

**THE STATUS OF THE ALTERNATIVE BASIC EDUCATION  
DEVELOPMENT AND FUTURE DIRECTIONS IN THE  
PASTORAL COMMUNITIES OF SNNPRS**

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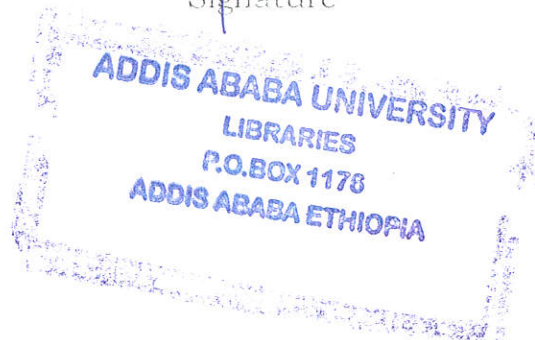
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## ***ACRONYMS/ABBREVIATIONS***

ABE	=	Alternative Basic Education
AABE	=	Alternative Approach to Basic Education
BRAC	=	Bangladesh Rural Advancement Committee
CMC	=	Center Management Committee
EFA	=	Education For All
ESDP	=	Education Sector Development Program
GER	=	Gross Enrollment Ratio
MOE	=	Ministry of Education
MDGs	=	Millennium Development Goals
NFE	=	Non- Formal Education
NFBE	=	Non Formal Basic Education
NGOs	=	Non- Governmental Organizations
REB	=	Regional Education Bureau
SNNPRS	=	Southern Nations, nationalities and Peoples Regional State
SPSS	=	Statistical Package for the Social Sciences
TGE	=	Transitional Government of Ethiopia
UNESCO	=	United Nations Educational, Social and Cultural organization
UPE	=	Universal Primary Education
WCEFA	=	World Conference on Education for All
WEO	=	Woreda Education Office
ZED	=	Zonal Education Department

## **ABSTRACT**

*The purpose of this study was to assess the current status of Alternative Basic Education program in pastoral communities of SNNPRS particularly in south omo zone. It attempts to identify the achievements and constraints of the program towards UPE. To this end descriptive survey method was employed to reflect the intended purpose of the study. Review of available literature was reviewed to find out what had been written and experienced in the research area. 29 Educational officials, 13 NGO coordinators and 49 ABE center facilitators were selected by purposive sampling technique and participated by giving responses by questionnaire. While 40 ABE students and 20 CMC members were selected by random and available sampling techniques and were participated with interview and focus group discussion respectively. The data obtained from questionnaire were analyzed using statistical tools like percentage, average mean, weighted mean, independent sample t- test and chi-square. The data from interview, focus group discussion and observation was analyzed qualitatively. The findings from data analysis indicated that the program was affected by many constraints such as Absence of facilities, unavailability of learning materials, low perception of the program by the community, low attention to the program in providing supervision and support, assignment of untrained facilitators, over loaded content, difficult curriculum and high drop-out rate. In general, the constraints were a joint function of socio-economic, socio- cultural and center related (intrinsic) problems. These problems undermined the quality of education in the study area. The basic principles of ABE is to reach the un-reached by taking schools near the villages of children that are denied of their rights to basic education through enhancing the active participation of local communities in managing and controlling educational programs at grass roots level. Thus, it was suggested that in addition to making centers accessible to the needy child, the actual learning environment required certain quality improvements. Therefore, before the program has to be implemented policy makers and implementers should have adequate information about the " what" and" how" of the program for its effective implementation. Besides, sensitization of the society on the value of the program, reforming of curriculum, recruiting teachers from the local society (pastoralists) and improving the life condition and the professional competence of facilitators are forwarded as recommendation.*

# CHAPTER ONE

## 1. The Problem and Its Approach

### 1.1 Background of the Problem

The development of a country has positive linkage with education. In fact Education is considered to be the corner-stone of economic growth, social development and a principal means of improving the welfare of individuals. According to Todaro (2003:17) “development is a multidimensional process involving major changes in social structures, popular attitudes, and national institutions, as well as the acceleration of economic growth, the reduction of inequality, and the eradication of poverty.”

The basic objective of development is aimed at improving peoples’ quality of life, with special emphasis on the poorest and most disadvantaged whom the development process has deprived. According to Coombs (1985:19) development gives more emphasis to increase rural productivity, employment and income to meet the basic needs of all rural people with special emphasis to women and children.

Moreover, Human development at the level of individuals involves a process of learning and of applying what is learned to better the quality of life. With more learning, both individuals and groups are better able to drive sustenance from their environment to participate effectively in society to meet challenges, to create new solutions, and to transform the world in a positive way (WCEFA, 1990: 6-7). Thus, Education is a catalyst for all development processes, where a lack of educational opportunities constrains the individual and societal ability to produce, or to benefit from development.

Many scholars agree about the contribution of education to development. As stated by Tekeste (1990:27), education is considered as an important instrument that plays a key role to social, economic and political development. It helps societies to change their environment for their benefit, and enable them to wisely use valuable resources of their environment.

Above all, Education is a long-standing human right that should be met unconditionally. In fact, nearly six decades have passed since education was enshrined in the UN declaration of Human rights as an inviolable human right every one is entitled to irrespective of differences in race, gender, age, wealth or social status (Johnson and Symonides, 1998:16).

Realizing these facts international and national efforts have been made to educate citizens. The world Education forum, held in Dakar, Senegal in 2000, reaffirmed the vision of the World Conference on Education for All of 1990, and set a target of Universal Primary Education (UPE) by the year 2015 (UNESCO, 2001:7).

Although, an attempt has been made by most pastoral inhabited countries to expand access of basic education through the formal system, it has been hard for pastoralists, who are dispersed and mobile, to use static schools, and become a serious challenge to national and international targets of achieving Education for all by the year 2015.

Emphasizing the weakness of formal education in responding to the pastoralists demand, Swift. et al. cited in Abiynur (2006:3)] reveal that due to the mobility and sparse population distribution, the importance of child labor, the high cost of schooling and pastoral values antipathy to schooling, pastoralists have low rate of school enrolment. Even where pastoral children go to school the curriculum usually lacks relevance to

pastoralists experience and concern, because in most cases school curricula are developed by sedentary people.

Therefore, for people who are always on the move, never settled in one place, education becomes a difficult proposition. One particular difficulty of providing basic education for pastoralist children is the nature of community settlements and their mobility to look for water and pasture for their cattle. One of the strategies to ensure universal primary education for all children in pastoralists area is strengthening the provision of alternative basic education (ABE), Because, it is a means to increase access to education to the rural population, pastoralists and for those who have not got the chance of schooling. Brown (1990:72) argues that alternative basic education is helpful in establishing an alternative form of education, which is relevant to the experience and needs of the disadvantaged groups.

Ethiopia introduced an education reform and developed a new education and training policy in 1994 with the aim of expanding free primary education and increasing access. As a member state of the United Nations, the government of Ethiopia Committed itself to the Dakar Frame Work for Action, this focuses on achieving the goals of education for all by the year 2015. Furthermore, the country strives to achieve the millennium Development Goals (MDGS).

Although Non-formal education was identified by the policy (TGE1994), its implementation was delayed only when the government realized that it is difficult to attain UPE with the convictional form of education. Until recent Non-formal education was assumed to be the responsibility of NGOs. However, the government recognized that ABE are critically important as an emergency short-term measure for achieving Universal primary education by 2015. Therefore, it has designed and implemented

alternative basic education, referred to also as Non-Formal Education, as an integral part of the education system (MOE, 2006:5). One of the key features of the alternative basic education is the capacity to respond to the diversity of the learning needs of the out-of-school children.

The purpose of this study is therefore, to examine the current status of Alternative basic education provision in pastoral communities of southern Nation, Nationalities and peoples Regional State and to investigate possible alternative strategies that need to be designed to increase access to primary education for the children of pastoralists in SNNPRS.

## **1.2. Statement of the Problem**

Ethiopia is one of the developing countries with a long history in traditional education. It is now about 100 years since modern education was introduced to Ethiopia. However, the education system in Ethiopia is bounded by many problems. According to TGE (1994:2), the education system of our country is entangled with complex problems of relevance, quality, accessibility and equity. The objectives of education do not take cognizance of the society's needs and do not adequately indicate future direction.

To remedy these bottle necks, the government of Ethiopia forwarded a comprehensive sustainable development and poverty reduction strategy program (PRSP) based on four pillars: Agricultural Development led industrialization, justice system and civil service Reform, Decentralization and Empowerment and capacity building in public and private sectors. Education is seen as a key element in support of each of these pillars (UNSECO, 2006:6)

Ethiopia has made significant progress after launching the new Education and Training Policy in 1994 in making primary education accessible to its children. But, the progress made in primary education has never been equal in the entire regional states of the country. The disparity has been by far more pronounced when one compares the gross enrolment ratio of the pastoralists' areas with that of others.

To offset the low enrolment and to narrow the disparity gap between the regions the Ethiopian government started a new approach called "alternative basic education" which is characterized by low cost, flexible schedule, community involvement in the management of centers, etc, to provide access of basic education to the disadvantaged groups. However, the provision of this mode of educational approach has not yet much expanded in the pastoralist areas of SNNPRS.

According to 2006/07 report of SNNPRS, the average primary gross enrolment in pastoral areas of SNNPRS is only 37.5% in 2006/07 which was less than the corresponding average 95% of the rest urban and rural areas of SNNPRS. Beside this, the target set in the action plan of SNNPRS is to raise the primary gross enrolment ratio in pastoralist areas to 76.5% by the end of the plan year 2007/08. However, this is less than the corresponding national and regional target for the same year (100%), indicating that the disparity gap has become wider over the years.

Furthermore, according to SNNPRS Education Bureau 2006/07 report, though the provision of ABE was introduced in 2003/04, they are still many out-of-school children (i.e. 62746 (26%) in 2006/07. The problem of out-of-school children is not confined solely to the pastoralist regions of the country. Rather, it has been prevalent in remote rural areas of the other regions as well, although its magnitude has been comparatively less acute.

The above stated discrepancies made it imperative that Ethiopia could not realize its commitment of universalizing primary education by the year 2015 by the conventional schooling system alone. This in turn accentuated the need to look for more suitable and flexible alternative modes of delivery that could make basic education accessible to out-of-school children in pastoralist and remote rural areas of the country.

Thus, on the basis of the recommendation given by the joint mission that reviewed the performance of ESDP II, it was articulated in ESDP III that the government will encourage the community, religious and other community based organizations to expand provision of educational facilities and opportunities in their respective localities to reach the unreached children (MOE, 2005:26).

On the other hand, Birhanu (2000) in his study about “the feasibility of the ongoing alternative basic education provisions in rural Ethiopia,” recommended that the program implementation of ABE lacks due attention by program implementers, so that the government should create enabling environment for local actions. Furthermore, Abiyunur (2006) in his study about “the current status of alternative basic education in Afar region” suggested that ABE is not mainstreamed in the organizational structure of Afar regional Education Bureau and duties and responsibilities are not clearly known.

Since alternative basic education is a new government intervention to provide access of basic education to the disadvantaged groups, appropriate organizational structure is essential for effective planning, management and implementation of the program. Such arrangements should be able to satisfy the needs of planning and management as well as providing technical support for the program at various levels and

stages of implementation (Douglas, 2004:33). Therefore, the following basic questions were addressed as a guide for treating the problem.

1. To what extent alternative basic education has contributed to increase primary education Gross enrolment ratio in pastoral communities in SNNPRS?
2. What are the major innovative features of the existing alternative basic education programs for out-of-school children in pastoral communities in SNNPRS?
3. To what extent is the management system of alternative basic education is participatory and competent enough to run the program in harmony with the life style of pastoral communities?
4. What are the major challenges in implementing alternative basic education program in pastoral areas of SNNPRS?

### **1.3. Objective of the Study**

The main purpose of this study was to assess the feasibility of the on-going alternative basic education provisions and future directions for educational development in pastoral communities in SNNPRS. Furthermore, the study intended to examine the currently introduced innovations and alternative non-formal approaches and practices and how they can help to accelerate universal primary education in the pastoralist's situation. Thus, the specific objective of this study is:

1. To assess the main features of the on-going alternative basic education program in pastoral areas of SNNPRS.
2. To assess the internal efficiency of the on-going alternative basic education programs being piloted in pastoral areas of SNNPRS.
3. To identify the existing supportive structure to effectively apply non-formal approaches in the pastoralist context of SNNPRS.
4. To identify the challenges of ABE program faced in its implementation in the pastoralist area of SNNPRS.

#### **1.4. Significance of the Study**

Alternative Basic education for the children of pastoralists should be relevant and it should respond to the needs and interests of the pastoralists. It ought to be based on their daily life and could solve the problems they encounter. The study is therefore, significant on the basis of the following.

1. It may help to provide possible suggestions to planners to remedy the problems regarding the provision of alternative basic education.
2. The study may help to examine the accessibility and alternative means to provide education to the children of pastoralists.
3. It may help to understand the challenges faced in the management and implementation of ABE program and initiates policy makers and planners to evaluate the appropriateness of the strategy to provide basic education suited to the life style of pastoral children.
4. The study could serve as a springboard for those who are interested to pursue further in the area of alternative basic education in general and particular in pastoralist's communities.

#### **1.5 Delimitations of the Study**

Due to the inhabitancy of the pastoralists and the vastness and diversity of Alternative basic educational approaches, this study was confined to only one zone, that is, south Omo zone of the Southern Nations, Nationalities and Peoples Region (SNNPR), mainly to make it manageable within the capacity of the researcher's financial, material and time resources. It was also delimited to out- of school age (7-14) children who attending alternative basic education in pastoral setting of south Omo zone. In addition, the study was delimited on the status of those program that run by government and NGOs who have experienced the project at least for two or three consecutive years.

## 1.6. Limitation of the Study

Although, the researcher put maximum effort to make the study more reliable, numerous problems were encountered. To begin with, lack of transport to reach those ABE centers far from woreda center and within the centers was one of the serious problems. Secondly, the living condition of pastoralist (mobility) to get them for focus group discussion is another problem that delayed data collection for some weeks. Thirdly, lack of finance is another problem. Finally, lack of books and relevant materials were some among the many. Therefore, to some extent the above problems have affected the study. However, the researcher tried to overcome those pit falls and finally come up with this out come.

## 1.7. Definition of terms

1. **Adult education** is the entire body of organized educational processes by which people considered adults by their society, develop their abilities, enrich their knowledge, improve their technical or professional qualifications turn them in a new direction (UNESCO, 1976)
2. **Agro-pastoralist**- one who is engaged in herding and livestock rearing as well as agricultural activities. They are often less mobile than pure pastoralists (Katy Anis, 2007:4)
3. **Alternative basic education**- is a specific model of non formal school equivalency program adopted for children ages 7-14, in which learners cover the equivalent of the first four grades of primary school in just 3 years, and then able to transition into formal school (Katy Anis, 2007:4)
4. **Non-formal education** is a delivery mode of education as an alternative to the formal education in order to provide basic primary education for all (ESDP-II, 2002:16)

5. **Pastoralist**- is one who is engaged in herding or livestock rearing. It may be mobile, semi-mobile or sedentary (Katy Anis, 2007:4)
6. **Semi pastoralist**-one who is engaged in herding or livestock rearing for only part of the year (Katy Anis, 2007:4)

### **1.8. Organization of the Study**

This study is organized in four chapters. Chapter one forms a general framework of the research work. It maps out the overall background, the basic questions of the study to be answered and definitions of key terms, and acronyms. The second chapter is devoted to the review of the related literature. The third chapter focuses on the methodology aspects. The fourth chapter deals with the presentation, interpretation of the data and analysis of the findings. The last chapter comprised of the summary of the findings, conclusions and recommendations.

## CHAPTER TWO

### 2. THE REVIEW OF LITERATURE

#### 2.1. The General Conditions of Pastoralism

##### 2.1.1. Conceptualizing Pastoralism

Pastoralists are communities primarily raising and depending on livestock. Their animal products are used as their sources of food and income. Pastoralism is a way of life for pastoralist is one form of Nomadism (Dawit, 2000:5). In most literature, the term pastoralism is used interchangeably with '*nomadism*.' According to Rotich (2005:3) pastoralism is a subsistence (economic) pattern in which people make their living by tending herds of large animals. Moreover, Awogbade, (1991:2) defines "pastoralism as a life style based upon maintenance of herds of animals that depend mainly on natural vegetation for their food." Broadly speaking, pastoralists are ethnic or social- economic groups who constantly travel and migrate in large or small groups in search of means of livelihood within a community or county or a cross international boundaries. This dependence along with migration to water, away from disease and in response to other pressures determines the seasonal and daily movements of pastoralists.

As underlined by Wolde Michael (1995:9) and Rotich (2005:3), there are three stages of pastoralists towards sedentarization. These are nomadic-pastoralism, Agro pastoralism and transhumant Pastoralism.

**Nomadic -pastoralists** are pastoralists which do not have a recognized place of residences and move from place to place in search of pasture and water. They follow a seasonal migratory pattern that can vary from year to year. They mainly live and derive most of their food and income

from raising domestics livestock. For this group, any crop production is only supplementary activity.

**Agro- pastoralist** refers to a group of people who engage themselves in crop production and animal husbandry in more or less equal proportions. Unlike the nomadic pastoralists, Agro-pastoralist lives in semi-permanent settlements. Only male members of the house children remain in the homestead, tending goats and sheep.

**Transhumance pastoralist** refers to the group of people who have a recognized and permanent home territory. They follow a cyclical pattern of migrations that usually take them to cool high land valleys in the summer and warmer lowland valleys in the winter. Transhumance pastoralists usually depend somewhat less on their animals for food than do nomadic ones. They often do small-scale vegetable farming at their summer encampments. On the other hand, ADB/UNESCO (Cited in Abiynur, 2006:19) states another group of pastoralists, namely, nomadic hunter-gatherers. Nomadic hunter-gatherers livelihood depends on collecting wild fruits, honey, roots and hunting.

A paper presented at the Institute of development studies, Sussex, UK on “pastoralist Governance, productivity and services” for senior development officials from Ethiopia argues that the definition of pastoralism can be potentially viewed from different angles. *For instance:* From economic perspective, it focuses on livestock production, from the ecological perspective, pastoralism emphasizes collectively owned and managed pastures, and a Socio-cultural or ethnic definition highlights identity and customary social institutions.

### 2.1.1. Basic Characteristic of Pastoralism

Pastoralism is the predominant form of economic activity. Its extensive character is connected with movement in order to escape the ecological localized scarcities. The basic characteristics of the pastoralism are the followings.

Firstly, all pastoral systems have one thing in common, that is, mobility. Fererro (2001:142) reveals the general characteristic of pastoralists as follows: A general characteristic of nomadic pastoralists is that they take advantage of seasonal variations in pasturage so as to maximize the food supply of their herds. Mobility for transhumance pastoralists has its own advantages. According to Dejene (2004:6) Transhumant pastoralists get advantage by splitting herds into different groups and keeping them apart, so as to minimize risks arising from animal diseases. When animals are scattered over wide space, it is possible to reduce the spread of diseases among animals.

Secondly, pastoralists' societies most often have patriarchy descent patterns and are male dominated. According to Rotich (2005:4) Men usually make the important decisions and own the animals, while women primarily care for children and perform domestic chores. Compared to pedestrian foraging societies, the economic and political power of most pastoralist women is very low. However, the division of labor is based primarily on gender and age in both foraging and pastoralist societies. Men in a local group tend to be cooperative with each other and aggressive towards outsiders. They usually have the ability to make important economic decisions quickly and to act on them independently.

Thirdly, men in pastoralist societies usually acquire prestige and power by being brave (Warriors) and successful in predatory raids as well as by

accumulating large herds of animals. Also, there are great status differences between young and old men. It is the older men who usually marry the young women. Polygamy is a common pastoralist marriage pattern.

