their mobile way of life isn't merely an aimless cultural wondering. It is rather a necessary and rational response to environmental conditions. In other words, it is a mechanism to cope with drought. Thus, according to these respondents, their mobile way of life should be partially considered as barrier to the educational provision of the society.

As the data in table 16 could reveal, 344 (59.9%) of the students 132(70%) of the teachers and 14(73.8%) of the educational officials reported that high demand of child labour in pastoral economic activity highly affects their educational participation.

Moreover, the mean score differences of the study groups for this variable were statistically significant at an alpha level (<0.05). The result of Scheffee multiple comparison indicates that the mean differences are between students (mean=3.61) and teachers (mean = 4.16). This shows that students have rated the demand of child labour less than teachers but above average and it is rated high by teachers. Hence, no one group of respondents has rated below average and all the interviewees agreed that the high demand of child labour in the division of labour of pastoral economic activities in which livestock herding is the main responsibility of children. Therefore, it is possible

to deduce that the demand of child labour is one major challenge in the educational participation of pastoral Afar children.

In the case of health problem as a factor to the educational participation of Afar children; most of the respondents, 399(70.6%) of students, 118(62.7%) of teachers and 14(73.7%) of educational officials replied that its influence is high.

The mean computational result further shows that students and professionals rated health problem higher than teachers to consider it as one hindrance. It is truism that, to learn properly an individual should be healthy. But, a number of school children might be subject to premature school leaving due to personal and parental health. As to interviewees, the pastoral Afar areas in addition to their fragile ecology and harsh environment, they are susceptible to malaria; water born and other communicable diseases. The health problem is aggravated by expansion of commercial farms. It intensifies the spread and reproduction of malaria. Moreover the pesticide chemicals used for cotton farms also affect the health of Afars and their animals. These health problems are worsened by the absence of health facilities and veterinary services in the pastoral area of Afar. From this, it could be said that health problem is an obstructing factor in the educational participation of pastoral Afar children.

Pertaining to conflict, 411(71.8%) of the students, 94(50%) of the teachers and 8(42.1%) of the educational officials reported that it has a series influence on the educational participation of pastoral Afar children.

A significant mean difference was also shown at an alpha level (<0.05) for item number 4. According to the multiple comparison result, the mean differences were observed not only between students and teachers but also between students and educational officials. This shows that students have rated conflict higher than the remaining two groups of respondents. In all the cases, the mean values of all respondents are above average thereby showing that conflict in the pastoral Afar area is a barrier for the educational involvement of Afar children.

In this regard, interviewees and PTA members explain that intertribal and intra-tribal conflicts frequently arise due to increased competition over grazing and farming lands and water. This is intensified by the increase of human and livestock population and the decrease of the amount of drinking water, pasture land due to recurrent drought and expansion of commercial farming.

Conflicts among Afar tribes and between other tribes like Issa Somali, Kereyu and Argoba have contributed to a significant loss of the lives of people and livestock. Consequently it increases poverty. The Issa Somali are the strongest group confronting the Afar. They frequently come heavily armed to raid Afar livestock.

Conflict also interrupts the market routes. It also discourages grain suppliers who come from highlands and aggravates drought. Conflict also breaks out between Afar clans. This type of conflict is observed whenever a clan moves into a territory which traditionally belongs to another clan. Thus today one hardly finds an Afar adult without a gun. When a boy reaches adolescence, he obtains the gun, usually given as a gift by his father for herding and warring which are interwoven with their lives.

This indicates the prominence of conflicts with pastoral area and its negative impact on the socio economic life of Afar society. It is obvious that in such an unstable condition parents feel insecure to send their children to schools. Thus, it is possible to conclude that conflict is an obstructing effect on the education of pastoral Afar children.

With respect to poverty, the majority of respondents, 402(62.3%) of the students, 132(69.9%) of the teachers and 13(68.4%) of the educational officials reported that it highly affected the education of pastoral Afar children.

The multiple comparison result for this item also shows a significant mean score differences at an alpha level (<0.05) between student respondents (mean = 4.00) and teachers (mean = 3.44). This tells us that students rated the item higher than teachers and educational officials and considered consecutive drought as a major socio

economic challenge. Moreover, the mean results of all the three group of respondents rated above the median indicating that poverty brought about by drought constrains the education of pastoral Afar children.

The respondents of the interview and the PTA members confirmed that drought had been cyclic in Afar lands for the last 30-40 years. The frequency has become shorter occurring between 2-3 years. Its impacts had been the loss of human lives and animals, especially children due to malnutrition and related disease. It results in decline of real income, and reduction of output (milk and meat) and livestock prices as a result of reduction in marketable livestock quality. It also aggravates conflicts.

Thus, it is possible to deduce that drought has a serious impact on the education of pastoral Afar children as most families move with their children in search of food, pasture and water. Due to their parents' inability to afford school expenses children dropout of schooling.

In general, since there is a high level of poverty and the basic necessities of the people are not yet met, the value of education is given less importance and the schooling of children is highly disrupted.

Concerning the lack of appropriate market centers, 357 (62.3%) of students, 132(69.9%) of teachers and 13(68.4%) of educational officials reported that it highly affected the education of pastoral Afar children.

The result of the analysis of variance for the same item shows no significant difference between the mean scores of all of the respondents. This describes the homogeneity of the mean values of the groups of respondents. The mean values of the groups further show that all of them have rated the item above average. This confirms that lack of appropriate market was a socio economic challenge of Afar society that could have a negative impact on the educational involvement pastoral nomad Afar children.

Tribal chiefs and PTA members were asked to what extent this affects the socioeconomic life of Afar society and their children education. They asserted that livestock marketing is a problem for pastoral Afar community. This is because of the lack of infrastructure, remoteness and insecurity in the area. The local demand of livestock and livestock products is far below the supply, so they are obliged to sell their livestock and their products at very low prices compared to the prices, the commodities they buy. Hence, their cash income is very low and they are always worried about their household needs.

In general live stock market in their localities and nearby small towns aren't attractive. If they want to go to Djibouti where their livestock are better demanded, they have to cover long distances in the desert may even end up being stolen by the Issa Somali in Djibouti. Moreover, the authorities prohibit the cross border livestock trading as it is considered a contraband. Thus, the lack of cash income for school expenses and household needs because of the lack of market center has an obstructing effect on the education of children in the region.

Respondents were also asked to show the extent of influence of parents' illiteracy on the educational participation of Afar children. For this, most of the respondents, that is, 440(76.8%) of the students, 170(90.4%) of the teachers and all (100%) of the educational officials responded that its influence is high.

On the other hand, the result of one way ANOVA indicates that there were significant differences between the mean scores of the study groups in terms of their perception about the influence of parents' illiteracy on Afar children's educational participation. Employing Scheffee test method, it was found out that there are significant mean variations between students (mean=4.15) and teachers (mean=4.66) respectively. It should be noted that, although the result of the analysis of variance revealed a significant variation, it would be safe to presume that illiteracy of Afar parents has highly affected the educational involvement of their children in primary education.

Table 16 illustrates also seven socioeconomic barriers supposed to hinder pastoral nomad Afar children's participation in primary education. These factors are ranked by groups of respondents. As to their rank order, the first three major socioeconomic challenges are parents' illiteracy, nomadic pastoral way of life and high demand of child labour in the pastoral economic activities.

Table 17. Pearsons Rank Order Correlation of Differences on Socioeconomic Variables

	Rank of Students	Rank of Teachers	Rank of Educational Officials
Rank of Students	-	.000	.143
Rank of Teachers	.000	-	.964**
Educational Officials	.143	.964**	-

N = 7

** = Correlation is Significant at an Alpha Level 0.01

As it can be seen in the table above, the correlation coefficient of the rank order of the students and the teachers is (.000) and that of the students and the professionals is (.143). This implies that there is no correlation at all between the rank order of socioeconomic variables between the students and the teachers, and little correlation between the students and the educational officials. On the contrary, the correlation coefficient of the rank order between the teachers and the educational officials is (.964). This indicates an almost perfect positive correlation on the rank order of socioeconomic factors that hinder the educational participation of pastoral nomad Afar children.

Table 18. Summary Table of Socioeconomic Challenges

Respondents	N	Mean	SD	ANOVA Value				
Students	573	3.91	1.31	Source of Variation	SS	DF	MS	F
Teacher	188	3.97	1.23	Between groups	.738	2	.369	.220
Professionals	19	4.05	1.25	With in group	1301.36	777	1.675	
Total	780	3.93	1.29		1302	779		

As the above table 18 depicts, there is no statistically significant mean variation at an alpha level (<0.05) between the three groups of respondents. Moreover, all groups of respondents rated socioeconomic variables above the median. That means, they consider it as one major challenge in the educational participation of pastoral nomad Afar children.