Finally, pastoralism is most often an adaptation to semi-arid open country in which farming cannot be easily, sustained without importing irrigation water from great distances. This means that pastoralism is the most efficient way of using resources in dry land and marginal areas.

## **2.2. Educational situation of pastoral people**

### **2.2.1. Pastoralists as educationally Disadvantaged Groups**

Education has an active role in improving any society's socio-economic situations regardless of their sex, color, and geographical location. Education also plays an important role in changing different social attitude and socializes people in to particular roles in a society. Thus, if it is intended to bring versatile development for a society so as to insure development goal, there should be educational equity for every individual in a country.

Educational equity means fairness in education. It refers to both equal opportunity of access to education and that of survival in educational system until completion of certain basic educational level or cycle. In this regard, World Bank (1996:11) argues that equity in education has two principal aspects: first, every one has a right to acquire, at least, basic education. Second, a government and any concerned body has to ensure that children who have a potential to learn could not able to survive in school because, they are poor, from disadvantaged groups or geographically in isolated and remote area.

However, for various reasons, mainly socio-cultural, economical, environmental and political (Ray and Poonwassie, 1992), there exists a group of people who deprived of some or all basic social services including education. Among these, Pastoralist people are the most prominent. According to UNESCO (1998), educationally being disadvantaged refers to the situation or state of affairs in which some groups of people suffer from inequity of access to educational opportunity or survival problem in school system as a result of various social, economic, cultural etc, constrains. In line with this, Graham-Brown (1991:51) also contends that the concept of being disadvantaged educationally include both problem of equity of access to educational system and that of survival in education. For him, the major causes for being disadvantaged in educational attainment are stemmed from socio-economic and cultural factors. In addition, he further argues, poor quality education, which is a result of shortage of school facilities in many marginalized rural area, limits the number of students who can survive in the system. In such case, he concludes, "effective education remains largely the preserve of elite". UNESCO (1988:104) further states that educationally disadvantaged areas are characterized by low school attendance, high wastage rate and irrelevance of curriculum to the need and aspiration of the people in the area. On the other hand, other researchers reports (UNESCO, 2002; Lockheld and Levin, 1993; Epstein, 1998) also confirm that school curriculum of many developing countries is not relevant to the socio-economic situation of pastoralist areas.

From the above discussion, therefore, we can say that pastoralist groups are among educationally disadvantaged people in the world so that they need special attention from all concerned bodies

### 2.2.2. The Role of Education for Pastoralist Development

Research and experience demonstrate that education plays vital role for societal development. It is an important tool for reducing poverty, improving the living conditions of people and building a food-secure world. Education is a basic right by itself. According to Ayalew (2005:3) “Education contributes to sustainable development by supporting the development of national programs and strategies to promote education with in the context of national strategies for poverty reduction and to increase the capacity to achieve the internationally agreed development goals related to education.”

However, pastoralists are among the most disadvantaged groups economically, educationally as well as other basic services because of their unsettled way of life. To this end Carr (2005:33) states that nomadic pastoralism is an evolutionary that is environmentally destructive, economically irrational and culturally backwards. Though, education is a tool for pastoral development, different scholars have different views about the role of education for pastoralist’s development. In this context:

1. Holland (1996:109) in a study of the Maasai, Concluded “parents see no value in education and see no good coming out of it.” Moreover, he argues that in long term, it made more difficult for those who went to school to acquire the skill and knowledge needed to herd animals. Education was believed to alienate the young from prevailing social norms and values.
2. Carr (2005:33) suggests, “Education alone can’t bring and change pastoralists into modern livestock producers. According to him, the only way pastoralists can develop is by stopping their traditional way of life, the obvious first step on to a higher stage of evaluation being to settle or sedentarization

3. Sarone (1984:47) and Heron (1983:86) also reveal “Education was perceived as a threat to the immediate viability of pastoralism as it removed labor from the production process and threatened the age grade system, the pillar of Maasai society.”
4. According to the study conducted by UNICEF on the challenge of implementing the convention on the rights of the children by Dall, (1993) “educational programmes for nomads have failed primarily because decision makers have sought to use education as a tool for transforming nomadic populations into sedentary ones.” (P: 26).
5. Dyer and Choksi, (1998:94) as well as Ezeomah, (1987: 15) argue that, Education is seen to go hand-in-hand with sedentarization, both as a contribution factor and as a result of the process.

We have seen different views about the impact of education for pastoralists’ development. According to them education can affect pastoralists’ development either **positively or negatively**. However in most literature of pastoralism many scholars agree, “Education has been regarded as a tool for the modernization and transformation of society. To This extent, the criticism made against education in relation to pastoralism, is that it is a tool to convert pastoralists into something else-laborers, farmers, soldiers.... is accurate, but much too narrow. Based on several types of experiences Swift, et.al, (1990:54) explain the argument of some countries that the dispersion, mobility, and lack of appropriate organizational structure in nomadic society make it impossible to provide services. To finalize the discussion, the goals of pastoralists’ education should include integration, settlement, nation building, improving economic prosperity, strengthening government control, development and protection and preservation of one’s own pastoralist culture and society, developing life skills or shifting towards empowerment and self-determination.

## 2.3. Alternative Basic Education as Intervention to Access

### 2.3.1. The Genesis of Alternative Forms of Learning

Alternative forms of learning have historically been an important part of the processes of socialization in Africa. Responsibility for the education and socialization of the young, which included transmission, and preservation of the cultural heritage was vested in the family and community. Thompson (2001:8) suggests the kind, role, purpose, content, and the modes of traditional education as follows.

*“Learning was by doing through a variety of means, such as, skills training, role performance, apprenticeship, mentoring, role modeling and participation. The role of education was expected to fulfill functional and life enhancing. Learning to know, to do, to be and to live together was integrated and holistic. The needs of the individual learner were organically linked to the needs of the community.”*

On the other hand, many scholars have highlighted the values of traditional forms of education. But, Thompson (2001:9) contends that, “no study of the history of education in Africa is complete or meaningful without adequate knowledge of the traditional or indigenous educational system prevalent in Africa prior to the introduction of Islam or Christianity.” preceding his discussion, Thompson (2001:9), suggests that, the current forms of Alternative approaches are the direct results of: The dysfunction of formal education, the community right to choose, Development at the global level with implementation for educational reform, and the impact of education philosophical thoughts on alternative modes of learning.

### 2.3.2. Basic Concepts and features of Alternative Basic Education

Different efforts have been undertaken to provide alternative educational opportunities for the millions of children and youth who have missed out on formal education especially in developing countries. Alternative basic education has in general, been an expression of the desire to provide education through alternative modes of delivery for children and youths who have been unable to access formal educational opportunities.

The inadequacies of formal education relative to the needs and circumstances of its clientele constitute a source of justification for alternative basic education. Another source of justification is the right of everyone to education. This implies the right to determine how education shall be provided in conformity with legal norms, values and cultural beliefs of both providers and beneficiaries. But, ***what is Alternative basic education and its basic features?***

**Alternative Basic education:** refers to a system of learning which is characterized by flexibility, capacity to recognize and relatively utilize diversity, and transparency in terms of the degree of openness-open access, open learning, and limitless opportunities to release the creative potential of the learners. According to Carr (2005:107) successful non-formal and Alternative basic education programs have the following features:

- ❖ Are delivered within a non-antagonistic cultural environment and can rely on a human interface strongly sympathetic with the nomadic culture.
- ❖ Are based on two way processes (are highly flexible in structure and content and maintain such flexibility over time, in order to be able to respond to changing needs.)
- ❖ They take place in informal settings (in the case of primary education) and the school environment allows parents to

maintain close surveillance over the physical and moral secularity of children (especially girls), where parents can keep an eye on both what happens to the children during the lesson and what they are taught.

- ❖ Are willing to acknowledge social, economic and political hindrance of the rural community, and have the resources to provide skills specifically designed to increase communities' control.
- ❖ Interlace with existing government institutions for education and development

Overall, the Alternative basic education approach has proved more successful and cheaper to implement. It is based on these grounds that most developing countries has recognized the importance of using Alternative basic education as a major mode to provide basic education for the rural and pastoral communities deprived of basic education and achieve universal primary Education (UPE) by 2015.

### **2.3.3. Alternative Approaches for Basic Education** ✕

In most developing countries, the fast population growth coupled with economic decline created challenge to reach and to teach the children not served by existing education system. Lock heed and verspoor (1992:29) argued that "The incapacity of the formal school systems to reach let alone to educate the vast majority of rural and disadvantaged children in sub-Saharan Africa and south Asian countries became apparent in the 1970's and 1980's." In this regard, the introduction of Non-formal education (NFE), which was initiated in the 1960's, has continued to influence the change agenda in the domain of education and training. According to Coombs (1985:147) Non-formal and alternative approaches to basic education (AABE) have gained

prominence on the change agenda due in part to the inadequacies and problems of the formal education.

On the other hand, in many of the developing countries policy response efforts have been made to make education a right through legislative actions to be free and compulsory at least in the primary level and be equally accessible to all. With regard to this, some positively qualified innovations were seen in many parts of the world include:

- i) **The multiage approach** for sparsely populated areas and where the number of children in given class is minimal. This approach has enjoyed considerable success in Colombia's Escuela Nueva (UNICEF, 1993).
- ii) **School mapping** The strategic placement of schools nearer to the homes of children has been proved successful particularly for girls where distance from the school is a deterrent to educational access and attainment. Successful cases include EGYPT, Philippines and Indonesia (Prather, 1991)
- iii) **Adoption of lower capital cost:** This option encourages countries to construct school buildings with locally available resources and indigenous knowledge. Bishop (1989) mentions Mexico as an example, which succeeded to construct, alternatively designed attractive primary schools with cheap, affordable and prefabricated local materials drawn on community resources. Mehrotra and Vandemoortele (1997) put Mali as exemplary action in sub-Saharan Africa.
- iv) **Reduction in teacher costs:** Costs related to teachers pre-service training and salary are said to consume a huge amount of educational budget. Instead of investing in long critical teacher trainings, it is worth for developing countries to resort on in-service trainings and the use of paraprofessionals and even peers to expand educational opportunities for the needy or Clientele (Bishop, 1989)

v) **Boarding schools** are used as an alternative to address the special problems that pastoralist's movement and distance from school creates. It has been used as one of the favorite option and serves as a partial solution due to the cost and reluctance of nomadic parents. However, UNESCO (2005:79) argues that pastoralists parents are hesitant to give their children to people they do not know to whom they are not related and whose moral integrity they often doubt.

As Thompson (2001), in principle attributes associated with 'alternative' approaches could apply to both formal and non-formal learning environments. However, the main question or a common concern is whether and how these could ultimately become integrated within a system-wide approach to education. Coombs and Ahmed, (1974:216) envisaged that "rural education systems should ultimately blend formal and non-formal components, relevant to the realities of its participants' lives and needs, flexible and adaptive to changing needs, and accessible to motivated learners of any age or sex. It should not be intellectually second-class; it should have its own standards of excellence geared to its different purposes and clienteles and to the circumstances of its society.

#### **2.3.4. Intervention to Improve Access of Basic Education**

Because of the fundamental characteristics of human beings, learning of some type is always going on in some contexts: unorganized/unstructured (informal) learning or the organized/structured (the formal and the non-formal) learning. To this end basic education, as an educational structure, can help to meet the intrinsic needs of the learners, assist them to meet other basic human needs and promote social and economic development.

In line with this, Bishop (1989:27) mentions two reasons for basic education to claim public resources. First, a sound basic education lays

the base for the subsequent learning. Basic education is more than an end in itself. It is the foundation for life long learning and human development. Second, deterioration at this level of learning strongly affects the incidence of poverty.

Providing basic education accessible to all children is the basic requirement for achieving the goals of universal primary education (UPE). However, the attempts made to provide basic education to pastoral children in the conventional schooling did not show any progress from the demand side. According to UNESCO (1995:81), the reason behind little demand for schooling is usually related to the socio cultural factors characterizing the society, and there are also school related factors, which tend to inhibit enrolment of pastoral children. Accordingly, Declaration of Education for All, Article 5.2 states that:

*“The main delivery system for the basic education of children outside the family is primary schooling. Primary education must be universal, ensure that the basic learning needs of all children are satisfied, and take into account the culture, needs and opportunities of the community. Supplementary alternative programmes can help to meet the basic learning need of children with limited or no access to formal schooling; provided that they share the same standards of learning applied to schools, and are adequately supported.”*

In this regard, there has been sustained effort to provide alternative educational Opportunities for the millions of children and youths who have missed out on formal education. For instance: In Iran mobile white tent schools were the most and best examples in which the system was fully developed in Fars culture for more than two decades (Bishop, 1986:105; Swift, J. et. al, 1990:50). Similarly, the Sudanese mobile school projects were able to provide primary education for children especially suited to the needs of the Nomadic population in Darfur state. Such alternative mode of delivery at the beginning was successful in reaching nomadic children who have traditionally remained out side the

schooling system (UNESCO, 1995:82). However, experiences with mobile schools mentioned above and elsewhere have been less successful except Iranian tent schools. In Nigeria, the mobile schools setup and collapsed because of administrative problems, lack of teachers sympathetic to the scheme, inappropriate curriculum and insufficient government support, (Ezeomah cited in swift, J et.a.l. 1990:51)

## **2.4. Challenges for Educational Service Provision in Pastoral**

### **Areas**

Low level of education is one of the most powerful determinants of poverty and unequal access to educational opportunity correlates with income inequality. It is difficult to reduce poverty, ensure sustained economic growth and rural development without educational investment. However, pastoralists are among the most economically disadvantaged and the most deprived of education as well as other basic services. To this end, Elizabeth, (2005:15) suggests some of the challenges for educational service provision to pastoralists areas. These include low population densities, resulting in long distances to school, Lack of teachers willing to live in the hard conditions found in pastoralist's areas resulting in teacher shortages as well as poorly motivated teachers, Parents lack of access to pay cash for schooling such as uniforms and other contributions to schools, house hold economy dependant on child labor with children spending long periods away from the settlement, Pastoralist mobility, the way pastoralism is presented in the curriculum, the historical neglect of pastoralists in terms of education and antagonism between the state and pastoralists.

## **2.5. Selected Experiences of Alternative Modes of Learning**

Alternative basic education has been used in a number of countries. As noted by Prather (1991) two approaches seem to predominate in the delivery of alternative basic education programs. One, using the formal primary school curriculum as its base, tailors the educational program to meet parental and student needs, essentially resulting in the development of alternative primary education model. The other, perhaps closer to the origins and traditional philosophy of non-formal education combines basic literacy, numeracy, and life-skills and does not necessarily aim at replicating the goals of formal school system. To this end, it is useful to reflect on those experiences and see what useful lessons can be learnt from them for the development of an effective Alternative basic education strategy. For that purpose, some of the experiences are briefly highlighted below.

### **2.5.1. Experience of Escuela NUEVA**

The Escuela NUEVA (the New School) program of Colombia has become one of the standard references of innovative primary education program through out the world in counter-balancing the growing tide of criticism about the formal school system (UNICEF, 1993).

The educational publications of international organizations such as, UNESCO, and the World Bank, has recommended Escuela Nueva as a model experiment to be tried in other developing countries. For example, UNESCO (1986) has described Escuela NUEVA as an “experience of unquestionable value” (in Levin and Lockheed, 1993:65, UNICEF, 1993:4). The World Bank has also stated that the lesson to be drawn from Escuela Nueva deserve to be widely disseminated among educational planners (UNICEF, 1993:4).

As described by Schiefelbein (1991), Escuela Nueva is a proof that flexible, non-conventional education which can get rural children into school and keep them there. Moreover, it has been identified as an integrated and comprehensive system to curriculum development, teacher training, administration, and community mobilization.

Escuela Nueva appeared as a response to the challenge of rural primary education in Colombia, which was characterized by low access, poor quality, and irrelevant curriculum. Escuela Nueva's success is the result of a number of innovations including multi-grade teaching, detailed teachers' guides and lesson plans, continuing teacher training and supervision and involvement of community. Schiefelbein (1991:37) has revealed two lessons that educators can draw:

- ❖ Escuela Nueva was found to be both economically and educationally feasible to raise quality in public schools working in deprived areas.
- ❖ The strategy and activities required for succeeding in a future similar experience must be carefully planned and experimented.

### **2.5.2. Experience of Kenya**

In response to the felt need for education expressed by the pastoralist community in samburu district action was initiated by the community members themselves to provide educational opportunities for their children out of school. According to Thompson (2001:15), the Lchekuti program is a non-formal education program, which incorporates aspects of alternative approaches in the form of multi-grade and multi-shift modes of learning. The program addresses the learning needs of school age children (age 6-16) and learning takes place between 3 P.M and 9

P.M where the animal have been brought home from pasture. The curriculum includes mother-tongue literacy, animal husbandry, numeracy, cultural and religious education, business education and childcare. It is a reflection of the learning needs of the learners in a harsh physical environment.

The success factors for Lchekuti (Shepherds) program include innovational approaches such as, utilization of multi-grade and multi-shift approaches, Homegrown solution to the problem and needs of out-of-school children and youths, flexibility of timing and short duration of classes, strong commitment to the principle of voluntarism, and involvement of the learners in the process of curriculum development. To this end, Thompson (2001:16) has suggested four lessons that educational planners can learn from:

- ❖ The diversity of the needs of the learners dictate the curriculum.
- ❖ Homegrown solutions to local problems seemed effective, and sustainable.
- ❖ Gender responsive and culturally appropriate education increases motivation for learning.
- ❖ The centrality of the role of the community in providing educational opportunities is dictated by the need for social action to address the myriad social issues.

### **2.5.3. Experience of Burkina Faso**

The Gulmu community to reactivate a state-sponsored literacy programme established Tin Tua as an NGO in 1985. Towards this end, a network of literacy centers, which was established in 31 Villages in the Gulmu region facilitated literacy learning through the medium of Gulmancema language that, although spoken by about 500,000 people is

regarded as a minority language. However, the program was generally unsuccessful; there are some lessons, which should be drawn by educators.

- ❖ Literacy in mother tongue results more effective learning outcomes than in other tongues. Comprehension of a second or foreign language is facilitated by the foundation, which the first language provides.
- ❖ Research findings indicate “the children who started education in their mother tongue performed, on average, significantly better than the graduates of standard primary schools (Thompson; 2001:21).

#### **2.5.4. Experience of Philippines**

The impact model of the Philippines conceived in 1973 by a small group of pioneering educators, in the context of rapid population growth and shortage of teachers. The program has enabled to increase the student-teacher ratio to over 80-1 by changing the teacher, classroom organization and curricular materials. The impact model designed approaches that send fewer teachers, and new instructional technology of modular learning materials. The model introduced an innovation of family ideal and older students where they serve as tutors to help the teacher in the instruction of grades 1-3, for advanced grades students learn with self-instructional materials and radio program. Moreover, as stated in MOE (2006:7) document, the factors which ensured success for the program include that the government of the Philippines:

- ❖ Emphasized the need for promoting the active participation of non-governmental organizations, schools, Church- based organizations, civic groups and foundations in the provision of non-formal education.

- ❖ Adopted the goals of Education for all and officially and energetically supported the institutionalization of non-formal education in the country.

### **2.5.5. Bangladesh Experience**

BRAC'S is one of the best-known programmes in Bangladesh that has received considerable attention from the education for all (EFA) Community in recent years. According to Prather (1993) the original objective of the program was to develop a primary education model that could provide basic literacy and numeracy to children (emphasis on girls) who remain un-reached by the formal school system with in a three years period. Tracing the case studies made by UNICEF (1993) Summarized Lessons from BRAC's Experience as presented under.

BRAC's Non-formal primary education program (NFPE) is the largest Alternative basic education program in Bangladesh and is one of the most promising programs in the world. It has demonstrated its effectiveness in its approaches to teachers' selection, training, supervision parent and community participation, student achievement, completion rates and transfer to formal government school system.