Table 19. School Intrinsic Constraints that Hinder Pastoral Afar Children's Participation in Primary Education as Perceived by Students, Teachers and Educational Officials

Nº	Variables	Respondents and Ranks	Response Value										X	F
			1		2		3		4		5			
			Nº	%	Nº	%	Nº	%	Nº	%	Nº	%		
1	Lack of school facilities and services	Students(6)	105	18.3	60	10.5	54	9.4	82	14.3	272	47.5	3.62	1.635
		Teachers(6)	28	14.9	10	5.3	41	21.8	17	9.0	92	48.9	3.72	
		Educational officials(8)	-	-	8	42.1	5	26.3	3	15.8	3	15.8	3.05	
2	Half day schooling	Students(11)	147	25.7	78	13.6	129	22.5	88	15.4	131	22.9	2.96	9.684*
		Teachers(13)	52	27.7	54	28.7	44	23.4	23	12.2	15	8.0	2.44	
		Educational officials(12)	6	31.6	6	31.6	2	10.5	1	5.3	4	21.1	2.53	
3	The irrelevance of the curriculum	Students(6)	52	9.1	83	14.5	111	19.4	113	19.7	213	37.2	3.62	10.547*
		Teachers(8)	34	18.1	36	19.1	33	17.6	47	25.0	38	20.2	3.10	
		Educational officials(9)	1	5.3	6	31.6	3	15.8	6	31.6	3	15.8	3.21	
4	Teachers strangeness to the culture and religion	Students(8)	75	13.1	84	14.7	93	16.2	106	18.5	215	37.5	3.52	2.350
		Teachers(7)	43	22.9	21	11.2	20	10.6	52	27.7	52	27.7	3.26	
		Educational officials(6)	4	21.1	1	5.3	1	5.3	7	36.8	6	31.6	3.53	
5	Inflexible educational calendar	Students(9)	60	10.5	102	17.8	108	18.8	114	19.9	189	33.0	3.47	11.119*
		Teachers(10)	54	28.7	28	14.9	24	12.8	42	22.3	40	21.3	2.93	
		Educational officials(9)	4	21.1	5	26.3	2	10.5	4	21.1	4	21.1	2.95	
6	Lack of special training of teachers in teaching nomads	Students(5)	66	11.5	69	12.0	60	10.5	164	28.6	214	37.3	3.68	6.130*
		Teachers(2)	7	3.7	11	5.9	38	20.2	38	20.2	94	50.0	4.07	
		Educational officials(4)	1	5.3	1	5.3	4	21.1	7	36.8	6	31.6	3.84	
7	shortage of teachers	Students(4)	69	12.0	81	14.1	60	10.5	102	17.8	261	45.5	3.71	4.262*
		Teachers(4)	14	7.4	16	8.5	17	9.0	49	26.1	92	48.9	4.01	
		Educational officials(1)	2	10.5	-	-	-	-	6	31.6	11	57.9	4.26	
8	Inappropriate medium of instruction	Students(1)	63	11.0	75	13.1	72	12.6	106	18.5	257	44.9	3.73	2.120
		Teachers(1)	14	7.4	11	5.9	33	17.6	40	21.3	90	47.9	3.96	
		Educational officials(2)	1	5.3	2	10.5	3	15.8	4	21.1	9	47.4	3.95	
9	Repetition	Students(10)	123	21.5	121	21.1	90	15.7	78	13.6	161	28.1	3.06	.812
		Teachers(9)	30	16.0	42	22.3	34	18.1	45	23.9	37	19.7	3.09	
		Educational officials(11)	7	36.8	1	5.3	5	26.3	4	21.1	2	10.5	3.63	
		Teachers(1)	-	-	6	3.2	10	5.3	59	31.4	113	60.1	4.48	
		Educational officials(2)	2	10.5	-	-	2	10.5	5	26.3	10	52.6	4.11	
10	Fear of sexual harassment	Students(12)	78	13.6	204	35.6	84	14.7	114	19.9	93	16.2	2.89	.241
		Teachers(10)	42	22.3	41	21.8	33	17.6	36	19.1	36	19.1	2.91	
		Educational officials(10)	4	21.1	8	42.1	1	5.3	2	10.5	4	21.1	2.68	
11	Fear of abduction or rape	Students(13)	66	11.5	222	38.7	96	16.8	111	19.4	78	13.6	2.85	1.583
		Teachers(12)	38	20.2	48	25.5	39	20.7	35	18.6	28	14.9	2.82	
		Educational officials(14)	10	52.6	1	5.3	2	10.5	4	21.1	2	10.5	2.32	
12	Early pregnancy	Students(14)	135	23.6	177	30.9	48	8.4	121	21.1	92	16.1	2.75	12.432*
		Teachers(14)	78	41.5	47	25.0	27	14.4	25	13.3	11	5.9	2.17	
		Educational officials(2.5)	5	26.3	6	31.6	3	15.8	3	15.8	2	10.5	2.53	
13	School distance	Students(12)	90	15.7	75	13.08	75	13.08	120	20.9	213	37.2	3.51	3.659
		Teachers(3)	24	12.76	16	8.51	16	12.76	51	27.12	81	43.08	3.79	
		Educational officials(5)	1	5.26	3	15.78	1	5.26	3	15.78	11	58	4.05	