Though, the program has the same elements as the conventional educational program such as students, teachers, parents, schedules, instructional sites, instructional approach, and a specified curriculum, its innovativeness lies in its target population, manageable and easy walking distance, teachers selection criteria, shorter initial training (15days) and monthly refresher training, student-teacher and student classroom ratio (1:30), the mode and reasoned expectation of parents involvement, suitable arrangement of the school schedule to local needs, locally constructed or rented classrooms, use of slate boards for every child, a stool and a metal desk and a supply of cabinet for a teacher, a

pedagogical approach intended to be student centered and activity based curriculum and classroom based approach.

Cost efficiency and cost effectiveness has been measured in BRAC schools by comparing costs and student performance. As noted by Prather (1993) studies have confirmed BRAC's costs for schooling at roughly equal to that of the government's formal schooling, and student achievement was found to be as much or more than formal schools students on basic education and literacy tests.

In sum, the experiences of BRAC and ESCUELA NUEVA Models have shown that Alternative approaches to basic education have been appropriate responses to the need and demand for basic education for deprived and marginalized populations. All the experiences illustrate the diversity of the objectives and focal clientele which non-formal education, and alternative approaches to basic education program seek to address.

## **2.6. Factors Affecting Alternative Basic Education in Pastoral**

### **Areas**

Pupil's participation in any education system is affected by some sets of constraints owing in to two broad categories. These are external (out-of school) factors and internal (school related) factors. Both factors further divided in to sub divisions. In this topic some major causes that affect participation of ABE program are discussed in detail.

#### **2.6.1. Out- of-School Factors**

Out-of –school factors are those have association with the people's socio-economic and socio- cultural constraints.

## **2.6.1.1. Socio-Economic Factors**

### **2.6.1.1.1. Poverty**

It is defined in different ways; Unemployment, Lack of land, inability to educate children etc. But for many writers poverty in general term is inability to meet the most basic human needs (UNESCO, 2002). Poverty is one of the major persistent problems in rural areas of most developing countries including Ethiopia. It is the first problem, which usually mentioned in marginalized groups of people, among which pastoralists are the most prominent. The economic situation of pastorlists is just an extreme example of the problem of the rural poor (Carr-Hill, 2002). Whatever their wealth in terms of livestock, they are among the poorest in cash terms. For example, the average per capital income of the national GDP in Eritrea is estimated to be 200US#, while that of the pastorlists in the country is 100US# per year (carr-Hill, 2002). In Ethiopia, Where 47% and 33% respectively of the urban and rural population were living below the poverty line and 49% of the population is under nourished (UNESCO, 2002), the level of poverty is known to be worse among pastoralist groups.

According to UNESCO (2002), in pastoralist-dominated areas, the broader issues associated with poverty include: lack of livestock, harsh climatic condition coupled with recurrent drought, Lack of water and health facilities for both human and animals, poor infrastructure such as road and Poor market for livestock. Poor access to markets and lack of high-grade stock account allows for low sales, which affect their income. This situation further leads to absence of educational expenses for school children, which finally results in low school participation.

### **2.6.1.1.2. Parents Educational Background**

AS one of socio-economic factor, parent's educational level is an important factor that determines pupil's participation in school (Hyde, 1989:29). According to him; educated parents are more likely not only to send their children to schools but also to keep them in school until they complete a given educational cycle. In confirm with this, Rumberger (1987) contends that the higher the level of parent's literacy, the lower the rates of dropout among their children. This seems due to the fact that the more educated the parents are the higher the value they give for education of their children (P: 78)

Study carried out on factors that affects school participation in rural areas of Botswana indicated that parent's educational level is among causes for low school participation rate (Shresta, 1986). Moreover, Dunca (1984) also contends that in developing countries pupils from illiterate parent hardly complete even primary education within intended time.

### **2.6.1.1.3. Gender Role**

The sex role division of labor within the family and society influences the persistence in school by gender. There is always a difference in opinion of families to educate their daughters and sons (Wagner, 1993; Brimer and pauli 1971; stromquist, 1997). As stromquist(1997) puts it, in developing countries particularly in heavy rural parts girls engaged in domestic works at a very early age. As a result only a fraction of school-age female can attend primary school and a fraction of those enrolled in the educational system can stay and complete it. A major reason for this is that girls more excessively involve in domestic works than boys do.

As regard to female in pastoralist areas, the variety and complexity of tasks to be done by them seemed to have effect on their school time and energy. It is well known that pastorlists move with their animals from

place to place. Constant movement is therefore, taxing to women and children. It is especially burden for women because they are the one who put up and take down the temporary settlement (Carr-Hill, 2002). In relation to this, Carr- Hill (2002:6) documents some common tasks to be accomplished by young girls in most of pastoral areas of Africa as follow:

*Girls role are fetching water and fire wood, milking animals looking after small livestock(sheep and goats), helping parents to build houses, watering animals and being involved in small scale trade with milk and bed work.*

The above statements clearly show not only the large number of works performed by girls, including time and energy consuming domestic and field tasks with out the help of labor devices, but also the fact that various roles female have to play which complete for a finite number of their school hours.

#### **2.6.1.1.4. Parents Attitude towards Education**

One of the major Socio- cultural factors that can deter the ABE program is parent's attitude towards alternative Basic education. In this regard, study in the pastoralist tribes in Namibia, indicates that about 78-80% school children of these tribes are not in schools, either never attend school or leave it early (Kamugingene and Nambra,cited by ziyn,2004). This is because of that the parents' perception of the value of education is very low. As a result parents' either not send their children to school or not allow them to stay in educational system even in areas where schools are available. This attitudinal problem is believed to be problematic in society that has no any awareness about value of education except in terms of economic benefit.

## 2.6.2. Insituitional Factors

For low participation rate in educational system of developing countries in general and that of marginalized rural areas in particular the contributing factors are not only limited to out- of school variable. Not surprising, the school environment also creates a significant number of obstacles to students' participation rate in school. Some major factors are discussed below.

### 2.6.2.1. Facilitators Related Factors

Facilitators related factors include year of experience, pre-service training and qualification in what they are supposed to teach. Coombs (1985) and Graham-Brown (1991) contend that one of the most important factors for low internal efficiency of education system is ill qualification of facilitators. According them, facilitators' qualification in subject matters is one of important factor that considered as a potential source of school holding power. Here, the assumption is that schools with better qualified and experienced facilitators are expected to have strong power as the facilitators provide better guidance service and also use attractive teaching- learning method.

However different literature indicates that facilitators under qualification and their lack of training on how to teach pastoralists children are the major school problems in many pastoralist-dominated areas. Generally, summarizing some major facilitators related factors for teaching pastoralist groups in Ethiopia, Carr-Hill (2002) states as follows.

*Facilitators recruitment and selection is nearly always centrally Driven and it appears to be a matter of luck rather than design... they have rarely received any specific training for teaching children from nomadic groups; and some times they are less than enthusiastic about teaching children from nomadic groups.*

According to the above statements, for a facilitator to teach pastoralist children, it is required (if not necessary) to have special training. However, in most of ABE centers of African pastoralist groups, though most of them have their teaching certificates (Carr-Hill, 2002), they have no special training pertaining to provide for pastoralists children.

#### **2.6.2.2. School Location and Physical Facilities**

Various research findings and international educational reports confirm that low participation rate is high among rural than urban (Tilaye, 1999 and coombs, 1985). Coombs (1985) for instance, contends that urban children have better completion rate than rural children. The likely reason for better completion rate in schools of urban is that due to factors such as better literacy level of parents, economic status, closeness of pupils home to school etc. These factors are believed to have positive relation with learner's better achievement and their completion rate. For instance, in Djibouti pastoral areas, where the highest school dropout rate is observed, as part of problem is found to be the weakness of the school network (carr-Hill, 2002). Similarly, he adds, the main reason given by Eritrean pastoralist groups for their children not attending school were that schools were not available: the distance to schools was extensive and there were no boarding schools.

In addition to school location and its distance from pupil's home, school physical and material facilities are also affect educational quality in general and pupils' performance in particular. In many developing countries, textbooks, black boards, chalk, desks, chairs; all the ordinary objects are often scarce or non- existent (Graham-Brown, 1991:38). Referring to school facilities problems in ABE centers of pastoral areas of east Africa,(Carr-Hill,2002:18) states the following.

*The existing schools or centers are inadequately equipped and staffed; that there is a critical shortage of text books; and that the teachers do not seem to have either the capacity or the equipment to prepare handouts. This imposes several problems on the teaching learning process.*

For educational system to be more effective and efficient schools physical and material facilities should be improved and teaching equipment and teaching aids should be available.

### **2.6.2.3. School Curriculum**

Many researchers (Carr-Hill, 2002; Lockheld and Levin, 1993; UNESCO, 2002) asserted that for any education system to achieve its intended objectives, its curriculum must be relevant and responsive to the socio-economic cultural and life style of the society that it would be to serve. However, as Lockheld and Levin (1993), many countries use standard curriculum throughout the country including those disadvantaged pastoralist. For example, In Tanzanian pastoralist group the major reason for low participation of students was found that the curriculum offered to pastoral children follows the national standard and does not response to the pastoral way life.

In general, the basic argument on the issue under discussion is that school curriculum commonly developed for sedentary people can't serve pastoralist, hence is largely irrelevant to pastoralist experience and their life style. Therefore to enhance interest of community in general and that of school children in particular the curriculum should be responsive and adoptive to the local socio-economic, cultural, and environmental situation

### **2.7. NGO Provision of Alternative Basic Education**

Alternative basic education is commonly regarded as a state responsibility. Internationally agreed EFA goals specify that, primary schooling should be free and compulsory with legislation in many

countries to support EFA goals. The focus of this target was on increasing access of children to formal schooling. To this end, the role of the state in Alternative basic education service delivery is developing educational strategy, which is important in nation formation and, enhances social and economic development (Colclough 2003 16). Education is a particularly key service sector, which is the largest and widest. It is also one of the most difficult institutions to govern and manage in its size as well as its cultural, social and economic dimensions. Because of these reasons, in most developing countries including Ethiopia the state provision has been inadequate to fulfill demand of education. Thus, non-state provision has grown by default to fill the gap.

According to Rose (2007:4) NGOs play different roles in supporting education service delivery. Some NGOs are primarily involved in advocacy aimed at putting pressure on governments fulfill their commitment to ensuring access for all children to an education of acceptable quality. Others are involved directly in provision, primarily with respect to providing education to the providers. In some cases, NGOs provide education where state willingness and/or capacity are weak, as in many conflict areas. In general, the role of NGOs is to provide and develop 'alternative' forms of education to the Formal 'Conventional' state system, in order to address access of education to remote and hard-to-reach areas.

## **2.8. Nomadic Pastoralists in Ethiopia**

In Ethiopia, pastoral nomads are estimated to be about 8 million, which constitutes some 13 percent of the country's 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 two thirds of the national land area. These societies belong to some 29 Neolithic and Cushitic groups spread over six regions of the country which mainly in the Afar and Somali Regions,

Borena and south Omo and Bench Maji Zones of SNNPR Regions  
(Getachew, 2001:1)

**Table: 1 Pastoral Groups by Their Geographical Location**

<b>Geographical Location and Region</b>	<b>Ethnic Group(s)</b>	<b>Population</b>
North East (Afar region)	Afar, Somali, Argoba, Oromo	1 100,000
South (Oromia region)	Oromo, Somali	2,577,522
South West (SNNPR) and Gambella region	Dasentech, Hamer, Mursi, Bodi Bumie, Bena, Ebroe, Tsemay Nuer, Anuak, Ari, Bali, Ngangoton Chai, Trima uli, Tishanr, Mugiji	550,287
West (Benishangul Gumuz Region)	Komo, Shinasha, Gumuz Benishangul	37,523
<b>Estimated Total</b>		<b>7,955,332</b>

**Source: Ayalew, S. (2005:6) education for rural people in Ethiopia**

As shown in the table, in Ethiopia a pastoralist specialization may not be confined to a particular ethnic group, but rather it seems to be an adaptive feature of many communities living under conditions, which makes extensive livestock keeping an effective way of utilization the natural vegetation (Hopp: 1997:6; Cited in Ziyn, 2004.54).

The primary livelihood of the nomadic population is based on livestock herding. Moreover, some of the biggest rivers in the country, like Genale Wabishebelle, 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 (Ziyn: 2004:54).

In spite of this great actual potential economic importance they have, there is meager information available on pastoralists and pastoralism in Ethiopia. They live in terrible poverty and are 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

## **2.9. Education Provision for Pastoralists in Ethiopia**

Since the introduction of modern Education in Ethiopia, the distribution of educational facilities between urban and rural was uneven. Educational services in the nomadic areas of Ethiopia are almost non-existent. There were no sufficient educational services due to various reasons among which were harsh climatic conditions, which resulted in drought and famine.

In the previous regimes, the political and administrative policies led two types of actions in relation to educational provision for pastoralists. First, they established dual systems of secular and religious traditional institutions. Secondly, special attention was given to the education of the sons of tribal chiefs (Ahmed, 1990: 70). The main aim of the education was to prepare them for the monarchial political leadership (Sileshi and Kidane, 1995: 35).

The effort made by the former socialist government for development of educational service provision in the nomadic pastoral area was very insignificant. Even though the nomadic areas shared the same educational problems with the other neglected and underprivileged people in the country, the problems were more severe among the pastoral nomadic groups because a few primary schools established for them were concentrated in towns and agricultural plantations (Sileshi and Kidane, 1995: 36). Besides, 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. Moreover, nomadic pastoralists could not send their

children to school due to their constant migration. In general; the past regimes had completely marginalized pastoral areas in terms of access to public education. Therefore, they have failed to bring educated pastoralists to the leadership level except in few instances.

Currently, the education provision for underprivileged nomadic society has got attention. The FDRE government has acknowledged the existence of inequalities and has made commitments towards remedying the imbalances. Generally, a conducive and comprehensive policy environment has been created and some tangible measures were taken to increase the participation of the nomadic population in education. For example, the construction of mobile schools in Oromia and Afar region has been proposed as a strategy to provide education for the nomadic society. Moreover, the boarding school, which is known as “Edgiet Adult’s Boarding school” in Addis Ababa, has also catered for children and adults from deprived regions including Afar, Somali, Beneshangule and Gambella. Besides boarding schools, which were established in each woreda of south Omo (Omoratie ‘Keyafer’, Dimaka and Jinka), are other tangible measures, which show the commitment of the government towards the improvement of educational qualities. Its main goal is to produce educated manpower for the regions within a short period of time (UNESCO/IIEP/2002:31).

# CHAPTER THREE

## 3.1. Research Methodology and Procedures

### 3.1.1 Method

The purpose of this study was to assess the current status of the alternative basic education program being piloted in pastoral communities of SNNPRS. The study seeks to mirror the main features of the program, (strength and weakness), the future directions and the general environment under which the program providers are operating. It also tries to picture how the alternative approaches can help to speed up UPE in pastoral communities of SNNPRS. Therefore, to serve this purpose descriptive method was selected as an appropriate method to carry out the study. This design was selected on the assumption that it helps to gather adequate information on the issue under study.

### 3.1.2. Source of Data

The sources of information for this research include Experts (regional, zonal and woreda levels), NGOs coordinators (AFD, PACT ETHIOPIA, save the children (NORWAY), Catholic Church (ICDP), and others), facilitators of the alternative basic education program, Students from ABE centers and Community members. Relevant documents and records such as student's attendance and enrollment trend of ABE students of different woreda were used as data sources.

### 3.1.3. Sample Population and Techniques

There were 13 zones and 8 special woredas in SNNPRs. Among these zones and special woredas, pastoral communities inhabit in 3 zones, namely South Omo, Bench maji and kefa that encompass 12 woredas. Therefore, South Omo zone was selected for the study, which represents

50% of sample woredas by using purposive sampling technique. This zone was selected for different reasons. First, geographically, the three zones where pastoralists inhabit are located in different sites of the region. For instance, south Omo is found in the southeast whereas Bench maji and kefa are found in the southwest direction of the region. Thus, the researcher selected this zone to make it manageable within the capacity of the financial, material and time resources. Second, Pastoralists who inhabit in south Omo zone constitute large nomadic people (20 ethnic groups), which have different cultural assets, and they are the most disadvantaged groups in relation to education and other services.

Moreover, 20 (15.6%) out of 128 ABE centers were selected purposely from sample woredas. (See appendix G) These centers were selected based on the level of ABE centers and their location (i.e. centers which have level (stage) III and located near woreda center).

An essential element of the data sampling framework was the identification of potential sources of data, such as organizations and individuals relevant to the study. Thus, the data were drawn from 29 Educational experts at different administrative levels (regional, zonal and woreda), 13 NGO coordinators, and 49 ABE center facilitators. The total number of respondents contacted by means of questionnaires was 91. Moreover, 40 level III students and 20 CMC members were involved in the interview and focus group discussions respectively to diversify and complement the information from different sources.

The sampling techniques adopted to select respondents were purposive, availability and simple random. The purposive sampling technique helped the researcher in selecting respondents who have direct relationship with the issue under study and who can provide their insight and share their experiences. Based on this, non formal education experts of region education Bureau, zone education department and

woreda education office experts and supervisors, NGO coordinators and ABE center facilitators were selected where as level III ABE center students were selected randomly while available sampling was used for community members.

### **3.1.4. Data Gathering Instrument and Procedures**

#### **3.1.4.1 Data Gathering Instrument**

The data were collected by means of questionnaires, interviews and focus group discussions. In addition, checklists, field observations and document analysis were used. Employing multiple methods of data collection helped the researcher to combine the strength and amend some of the inadequacies of any source of data to minimize the risk of erroneous conclusion. Consistent research indicates that findings among different data collection methods increase the credibility of the research findings. On top of this available related literature was reviewed to find theories and experiences on ABE provision.

Questionnaires were the main instrument to collect information from different groups (Education experts, NGO coordinators and ABE center facilitators). The questionnaire contains mainly close ended and few open-ended items. Depending on the type of question items choices and rating scales were used in the questionnaire.

Structured interview and focus group discussion were held to get information from ABE center students of level III and community members (CMC) respectively. Focus group discussion was arranged at two woredas (Hammer and Dasentech) with ten members each session. Each group was comprised of four community members (CMC) and six ABE student parents. The selection of community members and the arrangement of the program were carried by the help of non-formal

experts of the above woredas and ABE center facilitators. The focus group discussion was carried out in 'keyafer' and omoratie on market days, which were suitable to get these members easily.

Observations on twenty ABE centers have been carried out based on the checklist to examine the physical settings of the centers. Statistical documents analysis in woreda education office and ABE center students' records has been made.

### **3.1.4.2 Data Gathering Procedures**

Review of related literature was made in advance to get information from what has been done in relation to the problem. Documentary statistical analysis was made in six woredas on student enrollment. Basic questions were formulated. Later data gathering instrument were prepared. Questionnaire were prepared in English and translated in to Amharic for the purpose of clarity and to make easy understanding by the respondents.

The questionnaire, which was distributed, had nine parts that addresses different issues. Part one deals on the background information of the respondents, part two focuses on the issue of ABE program, part three about ABE curriculum issues, part four addresses the issues of ABE facilitators, part five treats structure and management of ABE, part six deals on community participation, part seven focuses on policy and strategy issues, part eight treats the participation of NGO in the provision of ABE, and the last part of the questionnaire intends to accommodate the challenges about the effective implementation of the ABE program.

The validity and reliability of the questionnaire were established through pilot testing using respondents of similar character outside the sample of the study. Piloting helps to clear up any confusion in instruments of data collection and allow the researcher to determine the adequacy of instructions to respondents (Bryman, 1994:155). Thus, Pilot testing was carried out in 2 woredas in 4 ABE centers. 3 /Three/ educational experts of woreda level, 2/Two/ NGOs coordinators and 4 /four/ ABE facilitators were involved by rating 46 items. Based on the pilot testing 12 items were improved. The questionnaire and interview questions were commented by the research advisor and improvement has been made based on the feedback. Instruments were administered with necessary explanation on their objectives.

Totally, 97 copies of questionnaires were distributed of which 31 (32.63%) were given for educational experts (Region, Zone and woreda educational officials), 15 (15.79%) were distributed for NGO coordinators and supervisors of ABE program and 51 (54.7%) for ABE center facilitators. Among the distributed questionnaires, 91 (95.79%) of which 29(31.87%) by educational officials, 13 (14.3%) by NGO coordinators and 49 (53.83%) by ABE center facilitators were filled and analyzed.

The other groups involved in the study were level III ABE center students and CMC as well as parents. 20 committee members and parents were involved in the focus group discussion while 40 students were participated by giving information with interview.

Moreover, statistical documents on ABE center students enrolment was analyzed and observation was carried out on the physical condition of ABE centers based on checklist (See Appendix F) to substantiate (provide) quantitative information.

### 3.1.5. Methods of Data Analysis

Extensive data analysis relevant to each variable has been employed to interpret both qualitative and quantitative data. The responses of respondents were put into matrix by using likert scale and the weighted means were computed. The calculated weighted means were interpreted as 0.5-1.49= very low, 1.5-2.49 = low, 2.5-3.49 = medium, 3.5-4.49= high and 4.5 and above are very high. Quantitative data analysis has been made using appropriate statistical tools, where as data from interview, focus group discussion, observation checklist and document analysis were presented qualitatively. To identify the major common explanations and understandings in respondents' response through open ended questionnaire and interview; textual analysis has been made to interpret the data from the document and statistical analysis in computing quantitative data gathered from different sources. Percentage and frequency count has been used to analyze various characteristics of sample population such as sex, age, qualification and service years and also to analyze questions on some issues. Weighted mean was used to analyze responses in rating scores and an independent sample t-test and chi-square ( $\chi^2$ ) were computed to check the variations in opinions between different groups on the contribution of ABE program in initiating basic education and other related issues based on their respective sample size. The results of statistical t- test and Chi-square were used at the  $P < 0.05$  significant level.

## CHAPTER FOUR

### 4. Presentation and Data Analysis

This chapter deals with presentation and analysis of the data that are categorized into two sections. The first part treats the characteristics of the respondents and the second part deals with the analysis of the data obtained from different sources supported with discussion on important issues.

#### 4.1. Characteristics of Respondents

As main source of information, the respondents of this study were educational officials who have direct responsibility in ABE program (non-formal education experts of region, zone, and woreda) ABE center facilitators, NGO coordinators who are involved in direct provision and supervision of ABE program, ABE center committee's and parents and Level III ABE center students. To get relevant and dependable information, the selection of these sample representatives was based on their position and the role they have on the ABE program implementation.

**Table 2: Classification of respondents by sex and age**

Respondents		Sex				Age					
		Male		Female		21-30 Year		31-40 Year		Above 40years	
		No	%	No	%	No	%	No	%	No	%
Education Experts Officials	Region	2	100	-	-	-	-	-	-	2	100
	Zone	4	100	-	-	-	-	2	50	50	50
	Woreda	21	91.3	2	8.7	5	21.8	16	69.9	2	8.6
NGO Coordinators		13	100	-	-	11	84.6	2	15.4	-	-
Facilitators		32	65.3	17	34.7	49	100	-	-	-	-

As presented in Table 2, among the total respondents who were supposed to be key personnel's with their position and responsibility in ABE program implementation, 29 (31.87%) were educational officials, Among the educational officials 2(6.9%) of them are education experts at Regional level, 4(13.8%) of them are education experts at zonal level, and the rest 23 (79.3% of them are woreda education officials. Moreover, NGO coordinators and ABE facilitators were involved in the study and their participation was 13(14.3%) and 49 (53.83%) respectively.

As to their sex, all the respondents in the REB and ZED were males, while out of the total population of WEO Officials involved in the study 21 (91.3% were males, and the rest 2(8.7%) were females.

With regard to the age composition of the respondents, most of educational officials 17(58.6%) were above 40 years. The rest (24.2%) and 5 (17.2%) were in the age range 31-40 and 21-30 respectively. While all ABE center facilitators were in the age range 21-30 years. Most of the NGO coordinators 11 (84.6%) were in the age range 21-30 years and the rest 2(15.4%) were in the age range 31-40 years.

**Table 3: classification of respondents by Educational Background and year of Experience.**

Respondents		Educational background										Service						
		Grade 8-12		TTI		Diploma		BA		MA		1-5 year		6-10 year		11 and Above		
		No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	
Education Experts officials	Region	-	-	-	-	1	50	-	-	-	-	-	-	-	-	-	2	100
	Zone	-	-	-	3	75	1	25	-	-	-	-	-	-	-	-	4	100
	Woreda	-	-	1	4.35	19	82.6	3	13.05	1	1	3	14	3	13.05	17	58.6	
NGO Coordinators		-	-	-	-	7	53.8	5	38.5	1	7.7	8	61.5	3	23.07	2	15.3	
Facilitators		36	73.5	13	26.5	-	-	-	-	-	-	49	100	-	-	-	-	

In terms of educational background, the data under table 3 depicts that 50 percent of REB officials hold first degree and the rest 50 percent have diploma. With regard to Zone education department 3(75%) have diploma and 1 (25%) of them have first degree while, 1(4.35%), 19 (82.6%) and 3(13.05%) percent of the WEO officials respectively have a TTI, diploma and first degree. Moreover, 36(73.5%) and 13(26.5%) of ABE center facilitators have completed grade 8-12 and TTI respectively. In line to this, 7 (53.8%) of NGO coordinators have diploma, 5(38.5%) of them have first degree and the rest 1(7.7%) hold MSC.

The effectiveness of educational management and the quality of ABE provision is determined by the skill and knowledge of the implementers. According to the region's civil service rule and MOE (2006:26) the requirement for the position for REB and ZED ABE Experts was first degree. From this point of view, the assignment of qualified personnel for REB and ZED was below the requirement. Thus, lack of skilled manpower and other considerations, which might have greatly influenced the planning and management of ABE program.

Regarding their work experience, majority of educational officials at all level have long years experience that helped them to have more information on educational issues. Except two of the NGO coordinator, the rest NGO coordinators and ABE facilitators had services ranging from 1-5 years only. On the other hand, the work experience of the most officials at all level in their current position ranges from 1-5 years. The reason for the short work experience of WEO officials is that most of South Omo Zone woredas' such as Salamago, Ngangatom and Maale are new established woredas. In the case of REB and ZED, the discrepancy may be attributed to high turnover of officials and due to structure and management change.

## 4.2. The Current Status of ABE Program

### 4.2.1. Issues of ABE Program

#### 4.2.1.1. Program Organization

Alternative basic education is delivered as an alternative to the formal education in order to provide basic primary education for all. ESDP II (2002:16) indicates that the Alternative basic education programme has three-year cycle and is equivalent to the formal basic education (1-4). Under this programme, education is provided for out-of-school children. Based on this, ABE program, which is provided to address the learning needs of pastoralist in south Omo zone is discussed below.

**Table 4: ABE program Organization**

No	Items	Respondents		
		Educational experts N=29	NGOs Coordinators N=13	Facilitators N=49
1	Targeted population by age	Out-of school children (7-14)	Out-of-school children (7-14)	Out-of-school children and adults
2	Full cycle of the program	3 years	3 years	3 years
3	Average No. of the school days in year	202 days	205 days	200 days
4	Average No. of the days to complete a given grade	152 days	154 days	150 days
5	No. of weekly school days	5	5	5
6	Daily learning hours	4	4	3.30
7	Average class size	40-50	45	Not limited
8	Approach to classroom organization	Self contained	Self continued	Self continued
9	Decision makers on calendar	WEO	WEO	WEO
10	Medium of instruction used	Amharic	Amharic	Amharic
11	Who are the teachers	Mixed	Mixed	Mixed

Table 4 shows the organization of the alternative-learning programme for children who live in pastoralists' area of South Omo Zone. As can be seen from the table ABE program was targeted towards out-of-school children aged 7-14. This is in line with the objective set in ESDP-II and is the reflection of the commitment of the government of Ethiopia focusing on

the disadvantaged groups to achieve the goals of education for all by the year 2015. The age structure of children admitted in all sample centers was similar with slight variation and also falls within the range of the conventional primary school age limits.

With Regard to full cycle of the program, a three-year cycle has been adopted to complete the basic education cycle, which is equivalent to a four-year conventional primary education level. The program tends to be assumed "active learning" approach and reduced subject contents where students will be able to finalize the lower primary cycle in a shorter time than the conventional approach. However, this seems difficult for teacher since the self-learning and teacher's guide materials are not readily available.

The Average number of school days in a year to complete a given grade level in all sample centers was in the range of 200-205 days. Moreover, the number of weekly school days was similar in all ABE centers (five days) and the daily learning hours were in the range 3.30-4. The reduction in the length of learning hours than the conventional approach might have to do with the interest of parents to satisfy the need of child labor as it affects the participation of children in Education. In this context allowing children to work and learn might have been considered as contribution to increase enrolment and decrease dropouts.

As can be seen from the table all respondents revealed that self-contained classroom approach was practiced where one teacher holds the responsibility of all the teaching-learning process for a given group of students. The assumption behind this approach can be attributed to the reduction of costs in teacher's salary or might be related to the existing practice in the conventional school approach.

The same table indicates that parents, as stakeholders do not participate in deciding on school calendar. All respondents replied that, school

calendar was decided by WEO or upper officials. This top down approach reduced the participation of community on deciding what, when, and how their siblings have to learn.

Item 10 of the table 4 indicates that Amharic was the medium of instruction in all the centers in south Omo Zone. However, the new education and training policy under article 3.5(1) envisages that primary education will be given in nationality language so as to enhance the rights of nationalities and to promote the use of their languages. In fact, the practice of SNNPR shows that Amharic, the national official language is used as an official language in region level and as a medium of instruction in the first cycle of formal primary schools in some zones and special woredas. Accordingly, All respondents were asked open ended question “why is that language used?” and all the respondents replied that Amharic used as a medium instruction in ABE centers due to the lack of trained and skilled facilitators in the locality.

With regard to ABE teachers, the finding under Item 11 of the same table depicts that the teachers were mixed (i.e. Para-professionals and trained primary school) teachers. As reported by educational experts of WEO, the use of Para-professionals was made functional in order to reduce costs related to teachers’ salary, and the use of trained teachers was associated with addressing skill gaps in pedagogical experience. Therefore, the introduction of ABE as an intervention strategy, seeks due attention for local facilitators who speak the mother tongue of the beneficiaries so as to implement the language policy and secure the advantage of learning in the mother tongue in the first learning years.

#### **4.2.1.2. Education Delivery Modes**

As various research studies confirmed, from the very nature of pastoralist life style, the conventional education delivery mode (i.e. formal schooling) alone cannot address their demand for education.

Supplementary alternative programs can help to meet the basic learning needs of children with limited or no access to formal education, provided that they share the same standards of learning (WCEFA, 1990:6). The three principal respondents rated the extent of appropriateness of various delivery modes to the life style of pastoral community.

**Table 5: Appropriateness of Education delivery modes to pastoral children**

No	Item	Respondents	3		2		1		X	X ave.	X <sup>2</sup>	Table value
			F	%	F	%	f	%				
1	Formal school	Ed. Experts N =29	1	3.4	8	27.6	20	69	.69	0.97	9.748	9.488
		NGO coordinators N=13	0	0	2	15.4	11	84.6	1.15			
		Facilitators N=49	0	0	4	8.2	45	91.8	1.08			
2	Alternative Basic education	Ed. Experts N =29	25	86.2	4	13.8	0	0	2.86	2.87	2.502	9.488
		NGO coordinators N=13	11	84.2	2	15.4	0	0	2.85			
		Facilitators N=49	45	91.8	3	6.12	1	2.04	2.89			
3	Mobile school	Ed. Experts N= 29	25	86.2	2	6.9	2	6.9	2.79	2.82	2.333	9.488
		NGO coordinators N=13	10	76.9	2	15.4	1	7.7	2.69			
		Facilitators N=49	44	88.8	4	8.2	1	2	2.88			
4	Boarding school	Ed. Experts N= 29	8	27.6	19	65.5	2	6.9	2.2	2.27	1.108	9.488
		NGO coordinators N=13	4	30.8	8	61.5	1	7.7	2.23			
		Facilitators N=49	19	38.8	27	55.1	3	6.1	2.32			

x = Mean, X ave.= weighted mean, F= frequency, % = percent, X<sup>2</sup> = chi-square, P≤0.05,  
 N= Number of respondents, 3 = High, 2= Medium, 1= Low

As presented in table 5 the majority 20(69%), 11(84.6%) and 45(91.8%) of experts, NGO coordinators and facilitators respectively rated the appropriateness of formal schools in providing basic education to pastoral children as “low” while 8(2.76%), 2(15.4%) and 4(8.2%) of them rated the degree of appropriateness of formal schools to pastoral children “Medium.”

In contrast, table 4 reveals that the majority of the respondents 25(86.2), 11 (84.6%) and 45 (91.84%) of educational officials of all level, NGOs coordinators and facilitators respectively rated that Alternative basic education is highly appropriate in providing access to basic education, While 4(13.8%) of experts 2(15.4%) of NGO coordinators and 3(6.12%) of facilitators rated the appropriateness of ABE as “moderate.” The rest respondents revealed that the appropriateness of ABE is “low.” This presupposes the urgent need for expanding and scaling-up of the ABE program by using different delivery modes.

As far as the same table, 25 (86.2%) of educational officials of all level and 10(76.9%) of NGO coordinators and 44(88.8%) of facilitators rated the appropriateness of mobile schools as “high”, On the other hand, 2(6.9%) of educational officials and 2(15.4%) of NGO coordinator and 4(8.2%) of facilitators rated mobile schools as “moderate” appropriate to pastoral children, While, 2(6.9%) of educational officials, 1(7.7%) of NGO coordinators and 1(2%) of facilitators rated its appropriateness as “Low” to run ABE program in the study area.

As indicated above, the majority of the respondents who have direct responsibility for ABE program implementation and who have better information than others about the community interest in relation to education rated the appropriateness of ABE as high. Therefore, the demand for mobile schools may be high as ABE is suited to the life style of pastoral community.

With regard to the appropriateness of boarding schools table 4 indicates that 19(65.5%) of educational experts, 27(55.1%) of facilitators and 8(61.5%) of NGO coordinators rated it "moderate". Where as 8(27.6%) 4(3.8%) and 19(38.8%) of education expert coordinators and facilitators respectively rated as "high". some respondents (i.e. 2(6.9%) of educational experts, 1(7.7%) of NGO coordinators and 3(6.1%) of facilitators rated its appropriateness as "low". As the data obtained illustrates, it would be difficult to separate children and make them stay in boarding schools in their first year of schooling.

Besides, the responses of respondents on the degree of appropriateness of different delivery modes of education variable were put in matrix and the weighted means of each were calculated. While, the weighted means of each variable computed, alternative basic education and mobile schools were found to be high with weighted mean 2.97 and 2.82 respectively. On the other hand, boarding schools with weighted mean of 2.27 was found moderate; where as the degree of appropriateness of formal school was found to be low with weighted mean of 0.97.

In order to test the interdependence of different opinion between the three groups chi-square was computed and the result indicated that there were no statistically significant differences between respondents opinion on the degree of appropriateness of different delivery modes of education.

Besides, the focus group discussion participants (CMC) suggested that most of the Girls who joined boarding school engaged sexual relationship and get pregnant before marriage, which is against to their culture. This suggestion confirmed with UNESCO (2005:79) argues that pastoralists parents are hesitant to give their children to people they do not know, to whom they are not related and whose moral integrity they often doubt.

However, it should be noted that boarding schools could be appropriate educational institutions for the pastoral children at secondary level so as to promote access of secondary education in the pastoral area. This seeks due attention of local government to create awareness of the community towards girls education.

According to Swift, et.al (1990:87) the life style (mobility), sparse population and remoteness are obviously technical obstacles for the provision of education through systems, which are designed for sedentary people. In general ABE (i.e. Mobile schools and boarding schools) are more appropriate delivery modes than formal schools to provide basic education to pastoral children.

However, the data obtained from the interview reveals that mobile schools are not yet established in pastoral communities who inhabit in SNNPR. But, it is intended to use this mode of delivery in the future.

#### **4.2.1.3. The Contribution of Alternative Basic Education Program to**

##### **Provide UPE**

The alternative approach was envisaged in Ethiopia through ESDP with the assumption that the program helps to alleviate the problems that the formal program couldn't address and from the right of individuals to decide what and how of learning. The approach is characterized by flexibility in structure and content in order to respond the changing needs of the society, relevant to diversified needs of the learner, high community involvement and cost effective in providing access to the vast majority of the population. Based on this, the extent to which ABE program contributed in addressing access; promote equity and efficiency in providing UPE is discussed below.

**Table 6: Rating on the contribution of ABE program in promoting basic education**

No	Items	Educational Experts N=29							NGO Coordinators N=13							X average	Tests for equality of means	
		Ratings							Ratings								t. Value	P value
		5	4	3	2	1			5	4	3	2	1					
		f	F	f	f	F	X	SD	f	f	f	f	f	X	SD			
1	To improve Access	19	10	0	0	0	4.66	.48	9	4	0	0	0	4.69	.48	4.67	-0.2305	.4094
2	To address equity	11	15	2	1	0	4.24	.74	4	8	1	0	0	4.23	.59	4.24	.0454	.5180
3	To improve efficiency	2	4	7	8	8	2.45	1.24	1	2	2	5	3	2.46	1.23	2.45	.5126	.4874
4	To increase education relevance	8	14	3	2	2	3.83	1.13	8	2	2	1	0	4.3	1.12	3.98	.8996	.1004
5	To mobilize resource	9	7	5	6	2	3.52	1.32	4	4	2	2	1	3.6	1.32	3.55	-0.2218	.4128
	Average mean						3.74							3.86		3.78		

(Very low: 1, Low = 2, Medium =3, High = 4, very high =5, significant at  $t = + 1.96$   
 $P < 0.05$  two tailed, degree of freedom = 40 where N= number of respondent, SD = standard deviation, x=mean,  
 f= frequency, X= ave= weighted mean, t-value = calculated value, p-value = significant level.

Access, equity, efficiency, relevance and resource mobilization are the major benefits of ABE program. These indicators were selected by the researcher as a framework for the analysis on the contribution of ABE program in pastoral communities in SNNPRS. From the information analyzed inferences has been made. Therefore, Table 5 presents the ratings by respondents on the contribution of ABE program in initiating basic education in pastoral communities of SNNPRs. The quantitative results from the questionnaire on the over-all contribution of ABE program towards UPE has been computed with a weighted mean of 3.78 that shows its high contribution. While the mean of each variable computed, increasing access is found the most important aspect of the program with a mean value of 4.67.

In support of the above findings, the statistical data from the WEO and ZED indicated the contribution of ABE program in increasing the enrollment rate in the zone. The following table shows the enrollment trend of students in ABE centers in south Omo Zone in pastoral Woredas.

**Table 7: Enrollment of students in ABE centers**

No	Year	Male	Female	Total	No. of ABE CENTERS	No. of ABE facilitators
1	2005/2006	4080	1249	5332	79	151
2	2006/2007	5130	2566	7219	93	212
3	2007/2008	6039	2708	8747	128	299

**Source: South Omo Zone Education department Information section, 1999 E.C.**

As indicated in Table 7 significant numbers of students were enrolled in ABE centers in the pastoral areas of South Omo Zone. Statistical data in zone education department indicated the trend of the enrollment of students, No. of ABE centers and facilitators was increasing due to the

involvement of different NGOs and commitment of government in the provision of Alternative basic education.

The other indicator selected by the researcher as a framework for analysis on the contribution of ABE program was educational relevance. The mean of this variable as indicator was computed and it was found high with mean value 3.98. It was also mentioned that ABE program encourages participatory approach involving stakeholders and beneficiaries in promoting the success of the program. Its source of funding is diversified including government, international and local NGOs. Therefore, from all the sources of information, ABE program has contributed in providing basic education in pastoralists Woredas and promotes the action towards EFA by 2015.