As table 19 depicts, there are thirteen major school intrinsic obstructive factors that hinder the involvement of pastoral nomad Afar children in primary education. The

analysis of variance shows the overall differences among the mean scores of the study groups are statistically significant at an alpha level (<0.05) for six of these factors. The remaining seven factors are not statistically significant. In order to identify where exactly the difference lies in the mean scores of respondents' pair wise comparison was necessary. To do this, Scheffee method was employed.

As it can be seen from the table, lack of school facilities and services was considered as a major hindering factor by 354(61.8 percent) of the students and 109(57.9 percent) of the teachers. However, 13(68.4 percent) of the educational officials replied that its effect is not significant. On the other hand, the analysis of variance shows no significant variations in the mean scores of the study groups and lack of school facilities and services, is rated above average by all respondents as a factor in the educational participation of pastoral Afar children.

On the other hand, the mean score of the study groups, shows that lack of school facilities and services is rated high above average as a factor to the educational participation of pastoral Afar children. It is clear that school facilities and services are important tools for teaching learning process. The inadequate provision of facilities for schools can be the cause for drooping out of schools. In order to ascertain this result, detailed enquiry has been made on the concerned personnel. The result shows that the situation has been in a status of considerable shortage. In this regard, PTA members disclose that most of the educational facilities are found in schools that are located in towns and state farms. Afars are pastoralists living in the remote rural areas. The urban centers largely constitute non-Afar households who are employed in the public sector or work in private business enterprises. Thus, the lack of school facilities and service (like, ventilation, water, latrine etc) have discouraged pastoral Afar pupils learning and aggravated the rate of dropouts.

Respondents were also asked to show the extent of influence of half day schooling on the educational participation of Afar children. For this 249(48.3 percent) of the

students, 106(56.4 percent) of the teachers and 12(63.2 percent) of the education officials responded that its influence was very minimal. The multiple comparison result shows a significant mean score differences between student respondents (mean=2.96), teachers (mean=2.44) and educational officials (mean=2.53). However, as it is clearly seen, all group of respondents rated it below average. This means, half day schooling was not considered as a barrier to the education of Afar children.

Concerning the influence of curriculum irrelevance, 326(57.1 percent) of the students, 85(45.2 percent) of the teachers and 9(47.4 percent) of the educational officials replied that it affects significantly. While 135(23.6 percent) of students and 70(37.2 percent) of teachers 7(36.9 percent) of educational officials responded that its effect was very minimal.

The multiple comparisons for the item also shows a significant mean variation at an alpha level (<0.05) between students (mean =3.62), teachers (mean=3.10). This indicates that students rated the item higher than teachers and considered the curriculum irrelevance to the socioeconomic and sociocultural life of the Afar people as hindering factor that thwarts their children's educational participation. In relation to this, PTA members were asked to comment on whether the existing curriculum is relevant or not. Most of them replied that, even if there is a few attempt to adapt to the local condition, much of the content of the existing curriculum does not fit into the pastoral way of life and the cultural value of the Afars.

For the Afar people, those few who have completed primary education do not acquire and demonstrate meaningful basic knowledge and skill that could bring any change in livestock rearing. Similarly, the interview held with some educated Afars confirmed that the curriculum offered to nomadic pastoral Afar children doesn't respond to their needs and aspirations. It doesn't offer to the children the necessary survival skill with in their environment. Thus, the lack of curriculum relevance could be one of the major

reasons for pastoral Afar children high dropout rate and not to enroll to schools in pastoral areas of Afar region.

According to the data on table 19, significant number of respondents 321(56 percent) of students, 104 (55.4 percent) of teachers and 13(68.4 percent) of educational officials assured that teachers strangeness of the culture and religion of the Afars affects the educational involvement of Afar children highly. On the contrary, 159(27.8 percent) of the students, 64(34 .1 percent) of the teachers and 5(26.3 percent) of the educational officials revealed that its effect is minimal.

Moreover, the result of the analysis of variance for the item depicts no significant differences between the mean scores of the respondents. This shows us the consistency of the mean score values of the respondents. The mean scores of group of respondents further revealed that all of the groups rated the item above average. This verifies that strangeness of teachers in terms of culture and religion is one factor. Some PTA committee members in the focus group discussion support this finding. On the contrary, interview with the tribal chiefs and the educated Afars revealed that teacher's strangeness is not a problem for Afar children learning. Anybody who is not an Issa Somali (the age-old enemy) can teach Afar children. Since most of the respondents confirmed the problem, it is possible to conclude that teacher strangeness has some influence on the education of pastoral nomad Afar children.

As indicated in the table, majority of respondents, that is, 303(52.9 percent) of the students reported that inflexible calendar significantly affects the education of Afar children while 82(43.6 percent) of the teachers replied that its effect is low. An equal number of teachers also responded that its influence is high. On the other hand, 9(47.4 percent) of the educational officials believe that it has lower effects. Nearly equal number, that is, 8(42.2 percent), of educational officials responded that it affects highly.

The data in this item also indicates that the differences among the mean scores of the study groups are statistically significant at an alpha level (<0.05). Since the data do not clearly show which groups of respondents contributed more to this difference, pair wise comparison was used. The comparisons indicated significant mean score differences between students (mean=3.47) and teachers (mean=2.93). As this shows, the students rated inflexible school calendar as an obstacle to their education above the median. But, the teachers and the officials rated it below average. Supporting the position of the students, interviewees revealed that the school calendar is inflexible and does not consider the migration patterns of the people concerned. It is not organized by taking into account when and where the pastoralists are likely settle. Especially pastoralists who settle near and around Awash River in the winter, move to the dry land plains to escape the floods in the summer season. However, the available schools in the plains are closed starting from the end of May. Thus, the school calendar organized based on the national school days isn't suitable to the education of pastoral Afar children.

According to the responses shown in table 19, larger proportion of the respondents, that is, 378(65.9 percent) of the students, 132(70.2 percent) of the teachers and 13(68.4 percent) of the educational officials revealed that lack of special training of teachers in teaching nomadic children highly affected the education of pastoral Afar children.

Similarly, the comparison result for the same item noticed the significant mean score differences between students and teacher respondent groups. The results imply that teachers have rated lack of special training for teachers higher than the other two groups. Since all the group of respondents rated the item above the median point, lack of especial training of teachers is found out to be a barrier.

We can observe from table 19 that, 363(63.3 percent) of students, 141(75 percent) of teachers and 17(89.5 percent) of educational officials replied that shortage of teachers highly affected the education of pastoral Afar children. The mean computed result also

shows that all respondents rated the item above average considering as one major school intrinsic factors in the educational participation of pastoral Afar children.

With regard to this, interviewees and Parent Teacher Association members agreed that the persistent shortage of school teachers, due to the absence of people trained from the pastoralist background, together with the reluctance of teachers from other parts of the country and society to work in the warmest and harsh environment is a problem. Especially young graduates from TTI, mostly assigned to pastoral Afar areas develop sense of isolation and frustration and the salary of beginning teachers does not compensate for these sufferings. As a result of these problems, there is a high rate of attrition of teachers in the Afar region.

The data in table 19 have also revealed that 363(63.4 percent) of students 130(69.2 percent) of teachers and 13(68.5 percent) of educational officials reported that inappropriate medium of instruction has significantly affected the educational participation of pastoral Afar children.

In the mean comparisons significant statistical mean difference wasn't observed at an alpha level (<0.05), and most of the group of respondents rated the items above the median to show the influence of inappropriate medium of instruction on the educational participation of pastoral Afar children. It is well known that the best medium for teaching a child is his mother tongue. A student taught in a language he/she knows well can use his/her environmental experience; and learn more rapidly than when an unfamiliar language is used. Moreover, the student will develop positive psychological attitudes to school and attend school regularly.

When a student is forced to study in a language that she/he does not understand, he can't grasp subjects. This leads to high rate of repetition and dropouts. As per to one interview, there is a difficulty for most of pastoral Afar children to study using a language that is not their mother tongue. Their problem is worsened by the nature of Amharic language which has 270 characters compared to the Latin which has only 26.

A child's learning is also further constrained by an effort to interpret Amharic terms to his/her own language. This problem is aggravated by the incapability of the teachers to speak Afar language.

With regard to repetition as factor to the educational participation of pastoral Afar children, 239(41.7 percent) of students and 82(43.6 percent) of teachers reported that its influence is high. Almost a similar number of respondents 244(42.6 percent) of students and 72(38.3 percent) of teachers and 8(41.9 percent) of educational officials replied that its influence was insignificant. The mean computed result also shows no statistically significant mean score difference between respondents. It also shows that students (mean =3.00) and teachers (mean= 3.09) rated it as a moderate factor, but educational officials (mean=2.63) rated it below average. This implies that repetition has influenced the educational involvement of pastoral Afar children to some extent.