Resource mobilization is another indicator selected by the researcher as framework for analysis and its computed value is found high which indicates its importance. Moreover, during focus group discussion center committee members and parents appreciated the program mainly for the location of centers in the reach of children near the villages under the supervision of parents and make parents free from worry on what will happen to their children while traveling long-distance. Also, it gives opportunity for parents using their children labor after school hours. Besides, the mean value of the variable addressing equity is found 4.24 which is "high," where as, internal efficiency was low with mean 2.45 that require attention.

In order to check the variations in opinions between groups of respondents t-test has been carried out. Therefore, the result of the t-test showed that significant difference was not observed on the contribution of ABE program at  $p < 0.05$  significant level.

#### 4.2.1.4. The Status of Physical Facilities of ABE Centers

ABE centers are accommodations constructed to undertake ABE teaching learning processes. These centers were assumed to be constructed by the community, government and NGOs from locally available materials near the villages that children can easily reach.

**Table 8: Responses on the status of ABE centers physical facilities**

No	Items	Edu. Experts N=29		NGO coordinator N= 13		Facilitators N=49	
		F	%	F	%	F	%
1	What are the accommodations for ABE class (more than one answer)						
	A Private houses	-	-	-	-	-	-
	B. Primary schools	-	-	-	-	-	-
	C.Especially constructed small schools	29	100	12	92.3	49	100
	D. Sheds or Dases'	-	-	1	7.7	-	-
	E. Church or mosques	-	-	-	-	-	-
	F. Cooperative halls	-	-	-	-	-	-
	<b>Total</b>	<b>29</b>	<b>100</b>	<b>13</b>	<b>100</b>	<b>49</b>	<b>100</b>
2	Who construct the ABE Centers						
	A. Local community	-	-	-	-	-	-
	B. Woreda Education	12	41.4	4	30.7	9	18.4
	C. Non Government Organization	17	58.6	9	69.3	40	81.6
3	How are ABE centers furnished						
	A. Using local resources and indigenous knowledge	29	100	13	100	49	100
	B. In accordance to the national Standard						
4	The appropriateness of ABE centers for learning						
	A. High	-	-	-	-	-	-
	B. Moderate	11	37.9	1	7.7	12	24.5
	C. Low	18	62.1	12	92.3	37	75.5
	<b>Total</b>	<b>29</b>	<b>100</b>	<b>13</b>	<b>100</b>	<b>49</b>	<b>100</b>

As indicated in Item 1 of Table 7 all respondents confirmed that the accommodations for ABE class are specially constructed small schools.

As observed in item 2 of table 7 17 (58.6%) of experts, 9 (69.3%) of NGOs coordinators and 40 (81.6%) of facilitators stated that the NGO

constructed the majority of the centers. They were also WEO constructed centers and as indicated by 12(41.4%) of experts, 4 (30.7) of NGO coordinators and 9(18.4%) of facilitators. These centers have different status based on the degree of involvement of stakeholders in the centers' activities. During field visit the researcher observed the differences in ABE centers status in quality of building as well as supply of facilities. Centers constructed by NGO were found as good as formal school with standards classrooms with cemented floor and painted walls, where as centers constructed by the Woreda education office were simple houses made of mud and wood with no enough light and ventilation. For instance, Zagola ABE center in Hammer Woreda was constructed by save the children Norway is a good model ABE center which have standardized classrooms with cemented floor and painted walls. With regard to the materials of construction of ABE centers, all respondents confirmed that ABE centers were furnished by using local resources and indigenous knowledge.

As to the appropriateness of the centers for teaching learning, majority of the respondents, 18 (62.1%) of educational experts, 12 (93.3%) of NGO coordinators and 37 (75.5) of facilitators responded that centers were not suitable for learning. In Addition, observation in the field visit based on the check list confirmed that among the sample centers visited none of the centers have toilet, water supply, play ground, facilitator's office and fence at all. Moreover, it was also observed that in some centers (Argemenda in BENNA Tsemay, Norogoy in Ngangatom, Gastaka in Maale Woreda) even the blackboards were not fixed properly.

Regarding problems that ABE program faced, UNICEF (1993: 42) states that "The concept of cost effectiveness seems misunderstood and many people expect the program to accomplish the mission with few resources and inputs". Though the alternative approach by its nature

“deemphasized” capital costs, the program required the necessary inputs such as relevant curricula, basic school facilities, adequate finance, skilled manpower and material support that are appropriate and affordable. Therefore, the on-gong program in south OMO Zone pastoralists’ communities has been carried out against the principle of alternative approaches of education provision.

#### 4.2.1. 5. Internal Efficiency in ABE Program

Dropouts and repetitions are common problems in formal schools. Because of the flexible nature of the program, these problems are expected to be low in ABE program. But the data from student attendance from all the sample centers depicted that many children were registered at the beginning of the year but more than 2/3 of the registered students were dropout.

**Table 9: Responses on the drop-out of ABE students**

No	Item	Experts N=29		NGO N=13		Facilitators N=49	
		F	%	F	%	F	%
1	Is there a considerable problem of students’ drop outs in the centers						
	A = yes	27	93.1	13	100	48	98
	B= No	2	6.9	-	-	1	2.00
	<b>Total</b>	<b>29</b>	<b>100</b>	<b>13</b>	<b>100</b>	<b>49</b>	<b>100</b>
2	Which level is more affected by dropouts?						
	A. Level on (I)	1	3.7	-	-	-	-
	B. Level Two (II)	1	3.7	-	-	12	25
	C. Level Three (III)	25	92.6	13	100	36	75
	<b>Total</b>	<b>27</b>	<b>100</b>	<b>13</b>	<b>100</b>	<b>48</b>	<b>100</b>

As indicated in Table 9 27(93.1%) of experts, 13 (100%) of NGOs coordinators and 48(98%) of facilitations responded that there is a considerable problem of students’ dropouts in the ABE centers, while

2(6.9%) of Experts and 1(2%) of facilitators revealed that there is no problem of a students dropout.

Regarding the level, affected by dropouts, majority of the respondents, 25(92.6%) of experts. 13(100%) of NGO coordinators and 36(75%) of facilitators rated that level III of ABE program is affected by dropout. During field visit in ABE centers and document observation, for instance, in Hammer Woreda, Umbule ABE center 15 students were registered to learn in level III but only 2 students were attending the class. Moreover in Dasentech woreda in Awega (World Vision) ABE center 9 students were registered to learn in level III but only 3 students were attending their education. This problem was common in all sample centers. In order to identify the reasons, educational experts, facilitators and NGO coordinators were asked open-ended question. "What are the reasons for dropout of boys as well as Girls" and all educational experts, NGO coordinators and facilitators responded that, the main reasons were lack of awareness of parents for their children education, demand for labor i.e. daughters labor is highly utilized and demanded, marriage especially Girls, social and economic problem that students faced such as health problem, family problem, lack of water and grazing on their surroundings, un-sustained feeding programs for children.

In line with this, the information from the focus group discussion with the community supports the response revealed by facilitators, NGO coordinators and educational experts. Participant on focus group discussion mostly emphasized on Girls education and they oppose Girls education because daughters are considered as valuable assets.

Moreover, the above respondents were asked open-ended question. "At what time of the year do most students' dropout from the centers? and all respondents revealed that "students" dropout mostly exists in dry

months like, January, February and March where the pastoralists leave their local settlement for search of water and grass for their livelihood. In addition to this, facilitators mentioned that, the difficulty level of the curriculum that did not consider the age and the ability of learner's was another reason for dropout.

#### **4.2.1.6. Factors Affecting the ABE Program**

Many factors affect children's schooling. The demand for child labor, direct cost of schooling, the attitude and value of the community towards education and the relevance of the curriculum to the local needs are some to mention. Thus, the factors that hinder the participation of children in ABE program were discussed below.

**Table 10: Socio Economic factors affecting children's participation in ABE**

No	Items	Educational Experts N =29						NGOs Coordinators N = 13						x.ave.	t-value	p- value		
		Rating Scales						Rating Scales										
		5	4	3	2	1		5	4	3	2	1						
		f	f	f	f	f	x	SD	f	f	f	f	f				X	SD
1	<b>Socio-economic factors</b>																	
	A. The need of child's labor by parents	27	2	0	0	0	4.93	.26	9	2	2	0	0	4.54	.77	4.8	2.4669	.9910
	B. Parent's poor educational background	26	2	1	0	0	4.86	.44	8	3	1	1	0	4.38	.96	4.71	2.2255	.9841
	C. Family economic background to pay education cost	25	2	1	1	0	4.76	.69	1	1	2	6	3	2.3	1.18	3.99	8.4678	.0000*
	D. Mobility of the community	26	3	0	0	0	4.89	.3099	10	3	0	0	0	4.77	.44	4.85	1.0792	.8565
	Average mean value						4.86							4.48		4.73		

As depicted in the table 10 statistical computation was made for the responses given by the groups of respondents using Likert scale. On the base of this, the mean of each variable was compared with the weighted mean. Variables such as the need of child's labor, parent's poor educational back ground, and mobility were found to be very high with the weighted mean 4.8, 4.71 and 4.85 respectively. While the variable "family economic background to pay educational cost was found to be high with the weighted mean 3.99.

Moreover, the discussion held with CMC members and parents and the information from interview with level III ABE students revealed that "the major variables that hindering the participation of children in relation to socio-economic factors was the demand of labor and mobility of the community." Especially female children are responsible for a great number of tasks inside and outside home and carry out those tasks with out access to modern tools. Besides, the participants mentioned "Mobility" as the major impediments on increasing access to education of the children of pastoralists' in south Omo Zone, because, the pastoralists' leave their permanent living area for search of water and grass during dry seasons and dropout rate of student increases which directly affects the internal efficiency of the program.

When t-test was computed to see the differences of opinion between two groups' significant differences among groups was observed on family economic background to pay education cost at  $p < 0.05$  significance level.

Therefore, findings indicated that ABE program was affected by different socio-economic factors. As far as indicated before, ABE program is helpful to promote access in hard-to- reach and remote areas, flexible schedules should be arranged to fill the gap between the demand of labor and the education need of the out -of-school children who inhabit in pastoral areas.

**Table 11: Rating on the Cultural factors affecting children participation in ABE program.**

No	Items	Educational Experts N =29						NGOs Coordinators N = 13						x-ave	t-value	p-value		
		Rating Scores						Rating Scores										
		5	4	3	2	1		5	4	3	2	1						
		f	f	f	f	f	x	SD	f	f	f	f	f				x	SD
	<b>Cultural factors</b>																	
	A. Daughters considered as valuable assets	28	1	0	0	0	4.97	.19	9	3	1	0	0	4.61	.65	4.86	2.699	.9949
	B. Lack of awareness in Education	18	7	2	2	0	4.41	.90	6	4	2	1	0	4.15	.98	4.33	.8359	.7959
	C. Early marriage	26	2	1	0	0	4.86	.44	9	3	1	0	0	4.62	.65	4.79	1.440	.943
1	D. Low community participation in increasing access of education	2	3	4	9	11	2.17	1.25	9	2	1	1	0	4.46	.96	2.09	-5.8293	.000*
	Average mean value						4.1							4.46		4.02		

(Very low = 1, low =2, Medium = 3, High =4, Very high =5, significant at  $t = t_{1.96}$ )

$P \leq 0.05$  two tailed, Degree of freedom 40, where N = number of respondents, SD = standard deviation, x= mean, f= frequency, X. ave weighted mean, p = Significance level, t- value = calculated value

As can be observed from the table 10 cultural factors hampered a notable problem in ABE program implementation. When the weighted mean values on the cultural factors that hamper the ABE program were compared with the given average means, the items like “daughters considered as a valuable asset, and early marriage was found to be very high with means 4.86 and 4.79 respectively. While lack of awareness in Education was found to be high with mean 4.33. On the other hand low community participation in increasing access to education was found to be low with mean 2.09.

To support with other valuable argument focus group discussion was held and the participant revealed that pastoralist’ parents give little attention and regard for the education of their children due to poor educational background and lack of awareness in Education. In similar way early marriage is the major cultural obstacle that hampers the children’s learning. Therefore, low regard given to education by parents was identified as a problem in hampering children’s participation in Education.

In order to check the differences of opinion between the two groups, independent t-test was computed and significant differences among the groups was observed on the low community participation in increasing access to ABE program at  $p \leq 0.05$  significance level.

**Table 12: institutional factors affecting children's participation in ABE program.**

No	Items	Educational Experts No =29						NGOs Coordinators N = 13						x-ave	t-value	p-value		
		Rating Scores						Rating Scores										
		5	4	3	2	1		5	4	3	2	1						
		F	F	F	f	f	x	SD	f	f	F	f	f				x	SD
	<b><i>School or centers related factors</i></b>																	
1	A. Distance from home to center	0	0	2	3	24	1.2	.56	7	3	2	1	0	4.23	1.01	2.14	-2.534	.0000*
	B. Lack of facilities (water, toilet....) in the centers	25	3	1	0	0	4.83	.47	7	4	2	0	0	4.38	.77	4.69	2.309	.9869
	C. Absence of convenient time for learning	24	3	1	1	0	4.72	.70	8	2	2	1	0	4.3	.29	4.59	1.531	.9332
	D. Shortage of trained and Experienced facilitators	26	2	1	0	0	4.86	.44	7	3	2	1	0	4.23	1.01	4.67	2.828	.9965
	E. Poor community relationship with ABE centers	17	9	2	1	0	4.45	.78	9	2	1	1	0	4.46	.97	4.45	-0.047	.4813
	F. Absence of relevant curriculum	18	7	2	1	1	4.34	1	4	4	2	2	1	3.61	1.32	4.14	1.962	0.9716
	G. Shortage of text books	19	6	1	2	1	4.38	1.08	4	3	2	2	2	3.38	1.5	4.12	2.43	.9903
	Average mean value						4.11							4.08		4.11		

(Very low = 1, low =2, Medium = 3, High =4, Very high =5, significant at  $t = t_{1.96}$ ,  $P < 0.05$  two tailed, Degree of freedom 40, where N = number of respondents, SD = standard deviation, x= mean, f= frequency X. ave. weighted mean, p = Significance level, t- value = calculated value

As depicted in table 12, the mean values of responses using likert scale were calculated. Based on the calculated statistical results on centers related factors affecting children's participation in ABE program such as lack of facilities, Absence of convenient time, and shortage of trained and experienced facilitators were found very high with weighted means 4.69, 4.59, and 4.67 respectively. Accordingly, poor community relationship with ABE centers, Absence of relevant curriculum and shortage of text books were found to be high with weighted mean 4.45, 4:14 and 4:12 respectively, where as distance from home to center was found to be low with weighted mean 2.14. When responses of each group of respondents compared with the average mean, responses by both groups were found high with mean value 4.11 and 4.08. The overall average means was calculated as 4.11, which rated as high.

Besides, the responses obtained from facilitators in the open-ended question confirm that those constraints discussed above (school related) where found to be major constraints in affecting children's participation in ABE program.

Moreover, most of the members of the focus group participants mentioned that in addition to the problems indicated above, low due attention given by the government to create awareness towards education was found to be major problem in hampering children's participation.

On the other hand, significances differences was observed on the opinion of the two groups on distance from home to centers at  $p < 0.05$  significant level.

**Table 13: Development constraints Affecting children's participation in ABE program**

No	Items	Educational Experts N =29						NGOs Coordinators N = 13						x-ave	t-value	p-value		
		Rating Scores						Rating Scores										
		5	4	3	2	1		5	4	3	2	1						
		F	F	F	f	f	x	SD	f	f	f	f	f				x	SD
1	<b>Development constraints</b>																	
	A. Sparse settlement of the pastoralists	25	3	1	0	0	4.83	.47	10	2	1	0	0	4.69	0.63	4.79	.2211	.7789
	B. Lack of settlement program	20	4	3	1	1	4.41	1.05	8	2	2	1	0	4.3	1.08	4.38	.3038	.6186
	C. Low social services such as education and health	27	2	0	0	0	4.93	.26	6	4	2	1	0	4.15	.98	4.69	4.	.9999
	D. Shortage of water and pasture for their animals.	26	2	1	0	0	4.86	.44	9	2	1	1	0	4.46	0.96	4.74	1.9	.9648
	E. Lack of development strategy developed for pastoralists.	1	2	6	8	12	2.03	1.11	5	6	2	1	0	4.23	.73	2.71	-6.47	.0000*
	Average mean value						4.63							4.25		4.51		

(Very low = 1, low =2, Medium = 3, High =4, Very high =5, significant at  $t = \pm 1.96$   $P < 0.05$  two tailed,

Degree of freedom 40, where N = number of respondents, SD = standard deviation, x= mean, f= frequency

X. ave. weighted mean, p = Significance level, t- value = calculated value

Table 13 depicts the development constraints that affect the participation of students' participation in the ABE program. For the response of respondents the average means and the weighted means were computed by using likert scales. The mean of each item was compared to the weighted mean. Thus, variables like sparse settlement of the pastoralists, low social services and shortage of water and pasture for their animals were rated very high with the weighted mean of 4.79, 4.69 and 4.74 respectively. Accordingly, the variable lack of settlement program was rated high with weighted mean 4.38. While lack of development strategy developed for pastoralist rated low with mean 2.71.

In supporting the response given by Experts, NGO coordinators and facilitators by their responses for open ended question revealed that the absence of adequate services, shortage of water and pasture for animals, lack of settlement package and others were the major barriers in increasing access to basic education in the study area. Because there was no due attention given to this group of people regarding basic services including education up to present, the problem requires deep concern.

In order to see the significant differences between groups independent t-test was computed and it was observed that there was significant difference on lack of development strategies developed for pastoralists at  $p < 0.05$  significance level.

### **4.3. The Curriculum of ABE Program**

Curriculum development is a complex process. The technicalities of producing quality, relevant curricula require adherence to certain steps, setting objectives, conducting needs assessment, selecting and organizing contents, preparing teaching-learning materials, pre-testing, enriching and finalizing the materials and finally printing and distribution (UNESCO, 2000: 38). Although ABE has its own specific features, it needs to have curriculum materials like other educational programs. The curriculum of ABE program was assumed to be tailored to address the needs of its clients (UNESCO 2001:51). The following table presents the ABE curriculum issues.

**Table 14: Responses on Access and Relevance of ABE textbooks.**

No	Items	Educational experts				NGO coordinators				Facilitators			
		Yes		No		Yes		No		Yes		No	
		F	%	F	%	F	%	F	%	F	%	F	%
1	The relevance of the curriculum to the local Needs	6	20.7	23	79.3	1	7.7	12	92.3	10	20.4	39	79.6
2	Flexibility of instruction time	20	69	9	31	10	76.9	3	23.1	36	73.5	13	26.5
3	Does the curriculum encourage learner's participation?	24	82.7	5	17.3	1	7.7	12	92.3	41	83.7	8	16.3
4	Does the curriculum incorporate the issue of HIV/AIDS?	10	34.5	19	65.5	2	15.4	11	84.6	8	16.3	41	83.7
5	Is there enough students' textbooks in the ABES?	8	27.6	21	72.4	1	7.7	12	92.3	8	16.3	41	83.7
6	Are there enough facilitators text books in the ABES/?	6	20.7	23	79.3	1	7.7	12	92.3	7	14.3	42	85.7
7	Do the ABE centers have enough teaching materials?	5	17.3	24	82.7	2	15.4	11	84.6	9	18.4	40	81.6

Table 14 present the ABE curriculum issues. ABE as a new approach for the provision of education, which requires a new set of learning materials that would satisfy the basic philosophy of learner centered (active learning methodology). The SNNPR region has designed curriculum for ABE program in collaboration with Action aid and save the children Norway. The curriculum is assumed condensed, integrated and equivalent to the knowledge and skills prescribed to formal school learners in view of ensuring smooth transfer to the formal schools. The main subject areas at all level included are Amharic, English, Mathematics, Environmental science and Aesthetic education.

With regard to the relevance of the curriculum, ABE program is assumed to be equivalent to grades 1-4 in the formal program. Thus, the curriculum has to specify the minimum-learning competency of children in terms of literacy, numeracy and basic life skills (UNESCO, 2005:51).But, it is observed that 23 (79.3%) of educational experts, 12(92.3%) of NGO coordinators and 39(79.6%) of ABE facilitators indicated that the curriculum is not relevant to the needs of local community. On the other hand, 6(20.7%) of educational experts, 1(7.7%) of NGO coordinators and 10 (20.4%) of ABE facilitators indicted that the curriculum is relevant to the needs of local community. This contradicts with the principle of ABE program stated by (UNESCO, 2005:51) that the curriculum should not be heavily loaded with content.

Concerning the flexibility of instruction time, 20(69%) of educational experts, 10(76.9%) of NGOs coordinators and 36 (73.5%) of ABE facilitators rated that the program is flexible according the needs of the pastoralists, while 9(31%) of educational experts, 2(23.1) of NGOs coordinators and 13(26.5%) of ABE facilitators rated that the program doesn't take consideration of the needs of local community.

As for the responses made to items 3 of the same table, most respondents indicated that, the curriculum is not learners-centered and not encourage learner's participation. However, some respondents, 5(17.3%) of educational experts,

1(16.7%) NGOs coordinators and 7(14.6%) of ABE facilitators rated that the curriculum encourages learner's participation.

With regard to the issue of HIV/AIDS (65.5%) of the educational experts and NGO coordinators believed that the curriculum does not incorporate the issue of HIV/AIDS. Moreover, 41 (83.7%) of ABE facilitators rated the same as of educational experts and NGO coordinators.

Items 5, 6, and 7 of the same table based on access of textbooks and teaching materials. Majority of respondents (educational experts, NGOs coordinators and ABE facilitators) said that there are no enough copies of student textbooks, facilitators' text and other teaching materials in the centers, due to the shortage of budget from government. Thus, it seems difficult to run ABE program with such acute shortage of textbooks.

#### **4.4. The issues of facilitators**

##### **4.4.1. Selection, Recruitment and Training of Facilitators**

###### **4.4.1.1. Selection and Recruitment of Facilitators**

As Teachers play a key role in any educational settings, facilitators so do in the teaching learning process of ABE program. The selection criteria for ABE center facilitators are one of the unique features of ABE program. As the guideline set by the MOE, the beneficiary community based on the following criteria should recruit facilitators from locally available educated manpower:

Member of the community who speaks the local language, Knowledge of the culture of the community, Completion of primary education (Grade 8) and above, Priority given females, Appraised by the community for his/her good conduct and hard work(MOE, 1996. E.C.16). The assumption is that they fit to the local culture and tradition and also be able to retain them easily and can employ them in low salary. Accordingly, an attempt was made to obtain information on the prevailing

recruitment practices from Educational experts, NGO coordinators facilitators and parents through questionnaire and focus group discussion respectively.

**Table 15: Responses on facilitators recruitment**

No	Items	Experts N 29		NGO coordinator N=13		Facilitators N=49	
		f	%	f	%	f	%
1	Who select and recruit facilitators?						
	A. REB	-	-	-	-	-	-
	B. WEO	29	100	13	100	40	81.6
	C. NGO	-	-	-	-	9	18.4
	D. Center Committee	-	-	-	-	-	-
2	Term of employment						
	A. Full time	-	-	-	-	-	-
	B. Contract	29	100	13	100	49	100
	C. Part time	-	-	-	-	-	-
3	Mode of payment						
	A. In cash	29	100	13	100	49	100
	B. In kind	-	-	-	-	-	-
	C. Both	-	-	-	-	-	-

As responded by all experts, NGO coordinators, facilitators and 40 (81.6%) of facilitators, the selection of facilitators was carried out by woreda education office (WEO) while 9(18.4%) of facilitators responded that NGOs carries the selection and recruitment. In supporting the responses made by experts, coordinators and facilitators, the issue of selection of facilitators was raised for CMC during focus group discussion and the replied that the local community do not participate on the selection of facilitators. Thus, it is not possible to assert that the community was highly involved in the recruitment of facilitators in its locality. Information from field visit revealed that most of the facilitators are from Jinka town and don't have better knowledge about the pastoralists way of life. As indicated by many educators, facilitators who are from the same ethnic group as the people are likely to speak the same language motivate learning and decreases dropouts.

Here it is important to note that pastoralists have very closely knitted social and family structures and social organizations that will enable them to sustain their communities socially and economically (ADB/UNESCO, 2005:40). Every clan has

it's own territory and clan leaders are responsible for clan members. Thus, the best recruitment strategy would be to let the beneficiary community select facilitators from its own clan members as much as possible. However, in the absence of educated individuals within the beneficiary community, WEOs may have the responsibility of selecting and recruiting facilitators from the neighboring community or within their woredas by participating community.

Regarding to the terms of employment and mode of payment all respondents confirmed that facilitators were recruited in contract and the mode of employment was in cash.

The other issue related to the recruitment of facilitators was incentives or the amount of salary paid for Facilitators. As responded by woreda education officials, they have different salary scales and other incentives for facilitators with the same educational level within and among woredas. The amount of salary paid for facilitators is between 425-475 birr per month. On the other hand, allowance (pocket money) paid for facilitators differ among woredas'. For instance, facilitators in Dasetnech woreda paid birr 126 allowances per month where as facilitators in Hammer paid 30-45 birr per month. When their salary is compared to their educational level where 13(26.5%) of the facilitators have certificates such as teachers in the formal program, their salary was low. Teachers from formal school who have similar educational level and career were paid 630 birr. Facilitators who are employed and paid by NGOs have better salary than employed by woreda education office. Facilitators employed by Ngangatom woreda education office were paid 425 birr while facilitators employed by Maale and Dasentech woreda were paid 475 birr. Here the problem is serious which makes facilitators dissatisfied by their unequal treatment with others and are not motivated to teach and increased turnover.

Moreover, discussion with the facilitators during field visit, it was mentioned that low respect towards facilitators by woreda Education officials and others government bodies, Absence of promoting from being ABE center facilitator to formal primary school teacher, contractual terms of employment were dissatisfying facilitators resulted low work motivation.

#### 4.4.1.2. Training of Facilitators

The success of educational process depends highly on the ability of teachers. Teachers' competence involves theoretical knowledge about learning, human behavior, methods of teaching, learners' growth, the setting and environment of learning and the interaction between the learners and the environment (UNESCO, 2001:51). In addition, the characteristics and interpersonal skills of teachers (facilitators), understanding the needs and interests of the learner are important skills of teaching profession. Therefore, capacity building and training of facilitators becomes crucial in adopting ABE program to fill the gap of facilitators in different mode of training. Based to this, the extent of training which was trained to fill the gap of facilitators is discussed below.

**Table 16: Reponses on training condition of facilitators**

No	Items	Facilitators N=49	
		F	%
1	Are you trained		
	A. Yes	46	93.9
	B. No	3	6.1
	<b>Total</b>	<b>49</b>	<b>100</b>
2	Conditions of facilitators training		
	A. Pre-service	36	78.3
	B. On the job-training	6	13.00
	C. Short term training	4	8.7
	<b>Total</b>	<b>46</b>	<b>100</b>
3	The relevance and extent of the training to fill skill gap of the facilitators		
	A. Adequate	1	2.1
	B. Moderate	3	6.1
	C. Inadequate	45	91.8
	<b>Total</b>	<b>49</b>	<b>100</b>

As indicated in table 16 46 (93.9%) of facilitators responded that they had trained. On top of this, facilitator's former education should be taken in to account. For instance, Among the 49 facilitators 13(26.5%) were certified for primary school teacher. The rest 36(73.5%) were grade 8-12 completers taking short-term initial trainings.

Regarding facilitators' mode and duration of training 46 (93.9%) of respondents confirmed that facilitators have been trained before their employment. Others 3(6.1%) facilitators don't train pre- service training. On the other hand, 20(40.8%)

have been given training after employment through in-service program where as 29 (59.3%) of respondents responded that they didn't get chance of training after employment.

Besides, Educational exerts, NGO coordinators and facilitators were asked to write the content of training which facilitators had in open ended question item of the questionnaire, and it was mentioned that: The contents of the training were mainly on teaching methodology, lesson plan and teaching aids preparation, student evaluation and assessment methods, classroom management, community mobilization, and introducing the aim of ABE program. But 45(91.8%) of ABE facilitators mentioned that the training was inadequate and was not relevant in preparing competent facilitators to teach the ABE curriculum. In this case, the designed training packages were not addressed the gap to fill facilitators knowledge and pedagogical experiences. As the result majority of facilitators are challenged to teach and implement the curriculum.

#### 4.5. The management and Supervision of ABE Centers

Monitoring and supervision is found to be the integral part of the implementation of ABE program. The need for improving the working and learning condition in ABE centers requires close follow up and support for the front line workers, particularly facilitators. Regarding this Anbesu (2005:19) stated that until recent, cluster supervisors were not serious in giving support to facilitators due to lack of awareness of with regard to their roles and responsibilities in the program. The extent to which ABE program is supervised and monitored is discussed below.

**Table 17: Responses in the management of ABE Program**

No	Items	Educational experts N=29		Facilitators N=49	
1	Who is responsible to supervise the ABE centers?				
	A. REB	-	-	-	-
	B. ZED	-	-	2	20.4
	C. WEO	29	100	49	100
	<b>Total</b>				
2	The support and supervision of ABE centers by supervisors				
	A. High	2	6.9	4	8.26
	B. Medium	10	34.5	12	24.5
	C. Low	17	58.6	33	67.3
	<b>Total</b>	<b>29</b>	<b>100</b>	<b>49</b>	<b>100</b>

Item 1 of table 17 indicates that 29 (100%) of educational experts and 47(95.2%) of facilitators revealed that monitoring and supervision on ABE carried out by woreda education office. Hence, woreda education offices in general and Non-formal experts in particular are responsible to supervise the ABE centers. However, as presented in item 2 of table 17 where, 17(58.6%) of experts and 33(67.3%) of facilitators revealed that the support and supervision of ABE centers was low.

The presence of appropriate organizational structure is essential for effective planning, management and implementation. UNESCO (1994:3) states that, organizational structures should satisfy the needs of planning and management as well as providing support for the program at various level of implementation.

The response obtained from the questionnaire of education expert reveals that at REB level panel/team has been established to manage ABE, where as at ZED and WEO level delegated at "Expert" level to run the ABE program. However, in the field visit it was observed that, in some woredas, such as Nagngatom and salamago, there was no delegated expert due to the lack of skilled manpower. In such cases and others in most woredas' of south Omo the activities of ABE were not organized and structured systematically.

According to Dessler (1982:145), organizing deals with arranging the resources of the organization in such a way that its activities systematically contribute to the organization's goals. ABE program was endorsed five years back (in 1996 E.C.) as an alternative approach to over come the shortcomings of formal schools in addressing pastoral children's demand to education in south Omo Zone. For ABE program to be successful and achieve it's goal, various tasks such as planning and managing the program, developing and distributing curriculum materials, training facilitators, supervision, monitoring and evaluation of the program have to be organized. The physical condition of ABE Centers and other technical problems observed witnessed lack of supervision and support by educational experts who know what is needed and done for effective teaching and learning in centers.

Moreover, some ABE centers such as Zagola in Hammer and Argemenda in Benna Tsemay were closed due to dry season and woreda education offices did not get any information from facilitators and CMC due to lack of supervision and support.

Thus, the reasons identified above indicate that, ABE program has managerial problems. The program did not get attention by those, which have responsibility for the program.

#### **4.6. The Participation of the Community in ABE Centers**

One of the most important features of ABE program is the assumption that the main responsibility for the provision of ABE facilities rests on the part of the community. Communities mobilize their resources either in monetary or labor forms and taking active role in monitoring of center efficiency and effectiveness.

**Table 18: Rating on the community participation ABE program and the attitude to send children to ABE.**

No	Items	Educational Experts N=29						Facilitators N=49						X avera ge	Tests for equality of means			
		Ratings						Ratings							t. Value	P. value		
		5	4	3	2	1		5	4	3	2	1						
		F	f	f	f	F	X	SD	f	f	f	f	f		X	SD		
1	Community involvement in the ABE program																	
	A. Labor and material provision for ABE center construction.	0	0	2	4	23	1.28	.59	40	6	2	1	0	4.73	.64	1.14	-23.76	.0000*
	B. Financial support (salary)	0	0	0	0	29	1	1	0	0	0	1	48	1.02	1.4	1.01	-0.7673	.2227
	C. Selection of facilitators	0	0	1	2	26	1.14	.44	0	0	2	4	43	1.16	.47	1.15	.5924	.4076
	D. Participation in the management of ABE.	2	6	7	8	6	2.66	1.23	4	6	8	12	19	2.28	1.3	2.42	1.23	.8891
2	Attitude of community to send children to the centers																	
	A. Attitude to send Boys	1	3	5	9	11	2.03	1.08	2	5	11	16	15	2.24	1.13	2.19	-0.8074	.2110
	B. Attitude to send girls	0	0	1	1	27	11	.40	0	0	1	2	46	1.08	.34	1.09	.2522	.5992

(Very low=1, Low = 2, Medium =3, High = 4, very high =5, significant at  $t = + 1.96$   $P < 0.05$  two tailed, Degree of freedom = 40 where N= number of respondent, SD = standard deviation, x=mean, f= frequency X= ave= weighted mean, t-value = calculated value, p-value = significant level.

As can be observed from Table 18 the community doesn't made remarkable contributions in ABE program implementation. Statistical results of respondents' responses on the contribution of the community in ABE program was rated using likert scale and the calculated weighted mean were interpreted. When the weighted mean values on the participation of the communities were compared with the means, labor and material provision for center construction rated with mean 1.14, financial support 1.01 and participating in the selection of facilitators 1.15 were found to be very low while their participation in the management of ABE was found to be low with the weighted mean of 2.42.

Besides, the Attitude of communities to send their children was observed and the results of respondents' responses was rated using the same scale and the calculated weighted mean were interpreted similar to the above item. The weighted mean value on the attitude of community to send boys was found to be low with weighted mean 2.19, while the attitude to send girls was found to be very low with weighted mean 1.09 which seeks the attention of all.

In support of this, the information from the focus group discussion with the community members (CMC and parents) revealed that the level of community participation in the provision of ABE centers is low due to the life style (Mobility) of the community. It has been observed that in some centers like Shiba Argemenda in Hammer woreda, community members visit the centers some times where parents seem to be committed for the education of their children particularly boys, where as in most ABE centers the participation and the extent of visit is very low because of lack of awareness about the importance of the program.

On the other hand, the attitude of parents to send their daughters to ABE centers is almost none (very low). This is because parents considered daughters as valuable assets (daughters seen as a source of property). It was also mentioned "parents/community members become unwilling to send girls to centers because Girls have responsibility for work at home and in the fields. They are responsible for all non-productive works. Their labor is highly demanded in the community. Moreover, at age 7-12 Girls are married to a man is 30 years old and above. The

couples do not live together. However, the wife has to serve her husband's parents for a minimum of ten years. Therefore, young ladies are not allowed to go to ABE centers. They are left without access to education. Thus, this problem is confirmed with Multon (2001:9) explanation that many families see little immediate value (return) in their children sitting behind desks, learning, reading and writing and other skills for which there is no use in the village.

In order to check the differences of opinion between the two groups, an independent t-test was computed and significant differences among groups were observed at  $p < 0.05$  significance level.

#### **4.7. Policy and Strategy Issues**

ABE is critically important as an emergency short-term measure for achieving universal primary education by 2015 and in reaching the hard-to-reach remote rural and dispersed communities, pastoralists and semi agriculturalist societies. Moreover, in sparsely populated areas, alternative approaches such as low cost schools, one classroom schools and multi-grade classroom schools are proposed as vital strategies in ESDP II and ESDP III in order to increase access to primary education. Furthermore, ABE strategy and implementing Guide line for pastoralist and semi-pastoralist areas has been developed by the MOE since 2003 and adapted by SNNPR education bureau in relation to its specific context. In line to this, the applicability of principles to Guide the Alternative basic education in relation to the context of pastoralists in SNNPR is discussed below.

**Table 19: Rating on Principles to Guide the ABE Strategy**

No	Item	Respondents	High	Moderate	Low	x	X ave.	X2 square	Table value
			f	f	f				
1	Linkage and to Integration formal schools	Ed. Experts N=29	21	6	2	2.66	2.66	2.45	9.488
		NGO coordinators N=13	8	3	2	2.46			
		Facilitators N=49	39	6	4	2.71			
2	Equal access	Ed. Experts N=29	23	5	1	2.76	2.71	2.63	9.488
		NGO coordinators N=13	9	2	2	2.54			
		Facilitators N=49	40	5	4	2.73			
3	Gender equity	Ed. Experts N=29	6	10	13	2.76	1.75	22.52-*	9.488
		NGO coordinators N=13	9	3	1	2.62			
		Facilitators N=49	5	15	29	1.51			
4	Flexible delivery	Ed. Experts N=29	22	7	0	2.76	2.79	5.45	9.488
		NGO coordinators N=13	10	2	1	2.69			
		Facilitators N=49	43	4	2	2.84			
5	Involvement of stake holders	Ed. Experts N=29	8	16	5	2.1	2.13	14.01*	9.488
		NGO coordinators N=13	10	2	1	2.54			
		Facilitators N=49	21	13	15	2.12			
6	Cost-effective provision	Ed. Experts N=29	25	4	0	2.86	2.79	3.61	9.488
		NGO coordinators N=13	11	1	1	2.77			
		Facilitators N=49	41	4	5	2.76			

(X = Mean, X ave.= weighted mean, F= frequency, % = percent, X<sup>2</sup> = chi-square, P<sub>≤</sub>0.05, N= Number of respondents).

As depicted in the table 19 statistical computations was made for the responses given by the groups of respondents using likert scale. While the weighted means of each variable computed, linkage and integration to formal school, equal access, flexible delivery, and cost-effective provision were found to be high with weighted mean 2.66, 2.71, and 2.79 respectively, Where as gender equity and the involvement of stake holders were found moderate with weighted means 1.75 and 2.13 respectively.

In order to check the interdependence of differences of opinion between the three groups chi-square was computed and significance difference was observed between respondent opinions on the applicability level of gender equity and involvement of stakeholders because the chi-value is greater than the table value on the two principles to guide the ABE program.

Moreover, as to the open ended question which says “what strategies do you suggest for increasing children’s participation in ABE program of pastoral communities?” majority of all groups (educational experts, NGOs coordinators, Facilitators, and focus group discussion members) revealed that the strategies to be put in to practices are:

- A. Developing relevant and need based curriculum that goes with life style of the pastoralists by arranging convenient time for learning.
- B. Recruiting and selecting facilitators from the community with proper training those who have interest to work as facilitator and paying reasonable salary.
- C. Creating multiple modes of delivery i.e., opening mobile (tent) schools, providing literacy programs for out- of- school children.
- D. Mobilizing community and awareness arising should get due attention to improve their participation.
- E. Securing communities contributing is mandatory to develop sense of ownership.
- F. Unless its continuous supply is confirmed supplementary feeding program in school should be discouraged because it increase dropout.
- G. Enhancing role model women by giving her decision-making post in her local areas.

- H. Encouraging parents by providing some possible compensation (commodities which used as basic need) for their child labor.
- I. Encouraging children by providing incentives such as food and learning materials
- J. Establishing boarding schools for those finished the ABE program and implementing flexible time schedule
- K. Designing and implementing development programs such as settlement where the pastoralists have an interest, and initiating experience sharing activities between the pastoralists and the neighboring agriculturalists.

#### **4.8. The participation of NGOs in ABE Program.**

NGOs are participating in different humanitarians' activities and social services including education. Their role is stimulating the participation of the poor with greater delivery system (Anheier; 1990:336). Their participation is mainly in the provision of basic education with special focus on non-formal education program to provide access for those who are unable to participate in the formal program. Accordingly, different NGOs participate in ABE program in South Omo Zone (see Appendix H) in activities such as center construction, paying facilitators 'salary, training for facilitators, and learning materials for ABE students and stationeries for facilitators. Therefore, their rate of participation is discussed below.