As it is indicated in the table, respondents were requested to rate fear of sexual harassment, abduction and fear of early pregnancy as a factor to the educational participation of Afar girls. Most of the respondents replied that the influence of such factors was very minimal.

Similarly, the mean computed result indicates that all respondents rate variables like fear of sexual harassment, abduction and fear of early pregnancy below average. This indicates that these factors weren't considered as hindering factors. Such actions are social evils that can't be tolerated by the Afar society. Strong punishment and large number of animals for compensations and social out-casting follow the evil deeds. There is also the fear that the actions lead to conflicts between two or more tribal members which could sacred human life. Thus, fear of abduction, sexual harassment and early pregnancy are not a challenge in the educational participation pastoral Afar children.

According to the data in the above table, the majority of respondents, that is, 333 (58.1 percent) of students, 132(70.2 percent) of teachers and 14(73.78 percent) of

educational officials reported that school distance highly affects the educational participation of pastoral Afar children.

A significant mean score variation was also identified at an alpha level of (<0.05) between students (mean=3.51) and professionals (mean=4.05) for item number 13. That means, educational officials rated the item above average to show distance to school as one major school related variable that affect Afar children participation in education. This is confirmed by interviews held with tribal chiefs and educated Afars. Because of the mobile way of the life pastoral Afars and because schools are inappropriately erected without considering pattern of settlement, school distance becomes a problem for the educational involvement of Afar children.

Table 19 also portrays thirteen school intrinsic constraints ranked by study groups. Based on the rank order of respondents, the major school intrinsic constraints for the school participation of pastoral Afar children are school distance, poor training and shortage of teachers inappropriate medium of instruction, lack of school facilities, the irrelevance of the curriculum, inflexible school calendar, teachers' strangeness to the culture and repetition. Half-day schooling, fear of sexual harassment, abduction or rape and fear of early pregnancy were not found to be main challenges for the educational participation pastoral Afar children.

Table 20. Rank Order Correlation Differences of Respondents on Socioeconomic Variable

Pearson Correlation	Rank by Students	Rank by Teachers	Rank by Educational Officials
Rank by Students	-	.944**	.919**
Rank by Teachers	.944**	-	.911*
Rank by Educational Officials	.919**	.911**	-

** - Correlation in Significant at Alpha Level (<0.01).

As one can observe, the correlation co-efficient of students and teachers, students and educational officials are .944 and .911 respectively. This implies that there is almost perfect positive correlation between the responses of respondents on school intrinsic factors that hinder the participation of pastoral Afar children.

Table 21. Summary Table of School Intrinsic Variable as Perceived by Students, Teachers and Educational Officials

Respondents	N	Mean	SD	ANOVA Value				
				Source of Variation	SS	DF	MS	F
Students	573	3.36	1.46	Between groups	.312	2	.156	.072
Teachers	188	3.35	1.48	With in group	1677924	777	2.159	
Educational officials	19	3.24	1.52		1677924	777	2.159	
Total	780	3.36	1.47		1678.236	779		

As we can see from the above table, the computational result of the analysis of variance shows no statistically significant variation in the mean score value of respondents. Moreover, all respondents rated the variable above average implying that school intrinsic factors are hindering constraints in the educational participation of pastoral Afar children in primary schools of the region.

Table 22. Administrative constraints that hinder Pastoral Afar children Participation in Primary Education as Perceived by Students, Teachers and Educational Officials