**Table 20: Ratings on the participation of NGO in ABE program**

No	Item	Educational experts N=29							Facilitators N=49							t-statistics for equality of means		
		Rating scores							Rating scores							X average	t-value	p-value
		5	4	3	2	1			5	4	3	2	1					
		f	F	F	f	f	x	SD	F	f	f	F	f	x	SD			
1	Center construction	10	11	4	4	0	3.94	1.03	18	16	10	4	1	3.93	1.05	3.93	-0.0317	.4874
2	Paying facilitators salary	8	6	6	8	1	3.41	1.26	12	8	13	12	4	3.24	1.29	3.3	.7036	.7581
3	Material provision for students	8	7	5	5	4	3.34	1.42	18	12	11	6	2	3.77	1.19	3.61	-1.432	0.078
4	Provide Training for facilitators	13	9	4	2	1	4.07	1.32	8	8	12	16	4	2.97	1.23	3.38	3.9216	.034*
	Ave, Mean Value						3.69							3.47		3.55		

(Very low: 1, Low = 2, Medium =3, High = 4, very high =5, significant at  $t = + 1.96, P < 0.05$  two tailed, Degree of freedom = 40 where N= number of respondent, SD = standard deviation, x=mean, f= frequency, X. ave.= weighted mean, t-value = calculated value, p-value = significant level.

As observed in table 20, mean values of responses using likert scale were calculated. Based on the calculated statistical results the participation of NGOs in ABE program in activities such as center construction, and material provision for students were found high with weighted means 3.93 and 3.61 respectively. While activities such as paying facilitators salary and providing train for facilitators were found medium with mean value 3.3 and 3.38 respectively.

In order to check the differences of opinion between the two groups, t-test was computed and significant differences among the groups was observed on training provision for facilitators at  $p < 0.05$  significant level.

The organizations (NGOs) has close relationship with all level of education offices to develop curriculum materials for the centers, to map new centers and technical assistance in providing workshops and refreshment trainings for the facilitators to fill the gap of their teaching method.

#### **4.9. Major Challenges /Impediments/on the Effectiveness of ABE Program**

In addition to quantitative information through questionnaire, all groups of respondents were asked through open-ended questionnaire, interview and focus group discussion to mention the major challenges (impediments) of ABE program. The major challenges were: Lack of awareness of parents to education, demand of labor of their children (daughter's/labor is highly utilized and demanded), cultural barriers and beliefs of pastoralists (most pastoralists consider daughters as valuable assets), difficulty to get Native facilitators, difficulty to get adequate curriculum materials, lack of commitment of facilitators because of harsh climate condition and lack of infrastructures and social services, low salary of facilitators, low involvement of local community.

## CHAPTER FIVE

### 5. Summary, Conclusion and Recommendation

#### 5.1. Summary

The main purpose of this study was to assess the feasibility of the on-going alternative basic education provision and future directions for educational development in pastoral communities in SNNPR. As was indicated in chapter one pastoralist in SNNPR inhabit in the 12 woredas at different sites of the region. Thus, this study focuses on the alternative basic education program, which is carried out in South Omo zone. Therefore, the study intended the context within which ABE program functions to address the learning needs of pastoral children and the challenges investigated are briefly discussed.

The main reasons for assessing the current status of alternative basic education program are:

- ⇒ Though there are many ABE centers, there are still many out- of- school children (i.e. 62746 (26%) in the academic year (1999 E.C) in the zone.
- ⇒ Though ABE program plays a role in promoting access and equity, there are problems on the management and supervision of the program that require attention.
- ⇒ The problem of educational wastage and inefficiency urges to search the problem.
- ⇒ Though there are girls enrolled in the ABE centers, there is still extreme gender gap between boys and girls which seeks due attention.

Accordingly, the study was guided by the following basic questions.

1. To what extent has alternative basic education program contributed to increase educational access and equity in pastoral communities in SNNPRS?

2. What are the major innovative features of the existing alternative basic education programs for out-of-school children in pastoral communities in SNNPRS?
3. To what extent is the management system of alternative basic education participatory and competent enough to run the program in harmony with the life style of pastoral communities?
4. What are the major challenges in implementing alternative basic education program?

The specific objectives of the study were:

- To identify the main features of the on-going alternative basic education program in pastoral areas of SNNPRS.
- To assess the internal efficiency of the on-going alternative basic education programs being piloted in pastoral areas of SNNPRS.
- To identify the existing supportive structure to effectively apply non-formal approaches in the pastoral context of SNNPRS.
- To identify the challenges of ABE program faced in its implementation in the pastoral area of SNNPRS.

In dealing with basic questions, related literature was reviewed; Educational professionals who have direct relationship with the implementation of the program were used as the source of information. More over, community members, NGO coordinators, facilitators of ABE centers, and level III students were involved in providing information.

In order to collect relevant information, multiple methods of data collection were used including questionnaire, interview, focus group discussion, site observation and document analysis on statistical data on enrollments and student records.

Ninety-seven copies of questionnaire were distributed for 31 (32.63%) educational experts, 15 (15.79%) for NGO coordinators and 51 (54.7%) for ABE center facilitators. Among distributed copies 91(95.79%) of which 29(31.87%)

from educational experts, 13(14.3%) from NGO coordinators and 49(53.83%) from facilitators were collected, rated and analyzed statistically.

Moreover, information from interview, focus group discussion, site observation, and document analysis were carried out and interpreted qualitatively to substantiate the information through questionnaire.

Hence, on the basis of good practices observed and major challenges encountered in the practices of the program, conclusion was drawn and possible recommendations were forwarded in order to improve the situation in the implementation of ABE program in pastoral communities of SNNPRS.

Thus, from the study carried out the following major findings are summarized below.

1. Alternative basic education program has paramount importance in providing access to education for pastoralists's children who do not enroll in the formal schools due to socio- cultural and centers or school related factors. Access was found the most remarkable contribution with the weighted mean 4.69; its gender responsiveness with the mean 4.23 and addressing the diversity of the needs of the learners and the potential to motivate learning through relevant curriculum with the mean 4.3 were found to be very important benefits of the program. There were no statistically significant differences between respondent's opinion on the importance of ABE program.
2. Out-of-school and center related factor were the major factors that hampering the participation of most children in Alternative basic education in the study area.
3. ABE classes are taking place in especially constructed centers by NGOs and local government. These centers suffered from shortage of learning materials such as textbooks, teaching aids, and student seat and other facilities (toilet, drinking water supply, play ground, facilitator's residences and offices), assignment of untrained facilitators to teach, lack of local

facilitators and lack of proper support and supervision. This is due to the misunderstanding of implementers that expect the program to accomplish its objective with few resources and inputs. All these problems made ABE centers unsuitable for learning and undermined the quality of education in the study area.

4. Capacity building and training of personnel was crucial in adopting ABE to compensate lack of knowledge and experience of facilitators. Findings showed that facilitators had different training status. Some have been trained before their employment in teacher training colleges as primary school teacher; other have been given initial training for 5-15 days after employment and later trained through in-service program for two summers in teacher training colleges. The rest have got only short-term initial trainings 5-15 days. The content of training was teaching methodology, lesson plan and teaching aids preparation, student assessment, classroom management and community mobilization. However the emphasis of the training was on pedagogical aspects and gave little attention to the mastery of subject contents. Also it was mentioned that the training was not geared the need and relevance of the ABE curriculum. The assignment of untrained facilitators who have no skill, commitment and awareness about the importance of the program affect the quality of education.
5. The amount of salary paid for facilitators was found 350-475 birr. The amount of salary paid was low when compared to their educational background where 13(26.5%) of them were certified as primary school teacher. It was also found that there are different salary scales in ABE centers for the same educational level among woredas and organizations.
6. Regarding to the curriculum issues, the study revealed that the ABE curriculum takes the advantage of the formal curriculum. It is condensed and integrated in order to cover the four years formal school program within three years. The core subjects taught in the ABE curriculum includes Amharic, English, mathematics, environmental science and aesthetics. The medium of instruction was Amharic, which is against the policy. Also, it was

found that the curriculum is over loaded with content and difficult for students in a given level that did not considered the age and ability of children. Its difficulty level is not only for students to learn but also for facilitators to teach. This contradicts with the objective of the ABE curriculum stated by UNESCO. According to UNESCO (2001:51), the content of the curriculum needs to be easy, not heavy loaded with content, ability and need based to the learner. Besides, the cultural values, the issue of HIV/AIDS and other assets of the Pastoralists were not fully addressed in the textbook, hence the curriculum lacks relevance.

7. Class rooms in ABE centers were arranged both on grade levels and self-contained type. In centers where two or more facilitators were available, facilitators teach subjects based on their ability and interest. Where in some centers self-contained type arrangement was observed.
8. Though the teaching learning methods and approaches were assumed to be active learning method with learner center approach, however findings showed that traditional (lecture) method of teaching was practiced in most ABE centers. This is due to lack of training and support of facilitators to implement student-centered active learning approach. Where as students learn 4-4.30 hours daily in most centers and 3-4 hours in some centers such as Ngangatom woreda with flexible schedule for 200-205 days yearly for three consecutive years. In centers where 3-4 learning hours is taking place, the curriculum might not be covered in three years time. The schedule was determined by woreda education office.
9. The Southern Nations, Nationalities and Peoples Region Education Bureau issued guidelines for the implementation of ABE program in 2005 with clear statement about the duties and responsibilities of stakeholders of the program. Thus, woreda education offices in general and non-formal education experts in particular were found to be responsible to supervise the ABE centers in all sample woredas. But the monitoring and supervision of ABE centers was found to be very low. The physical situations and other technical problems observed in ABE centers witnessed the lack of

supervision and support by responsible body who knows what is needed for effective teaching and learning in the centers. Most centers were found in hard-to-reach areas with difficult topography. As the result no body except the near by principals (if it is available) in some cases went and saw what was happening there.

10. Communities are the basic for the promotion of sustainable educational provision where government is not able to do so. However, findings showed that community involvement in center construction, financial support, selection and recruitment of facilitators and in others activities was very low.
11. Dropout rate was found to be very high in ABE center especially in stage III followed by stage I. Also student's retention rate, especially during the dry seasons was very low. In addition, children in stage III were forced by parents to be drop out for the demand of labor. It was found many parents were not voluntary to send children to school especially girls unless they have been forced. This is due to the cultural barriers (i.e. daughters seen as a property) and low perception of the community on the value of education that many parents see little immediate value in their children sitting behind desks learning, reading, writing and other skills for which there is no use in the village (Multon 2001:9). In order to force them to send children, for instance, Hammer woreda administration decided that parents who do not send children to ABE centers would pay birr 500.00 (five hundred birr). But it was found that the kebele administration have no power and monitoring strategy to implement the decision.
12. Education is one of the key social services that NGOs participate. The participation of NGO in ABE program was found very high in center construction, paying facilitators salary and providing learning materials for ABE students.
13. Although specific policy for pastoralist education has not been developed, alternative approaches such as low-cost schools were recommended as an important strategy in ESDP II and ESDP III documents to expand basic

education in sparsely populated pastoralist and hard- to- reach areas. In addition, specific alternative basic education strategy and implementation guideline were developed for pastoralist and semi agriculturalist areas. However, WEO, and the beneficiaries had little participation in the preparation of ABE strategy and implementation guideline.

14. Mobile and Boarding schools are believed to be appropriate mode of deliveries that can suit to the life style of pastoralists than formal schools. It was also mentioned that Mobile schools were not established yet.
15. Both the qualitative and quantitative analysis of the data indicated that the main challenges of ABE program include low perception of the community on ABE program, parents demand of labor of their children, and lack of awareness and cultural barriers.

## **5.2 Conclusions**

1. Alternative basic education has been initiated as a practical response to increase access of basic education in sparsely populated pastoralist and semi agriculturalist areas. Specially, for pastoralists their life style makes it extremely difficult to participate in formal schooling, ABE is intended to provide good quality basic education equivalent to that of the first cycle of primary education (Grade 1-4) to children of pastoralists suited to the socio-economic and cultural realities of the community. Hence, it is not the only alternative mode of delivery, a strategy and guideline was developed for ABE on the basis of the Ethiopian Education and training policy (article 2.1.1 and 2.2.1) which refers to “the provision of basic education to all and promote relevant and appropriate education and training through formal and Non-formal programmes. One important thing towards this intervention was conviction of the need to reform or change along with recognition of the fact that the formal education system alone would not reach the pastoral children. It was also acknowledged that the education system needed to adapt to the need of pastoralists. Thus, it may be concluded that the policy

is too general to address specific learning needs of the pastoral community, and the strategy is a top-down intervention.

2. The effectiveness of ABE program emanates from its ability to link the formal education by localizing the curriculum. Moreover, the content of the curriculum needs to be easy and based on the ability of the learners. Besides, the cultural value and assets of the community should be addressed in the text books. However, these issues were not fully addressed. Thus, it may be concluded that the curriculum lacks relevance.
3. From the inferences made from qualitative and quantitative information, the on- going ABE program in pastoral community in South Omo zone had many problems. The physical conditions of the centers including facilities, the availability of learning materials, low perception of the program by the pastoral community, low supervision and support to the program by WEO experts, assignment of untrained and unmotivated facilitators, over loaded content, high dropout rate in dry seasons. Thus, it may be concluded that the on-going ABE program in the study area is entangled with complex problems and undermined the quality of education.
4. Training is one of crucial element in adopting ABE program by filling the gap of knowledge of the facilitators. Findings indicated that facilitators had different training status. Also, it was mentioned that the training was not geared the need and relevance of the ABE curriculum. Therefore, it may be concluded that the assignment of untrained facilitators who have no skill, commitment and awareness about the importance of the program affected the quality of education.
5. Alternative basic education is characterized by high community involvement in center management and others activities. However the participation of community in ABE program in the study area was low.
6. Beside the problems observed in the program, there are lessons or good practices which can be drawn from the on- going program such as,

- There is a possibility of increased enrollments and better retention in Pastoral community of South Omo where cultural factors and lack of awareness to education are barriers to pastoral children.
- The placement of ABE centers to the villages of children and flexible schedules could be suitable mechanism in responding to the opportunity cost of the learner's time.
- The participation of the NGOs in the expansion of ABE program is the basis for the promotion of sustainable educational chances where government alone is not able to do so.
- It can lay ground to increase educational resources and partnership for the promotion of primary education in the country in general, and in pastoral community in particular.

### **5.3. Recommendations**

Based on the findings of the study and the conclusion drawn, the following recommendations are made.

1. As the study revealed, the policy is too general to address the specific needs of pastoral communities, and strategic interventions made with regard to alternative basic education did not encourage the participation of beneficiaries; rather it is a top-down intervention. Hence, the local community (pastoralists) and woreda education officials are well-lacked clarity on the strategy and implementation guideline for ABE. Taking these problems into account, it is recommended that:

A. To address the specific learning needs of pastoral community, the government has to set specific and clear policy for them and increase the enrollment of pastoral children.

B. The Southern Nations, nationalities and People Regional Education Bureau has to revisit or revise ABE strategy and implementation guideline taking into account the socio-cultural context of pastoral communities in the region and create a situation in which the community could thoroughly discuss on these documents.

2. Although ABE is cost-effective, it requires greater inputs such as basic school facilities, adequate finance, manpower and material support to carry out the program effectively. But ABE centers were found seriously suffered with lack of these inputs resulted not suitable for children's learning. Therefore, it is recommended that centers should be given attention and provided at least to satisfy the minimum learning facilities such as, text books, teaching aids, toilet, drinking water, play ground and facilitators office through mobilizing the local community and creating partnership with local and internal NGOs.
3. The success of educational program depends largely on the ability of facilitators. Teacher's competence involves command of theoretical knowledge about learning, human behavior, methods of teaching, learner's growth, the setting and environment of learning and the interaction between the learner and the environment. But this was found to be a challenging in ABE centers where untrained and incompetent facilitators are assigned to teach. Therefore, it is suggested that:
  - A. Facilitators should be trained through frequent on job training and provided closer support and supervision for their day-to-day activities.
  - B. Teachers in the nearest formal primary school or boarding schools that found in woreda centers should be encouraged to help ABE facilitators as their mentors.
4. Findings showed that facilitators have paid different salary among woredas so that they were found dissatisfied and low work motivation. Therefore, it is recommended that:
  - A. Since ABE program is assumed to be equivalent to the formal program (grade 1-4), it should be given equal attention with the formal program.
  - B. Facilitators should be motivated by promoting them to formal primary school teachers those who had certified and should be paid reasonable salary.
5. Findings revealed that, the ABE curriculum was over loaded content that cannot be covered within three years and does not considered the age and ability of children. Therefore, it is suggested that, it is better to look for more

closely at curriculum issues and the necessary measures to be taken on the quality of ABE provision. Thus, the revision of the curriculum deserves attention.

6. Teaching learning methods were assumed to be active learning with learner centered approach in order to give the chance to the learner learnt by doing and motivated to learn. However, traditional method of teaching was practiced in most ABE centers. This might be due to lack of training and support of facilitators to implement student centered active learning approach. Thus, it is recommended that facilitators should get proper training and supervision on the student-centered active learning method through refreshment training and workshops and experience sharing with formal school teachers.

7. The involvement of community is a basis for promotion of sustainable educational development. When communities are empowered to take control of the education of their children, they develop self-reliance and can find solutions to their problems. Any intervention that is designed to improve access to quality education must be drafted in the light of the current operating environment, local attitudes, knowledge and beliefs. However, the ABE center and community relationship was very weak in the pastoral area of South Omo, thus mobilizing and sensitizing the pastoral community on the need to support the program and assist in sustaining and institutionalizing the program will contribute a lot of the attainment of the educational objective of ABE program. This could be achieved through;

↻ Continuous mobilization and awareness creation should be carried out at grass root level in collaboration with the community leaders, different organizations etc to develop sense of ownership of the program.

8. As shown in the findings, the prominent problems hindering alternative basic education program were socio-cultural factors and lack of the development programs designed for the pastoralists. Some of the common features of the pastoralist in study area were: daughters are considered as valuable assets; their labor is highly utilized and demanded by the parents and is male biased. Taking these problems into account, it is recommended that:

- a. Attitude changing process takes time. Therefore, the local government should conduct gender sensitivity seminars and initiative actions to change the attitude of the community and to create awareness towards Girls education.
  - b. Because of the mobile nature of the people, provision of basic services such as education and health could be difficult if not impossible. Thus, development program such as settlement of the people if there is interest by the people and extension package programs are very important so that the people could lead settled life and provision of basic service could be possible.
9. Findings showed that in most of ABE centers facilitators salary and others expenses were covered by NGO. Experiences showed that NGOs project has limited range of time on which they run the program. After the completion of the project the alternative basic education program should be closed because of the absence of budget. Therefore the southern nations, nationalities and peoples region education Bureau should allocate budget for the running cost of ABE instead of depending on foreign aid. This develops self-reliance.
10. In this study, it was identified that there was high drop out rate and ABE students excessively involved in domestic as well as other tasks. Besides, the community's way of life (Mobility) and low perception of the parents towards education are some major factors that hamper the participation of ABE students. To alleviate these constraints boarding schools seems to have the substitute. However, pastoralists are traditionally minded and culturally bounded society. Some parents may reticent (refuse) to let their children, especially Girls, to live in the boarding schools. To remedy this problem, it is recommended that:
- ↻ The Southern Nation, Nationalities and People Regional Education Bureau have to introduce mobile schools by creating partnership with local and internal NGOs.