N ^o	Variables	Respondents	Response Value										X	F
			1		2		3		4		5			
			N ^o	%	N ^o	%	N ^o	%	N ^o	%	N ^o	%		
1	Low administrative capacity of educational personnel	Students(1)	45	7.9	54	9.4	66	11.5	124	21.6	284	49.6	3.96	21.345*
		Teachers(1)	10	5.3	2	1.1	6	3.2	18	9.6	152	80.9	4.59	
		Educational officials(5)	-	-	-	-	12	63.2	4	21.1	3	15.8	3.53	
2	Low sensitization of people	Students(2)	58	10.1	68	11.9	60	10.5	105	18.3	282	49.2	3.85	11.859*
		Teachers(2)	5	2.7	11	5.9	8	4.3	49	26.1	115	61.2	4.37	
		Educational officials(4)	3	15.8	3	15.8	1	5.3	3	15.8	9	47.4	3.63	
3	Absence of department that is specifically concerned with education of pastoralists	Students(3)	60	10.5	81	14.1	69	12.0	99	17.3	264	46.1	3.74	3.958*
		Teachers(3)	16	8.5	13	6.9	15	8.0	42	22.3	102	54.3	4.07	
		Educational officials(3)	2	10.5	3	15.8	2	10.5	4	21.1	8	42.1	3.68	
4	Absence of policy and strategy on pastoralist education in the region	Students(3)	93	16.2	66	11.5	57	9.9	99	17.3	258	45.0	3.63	3.360
		Teachers(5)	14	7.4	18	9.6	27	14.4	51	27.1	78	41.5	3.86	
		Educational officials(2)	-	-	2	10.5	-	-	1	5.3	11	57.9	4.31	
5	Shortage of finance	Students(4)	87	15.2	63	11.0	72	12.6	75	13.1	278	48.2	3.68	7.454*
		Teachers(4)	22	11.7	8	4.3	12	6.4	41	21.8	105	55.9	4.05	
		Educational officials(1)	-	-	-	-	2	10.5	4	21.1	13	68.4	4.58	

As the above table portrays, out of the five major administrative/institutional barriers that might hinder the educational involvement of pastoral Afar children, the one way ANOVA computational result shows that the overall differences among the mean score value of the respondents are statistically significant at an alpha level (<0.05) for all these variables except for item number 4. Since the data in table 22 do not clearly show which groups of respondents contributed more to these differences, pair wise comparison was necessary. To this end, Sheffee method was employed.

Concerning the influence of low administrative capacity of educational officials to the educational involvement of pastoral Afar children, the large proportion of respondents, that is, 408(71.2 percent) of students, 170(89.6 percent) of teachers rated it high. And the majority of educational officials that is, 12(63.2 percent) replied that its influence was moderate.

The mean comparison result also indicated significant mean score differences between teachers (mean=4.59), students (mean=3.96) and the educational officials (mean=-3.53) for the item. This shows that low administrative capacity of the educational personnel as barrier was rated above average by students and educational officials and extremely high by teachers. Thus, poor educational management is considered as a major constraint in the educational participation of pastoral Afar children.

With regard to item 2, 387(67.5 percent) of students, 164(87.3 percent) of teachers and 12(63.2 percent) of educational officials replied that low sensitization of the people highly affects the educational participation of pastoral Afar children. The multiple comparison result between students (mean=3.85) and teachers (mean = 4.37) further revealed that teachers rated the item high and students rated it less than teachers, but still above average. Thus, it is possible to infer that low sensitization and mobilization of Afar society to educate or send their children to school was one major administrative problem.

Respondents were also asked to specify the influence of absence of departments that are specifically concerned to the education of pastoralists. Many of the respondents, that is, 365(63.4 percent) of students, 144(76.6 percent) of teachers and 12(63.2 percent) of educational officials reported that its influence was very serious.

The comparison result for this item also shows the statistical mean score variation among students (mean=3.74) and (mean=4.07). This means teachers have rated absence of separate body mainly concerned to nomadic pastoral children education as an obstacle higher than students. Yet, since the mean results of all respondents show above average, it is considered as one major challenge by both of them.

In the case of item number 4, a large proportion of respondents, that is, 357 (62.3 percent) of students, 129(68.8 percent) of teachers and 12(63.2 percent) of educational officials revealed that absence of policy and strategy on pastoralist education greatly affects the participation of pastoral Afar children in primary education. The one way

ANOVA result also depicts no significant variation in mean scores and all rated above average, which means that all respondents agreed that, absence of separate organization concerned with nomads education, and were hindering factors in the education of pastoral Afar children.

With regard to shortage of finance, 351(61.3 percent) of students, 146(77.7 percent) of teachers and 17(89.5 percent) of educational officials reported that it affects highly. The mean computed result also shows that all respondents rated the item above average to indicate its significant influence.

In this regard, informants were asked to what extent administrative and institutional factors affect the education of pastoral children. They revealed that there were no policy, strategy and institution that have been made at regional level and that specifically designed to pastoralist education. Even if the region is given the responsibility of preparing its own educational plans and programs based on the national education policy and by taking in to account specific educational needs of the community, no tangible attempts were observed in the past decade. This is mainly because of shortage of trained manpower, consequently, low administrative capacity of the educational officials at different levels.

In the region, the policy, which calls for the decentralization of educational management to woreda level, has not been implemented. So the movement of finance and decision making mainly remains in the realm of the region and its zones. Schools faced shortage of budgets and had difficulties in managing their activities. The woreda economic and social service development office /WESO/ where agriculture, water, health and education are merged together as one unit has little clarity on division of responsibilities and roles of each sector.

In general, problem of educational management are manifested at all levels, because of lack of information flow in the hierarchy of administration and lack of clarity of responsibility of each body. There is also a problem of manpower shortage along with

lack of management skills especially the higher authorities and working facilities. The reason behind this problem is the marginalization of pastoral Afar people to modern education in the past decades consequently, they failed to supply educated personnel to the present decentralized regional leadership and those who are ruling the regional offices seriously lack leadership capacity. The education system in the region is seriously affected by this situation.

With regard to respondents rank order of administrative/institutional variables, the table shows that the first two major problems to students and teachers were low administrative capacity of educational personnel and absence of sensitization of the people to send their children to school. On the contrary, though administrative personnel admitted their incapability they ranked it at the bottom. The first two major problems to them were absence of policy and strategies that are geared towards the education of nomadic children and shortage of finance.

Table 23. Rank Order Correlation of Administrative and/or Institutional Challenges

Respondents	Rank of Students	Rank of Teachers	Rank of Educational Officials
Rank by Students	-	1.00 (**)	-.900(*)
Rank by Teachers	1.00**	-	-.900*
Rank by Education Officials	-.900*	-.900*	-

As it can be seen from the above table, the correlation coefficient of students and teachers is (1.00*). This displays that there is a perfect positive correlation of the rank order by teacher and student respondents concerning administrative factors. On the contrary, the correlation coefficient of teachers and the officials and students and the officials is -.900. This portrays that there were a strong negative correlation between the rank of teachers and educational officials and educational officials and students. To educational officials, this might be because factors like low administrative capacity and their main responsibility of sensitization of the people isn't considered as a major factor since it is their own weaknesses. On the other hand students and teachers strongly

agree that the administrative incapability of educational officials is a serious problem in the educational system. Interviewees in the previous discussions also confirmed the assertion by students and teachers.

Table 24. Summary of Respondents Value on Administrative/Institutional Challenges

Respondents	N	Mean	SD	ANOVA Value				F. Ratio
Students	573	3.77	1.44	Source of Variation	SS	DF	MS	6.450
Teachers	188	4.19	1.22	Between	24.870	2	12.435	
Educational Personnel	19	3.95	1.24	With in Group	1497.963	777	1.928	
Total	780	3.88	1.39		1522.834	-	-	

In above table the comparison to identify which respondent highly rated the administrative/institutional problem shows that teachers (mean=4.19) rated it higher than the students and the educational officials. This might be because of their better understanding and awareness of the problem. However, the mean result of all respondents shows above average. Thus, it is possible to presume that administrative/institutional problem was one major factor in the poor educational participation of pastoral Afar children.

In the open-ended question, respondents were asked what other factors other than those mentioned above affect the education of pastoral Afar children. Some of the respondents replied that absence of pre-primary and non-formal educations is a constraint. With regard to the solution to the problems, the most frequently recommended strategies are: establishment of boarding schools, raising community awareness about the value of education, strengthening school feeding programmes and intensifying regional government support services to the children of Afars.

Finally, an attempt was made to find out which category of constraints highly affects the educational participation of Afar children. As the average mean result of respondents indicated, the first and second major problem as perceived by respondents are, socioeconomic and Administrative/institutional constraints respectively. The remaining sociocultural and school intrinsic factors are the third and fourth challenges respectively.

CHAPTER-FIVE

5. SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1. Summary

The main purpose of this study was to examine the current status of participation of pastoral nomad Afar children in the primary schools of the region, identify the major impediments and then come up with possible intervention strategies that should be implemented to alleviate the educational marginalization of Afar children.

To this end, the following six basic questions were raised:

1. What is the status of pastoral Afar children participation in the primary school of the region?
2. What are the socio-cultural constraints that hinder their participation in primary education?
3. What socioeconomic factors affect their participation?
4. To what extent school intrinsic factors hinder their primary school participation?
5. What administrative/institutional factors affect their participation?
6. What innovative intervention strategies should be applied to alleviate the problem?

The study was carried out in sixteen government primary schools from zones 1 and 3 of the Afar region. The subjects of the study were 573 students, 188 teachers, 19 educational officials, eight educated Afars, Parent-Teacher Association members of four primary schools and two Afar tribal chiefs.

Data were obtained through questionnaire from the first groups of respondent, interview from tribal chiefs and educated Afars, and through Focus Group discussion with Parent Teachers Association Members. Moreover, relevant documents of the