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6. Work experience

- a. Total work experience \_\_\_\_\_  
 b. Experience on the current position \_\_\_\_\_

**I. Program Context Issues**

1.1. Is there ABE program operational in your region/woreda?

- A. yes  B. No

1.2. In your region and woreda who are the target populations for alternative basic education?

- a) out-of-school children  c) Adults and dropouts   
 b) School age children  d) others

\* 1.3. Total number of facilitators in your woreda M \_\_\_\_\_ F \_\_\_\_\_ T \_\_\_\_\_

1.4. Are the ABE centers close to the surrounding community?

- Yes  No

\* 1.5 Please fill in data for ABE students enrolled in the center of the following academic years.

Years	Enrollment			No. of passes			Dropouts			Completion rate %			No. of centers
2004/20005													
2005/20006													
2006/2007													
2007/2008													

1.6. To what extent are the following alternative delivery modes appropriate to the life style of pastoral communities in SNNPR?

No	Delivery Modes	Level of appropriateness		
		High	Moderate	Low
1	Formal schools			
2	Alternative basic education			
3	Mobile schools			
4	Boarding schools			

1.7. Do you agree to those reasons stated below initiate an alternative basic education programs? Put "x" mark for your choice"

NO	Reasons stated	Yes	No
1	To improve access		
2	To address equity		
3	To improve efficiency		
4	To increase education relevance		
5	To mobilize resource		

**2. Issues Related to ABE curriculum, text-Books and teaching materials prepared for pastorlists**

No		Yes	No
1	Is there relevant curriculum which suit for the needs of the pastorlists ?		
2	Is the curriculum flexible in instructional time?		
3	Is the curriculum learners- centered?		
4	Does the curriculum encourage learners' participation?		
5	Does the curriculum incorporate the issue of HIV/AIDS?		
6	Is there enough students' text books in the ABEs?		
7	Are there enough facilitators' textbooks in the ABEs?		
8	Do the ABE centers have enough teaching materials?		

2.2. What is the language or medium of instruction used in the ABEs?

\_\_\_\_\_

2.3. Why is that language used? \_\_\_\_\_

\_\_\_\_\_

2.4. How many days of the week do ABE students attend class? \_\_\_\_\_

2.5. How many hours of the day do ABE students attend class? \_\_\_\_\_

2.6. What the average class of the ABE program in the center? \_\_\_\_\_

2.7. What is the approach of the class room organization in the centers?

\_\_\_\_\_

2.8. Who decides the calendar of the ABE program in your woreda?

\_\_\_\_\_

2.9. Who are the teachers?

A. conventional teachers  B. Para- professionals

C. Mixed (" a" and "b")  D. others

2.10. What are the total years of instruction to complete ABE

2.11. Total number of subjects taught in the ABEs?

Level I \_\_\_\_\_

Level II \_\_\_\_\_

Level II \_\_\_\_\_

2.12. How are the curriculum materials developed? \_\_\_\_\_

**3. Issues Related to ABE facilitators**

3.1. What are the major areas of training offered to facilitators?

\_\_\_\_\_  
\_\_\_\_\_

3.2. How are facilitators recruited and deployed?

- A. REB                      B. WEO
- C. NGO                     D. center committee

3.3 Term of employment \_\_\_\_\_ A. Full time   B. Contract   C. part time

3.4. Mode of payment \_\_\_\_\_ A. In cash   B. In kind   C. Both

3.5. What are the major incentives schemes used for facilitators?

\_\_\_\_\_  
\_\_\_\_\_

3.6. What are the major hindrances observed regarding ABE facilitators in the pastoral communities in SNNPR? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

**4. Issues related to the structure and management of alternative Basic Education**

4.1. How is alternative basic education organized in your office?

- a. Task force
- b. Panel/team
- c. Expert

4.2. Who is responsible to supervise the ABE centers? \_\_\_\_\_

\_\_\_\_\_

4.3. How often are the ABE centers supervised? \_\_\_\_\_

\_\_\_\_\_

4.4. How is the ABE program planned? And who participated in the planning process? \_\_\_\_\_

### 5 .The issue of physical facilities of ABE

- 5.1. What are the accommodations for ABE Class?( more than one answer)
- A. private houses  
 B. primary schools  
 C. especially constructed small houses  
 D. sheds or  
 E. church or mosques  
 F. Cooperative halls

5.2. Who constructed the ABE centers?

- A. Local community    B. Woreda education office    C. NGOs

5.3. How are centers furnished?

- A. By using local resources and indigenous knowledge    B. In accordance to the national standard    C. both

5.4. The appropriateness of Abe centers for learning

- A. high    B. moderate    C. low

5.5. Is there a considerable problem of students' dropouts in the center?

- Yes     No

5.6. If yes for the above question what are the reasons for them to dropout from the center?

5.6.1 Reasons for boys \_\_\_\_\_

5.6.2. Reasons for Girls \_\_\_\_\_

5.7. What time of the year do most students' dropout from the center?

\_\_\_\_\_

5.8. Which level of the program most affected by

- A. level one    B. level two    C. level t

### 6. Issues related to factors that affect ABE student's Participation in the program

(5= strongly agree, 4= agree, 3= undecided, 2= disagree, 1=strongly disagree)

1	<b>Socio- economic factors</b>	5	4	3	2	1
	- Demand of labor by parents of their children					
	- Parent's poor educational back ground					
	- Family economic back ground to pay fee					
	- Mobility of the community					
2	<b>Cultural factors</b>					
	- Daughters considered as valuable assets					

	- lack of awareness in education					
	- Early marriage					
	- Low community participation in ABE program					
<b>3</b>	<b><i>School/ center related factors</i></b>					
	- Distance from home to centers					
	- lack of facilities					
	- Absence of convenient time for learning					
	- Shortage of trained facilitators					
	- Poor community relationship with ABE centers					
	- Absence of relevant curriculum					
	- shortage of text books					
<b>4</b>	<b><i>Development constraints</i></b>					
	- Sparse settlement					
	- Lack of settlement					
	- low social services					
	- Shortage of water for their animals					
	- lack of development strategy					

### 7. Issues related to community participation

No		Level of participation		
		High	Moderate	Low
1.	Level of community participation			
2.	Attitude of the local community to send children			
3.	Degree of community involvement in the identification and registration of children			
4.	Degree of community involvement to determine time table			
5.	Degree of community participation in pre selection of facilitators from local community			

2. What are the different approaches / methods used to mobilize the local community on ABE in the region? worda? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

### 8. The Issue of the participation of NGO in ABE program

(5=strongly agree,4= agree,3=undecided,2= disagree, 1=strongly disagree)

No	Items	5	4	3	2	1
1	Center construction					
2	Paying facilitators salary					
3	Material provision for students					
4	Providing training for facilitators					

### 9. To what extents are the following strategic principles of alternative basic education are applicable in your region /Woreda/?

No	Strategic issues	Level of participation		
		High	Moderate	Low
1.	Linkage and integration to formal schools			
2.	Equal access			
3.	Gender equity			
4.	Inclusive education			
5.	Learner orientation			
6.	Flexible delivery			
7.	Involvement of stakeholders			
8.	Cost-effective provision			

### 8. Issues, concerns and problems

1. What are the major challenges (impediments) facing different government bodies to smoothly carryout the ABE in the pastoral communities? \_\_\_\_\_

2. What is the role of the community in the management of the ABE centers? \_\_\_\_\_

3. Any comments regarding how to improve access and quality of education for pastoral communities in SNNPR in relation to rural developments and poverty reduction? \_\_\_\_\_

4. What conclusion, recommendations would you like to suggest? \_\_\_\_\_

# APPENDIX B

## Addis Ababa University School of Graduate studies College of Education

### Questionnaire to be filled by project managers and program coordinators of NGOs.

This questionnaire is designed together data for a study on "Assessment of the current status of Alternative basic education and future directions for Educational development in the pastoral communities of SNNPR.

The purpose of this study is purely academic and in no way affects you personally or organizationally. The success of the study highly depends on your genuine frank and timely response.

***Thank you for your co-operation!***

Instruction 1. Please put an "X" mark in the space provided for your choice response.

2. Give short answer in the space provided for question items that are open ended.

#### **I. Bio data**

1	Sex		Age	Educational level	Field of specialization	Relevant training attended	Total years of service	
	M	F					Direct (Edu.relate)	Indirect

2

Name of your organization	Your current position



### III. Program context issues

1. Do you agree to those reasons stated below initiate an alternative basic education program?

NO	Items	Yes	NO
1	TO improve access		
2	To address equity		
3	To improve internal efficiency		
4	To promote educational relevance		
5	TO Mobilize resource		

2. From where did the initiative comes

---

3. What is the program type?

Innovations with in the formal	Non-formal approach	Hybrid type	Other

4. Who are the target population for ABE?

- a) out-of-school children       C. School- age children   
 b) Adults and dropouts       D. other

5. Do the following major factors affect the participation of children in the ABE?

5=strongly agree, 4= agree, 3=undecided, 2= disagree, 1= strongly disagree.

No	Factors affect ting ABE participation	5	4	3	2	1
A	Distance					
B	Poverty					
C	Poor quality of education					
D	Relevance of the curriculum					
E	Culture (social belief)					
F	Opportunity costs (child labour demand)					
G	Direct education costs					
H	Parental awareness					

### IV. School facilities for the ABE

1. What are the accommodations for classes (more than one answer is possible)

- a. private houses       e. Church or mosques   
 b. primary schools       f. cooperative halls   
 c. specially constructed small schools       g. other   
 d. sheds or "Dases"

2. Is the accommodation for classes acceptable to:

		Yes	No
A	Parents		
B	Concerned government agency		
C	Educators		
D	Donors		

3. How are they furnished and equipped with the necessary materials

- a. using local resources (and indigenous knowledge)
- b. In accordance to the national standard
- c. other (specify if any \_\_\_\_\_)

#### V. Teachers / facilitators

1. Who are the teachers?

- a. conventional teachers
- b. Para-professionals
- c. Mixed ("a" and "B")
- d. Other

2. Terms of teacher's employment?

- A. full time
- B. part-time
- C. Volunteers

3. What is the mode of payment?

- A. In cash
- B. In kind
- C. both
- D. other

5. What are the major training contents /components?

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6. Who are the trainees/is involved in the training of teachers?

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7. Does the designed training package address the gap to encourage teacher's knowledge and pedagogical experience?

- a. yes
- B. No

#### VI. Program organization and curriculum issues

		Yes	No
A	Is there curriculum material specifically developed for ABE		
B	Does the program take advantage of the national curriculum		
C	Does the developed curriculum endorsed by the concerned government agency		

D	Is the developed curriculum accepted by parents and others		
E	Does the community involved in the curriculum development		

2. What are the main subjects thought?

a. Level I \_\_\_\_\_

b. Level II \_\_\_\_\_

c. Level III \_\_\_\_\_

3. Please fill in the following box, how the program is organized

Average No. of days to complete a given level	No. of weekly school days	Daily learning hours	Average class size	No. of the shift per day

5. How and by whom is the school calendar (timing) schedule determined?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

### VII. The learner and the alternative basic education

2. Which level is more affected by dropouts?

A. level I                       b. level II                       c. level III

3. What strategies do you suggest for increasing children's participation in ABE of pastoral communities \_\_\_\_\_

\_\_\_\_\_

### VIII. Issues, concerns and problems

1. What are the major challenges (impediments) facing NGOs to smoothly carryout the ABE in the pastoral communities?

\_\_\_\_\_

\_\_\_\_\_

3. What mechanisms are required to promote community participation in ABE of pastoral communities in SNNPR?

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4. Any comments regarding how to improve access and quality of education for pastoral communities in SNNPR in relation to rural developments and poverty reduction \_\_\_\_\_

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5. What conclusion, recommendations would you like to suggest?

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# APPENDIX C

## Addis Ababa University School of Graduate Studies College of Education

### Department of Educational Planning and Management

#### Questionnaire for Alternative Basic Education Facilitators

This **Questionnaire** is designed to gather data for a study on "Assessment of the current status of Alternative basic education and future Directions for Educational Development in the pastoral communities of SNNPR.

The main objective the study is to assess the main features of alternative basic education delivery program and how they can help to speed up universal primary education in pastoral communities of SNNPR.

#### Part 1: General Information

- 1.1. Region \_\_\_\_\_ woreda \_\_\_\_\_  
1.2. Name of the ABE Center \_\_\_\_\_  
1.3. Year founded \_\_\_\_\_

#### Part 2. Personal Data

- 2.1. Sex                      a) Male                       b) Female
- 2.2. Level of education Completed  
a. Grade 5-8       b. Grade 8-12   
c. Grade 12 and above
- 2.3. Total years of service  
a) 1-5 years              b) 6-10 years              c) 11 years and above
- 2.4. Who recruited you to be a facilitator?  
a) Regional education bureau      b) Woreda education office  
c) NGOs                                      d) the community
- 2.5 Term of employment \_\_\_\_\_ A. Full time    B. Contract    C. part time
- 2.6. Mode of payment \_\_\_\_\_ A. In cash    B. In kind    C. Both

**Part 3. To what extents are the following strategic principles of alternative basic education are applicable in your region /Woreda/?**

No	Strategic issues	Level of participation		
		High	Moderate	Low
1.	Linkage and integration to formal schools			
2.	Equal access			
3.	Gender equity			
4.	Inclusive education			
5.	Learner orientation			
6.	Flexible delivery			
7.	Involvement of stakeholders			
8.	Cost-effective provision			

**4. Issues related internal efficiency**

4.1. Is there a considerable problem of students' dropouts in the center?

Yes  No

4.2. If yes for the above question what are the reasons for them to dropout from the center?

4.2..1 Reasons for boys \_\_\_\_\_

4.2..2 Reasons for Girls \_\_\_\_\_

4.3 What time of the year do most students' dropout from the center?

4.4. Which level of the program most affected by drop-out?

A. level one      B. level two      C. level three

4.5. How many days of the week do you teach in the center?

\_\_\_\_\_

4.6 How many hours of the day do you teach in the center?

4.7. Are these days/ hours you indicated adequate enough to complete the syllabus on time?      A. yes       B.

4.8. Is the time-table in the ABE center flexible or similar as formal Schools? a) Flexible      b) similar to formal schools

4.9. If "yes" for the above question **HOW?**

- a) During the morning      b) during the afternoon  
 c) During the evening      d) Mixed

**5. Facilitators training**

No		Yes	No
3.8.1	Did you have any formal pre-service training to qualify you to teach in the ABE center?		
3.8.2	Have you ever participated in- service training?		
3.8.3	Do you need Additional Training?		

**6. Specific area of training (rate the level of training area)**

No		High	Moderate	Low
3.9.1	Teaching learning Methodology offered			
3.9.2	Instructional media ( preparation of aids) shown			
3.9.3	Subject content presented			

**7. Issues related to curriculum material**

No		Yes	No
3.9.1	Is there adequate number of teaching guides for each subject in each ABE?		
3.9.2	Are there enough students' text books for each subject?		
3.9.3	Are the text books relevant to life style of the pastoralists?		

**8. Issues related management and supervision of ABE**

3.10.1 Have you been visited by educational supervisors?

Yes  No

3.10.2 If "yes" for the above question how often do the supervisors visit the center in a year?

A) High  B) moderate  C) Low

3.10.3 What type of technical/ professional support is offered from the supervisors during their visits?

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**9. Issues related to community involvement to ABE Program,**

No	Level of contribution	High	Moderate	Low
1	Material and labour			
2	Financial			
3	Participate in the management of ABE centers			

**10. Attitude of community to send their children to the center**

No		High	Moderate	Low
1	Attitude to send Boys			
2	Attitude to send Girls			

**11. The Issue of the participation of NGO in ABE program**

(5=strongly agree,4= agree,3=undecided,2= disagree, 1=strongly disagree)

No	Items	5	4	3	2	1
1	Center construction					
2	Paying facilitators salary					
3	Material provision for students					
4	Providing training for facilitators					

3.13 Do the center closed this year? Yes  No

3.13.1 If your answer is "yes "for the above question, how many days lost in the first session? \_\_\_\_\_

3.13.2 Why? \_\_\_\_\_

3.14 What are the major bottle necks faced to smoothly run the ABE center?  
\_\_\_\_\_

*Thank you so much!*

## APPENDIX D

**Addis Ababa University  
School of Graduate Studies  
College of Education**

**Department of Educational Planning and Management**

This interview guide is designed to gather data for a study on "Assessment of the current status of Alternative basic education and future Directions for Educational Development in the pastoral communities of SNNPR.

The main objective the study is to assess the main features of alternative basic education delivery program for out-of-school children (age 7-14) and how they can help to speed up universal primary education in pastoral communities of SNNPR.

***Focus Group Discussion Items set for Students in the ABE Centers***

1. How many minutes do you walk?
2. When you go back home from the ABE center, do you do serious work to your family?

Yes

No

3. If yes for the above question, what kind of assistance?
  4. Do you have text-books for subjects taught in the center? List of books you have \_\_\_\_\_
- 

5. For how many days/hours of the week do you learn in the center?

6. When you complete level III, do you like to continue with your education? Yes  No

7. Do children move with their parents or would they stay in the Homestead? \_\_\_\_\_

8. Whom do your parents most prefer to educate?

Boys or Girls \_\_\_\_\_

9. What are the major factors that hinder students to go to ABE centers ?

Hindrances for boys \_\_\_\_\_

Hindrances for Girls \_\_\_\_\_

**Thank you so much!**

## APPENDIX E

### Addis Ababa University School of Graduate Studies College of Education

This interview guide is designed to gather data for a study on "Assessment of the current status of Alternative basic education and future Directions for Educational Development in the pastoral communities of SNNPR.

The main objective the study is to assess the main features of alternative basic education delivery program for out-of-school children (age 7-14) and how they can help to speed up universal primary education in pastoral communities of SNNPR.

#### ***Focus group discussion items set for community Members.***

1. Do you consider education is important to your children?
2. Who do you most prefer to educate?

Boys  Girls

Why? \_\_\_\_\_

- 
3. Is the distance between the ABE center and your residences near or far?

4. What are daily tasks that boys perform for their families?

5. What are the daily activities that girls help their families?

6. Do you visit the ABE center? Yes  No

7. If "yes" how often do you visit?

8. If no why?

9. After the completion of level III, do you agree that your children should continue their education?

Boys \_\_\_\_\_

Girls \_\_\_\_\_

10. What are the major problems that hinder girls' participation in the ABE center?

11. What solutions do you propose?

*Thank you so much!*

## Appendix F

### Form F - Observation Check list

Name of the Woreda-----

Kebele -----

ABE Center -----

Grade/ Level -----

No. of students per section

Male ----- Female -----

<i>No</i>	<i>Observation lists</i>	<i>yes</i>	<i>No</i>	<i>Remark</i>
1	Facilities			
	- Students desk/ seats			
	- Toilet			
	- Play ground			
	- Drinking water			
	- Fence			
	- Office for facilitators			
2	Teaching learning materials			
	- Syllabus and guides			
	- Text books			
	- Teaching aids			
	- lesson plan			
3	Teaching learning process			
	-class room organization			
	- Methods of teaching			
	-classroom management			
4	Documentation			
	- Student Attendance			
	- Mark list			
	- Time table			
	- Reports			

Comments -----  
 -----  
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## Appendix G

### Sample woredas, ABE centers by woreda and number of pupils

No	Woreda	No of ABE centers	Name of Sample centers	Year of establishment	Total number of level 3 pupil	No. of sample pupil
1	Dasentech	15	Lobot	1997	17	2
			Awega	1997	9	2
			Kapuliya	1997	17	2
2.	Maale	19	Turgazo	1998	32	2
			Melasagago	1997	48	2
			Kela	1998	25	2
			Bagra Bajando	1998	10	2
3.	Benna Tsemay	28	Birale	1996	2	2
			Mero	1996	10	2
			Bura	1997	22	2
			Argemendashi ba	1997	2	2
4.	Ngangatom	11	Napotokoyit	1997	40	2
			Ayiga	1997	11	2
			Chare	1997	16	2
5.	Hammer	33	Umbule	1998	5	2
			Zagola	1998	7	2
			Hago	1998	10	2
6.	Salamago	15	Terfa	1997	13	2
			Lata	1997	12	2
			Game	1997	9	2

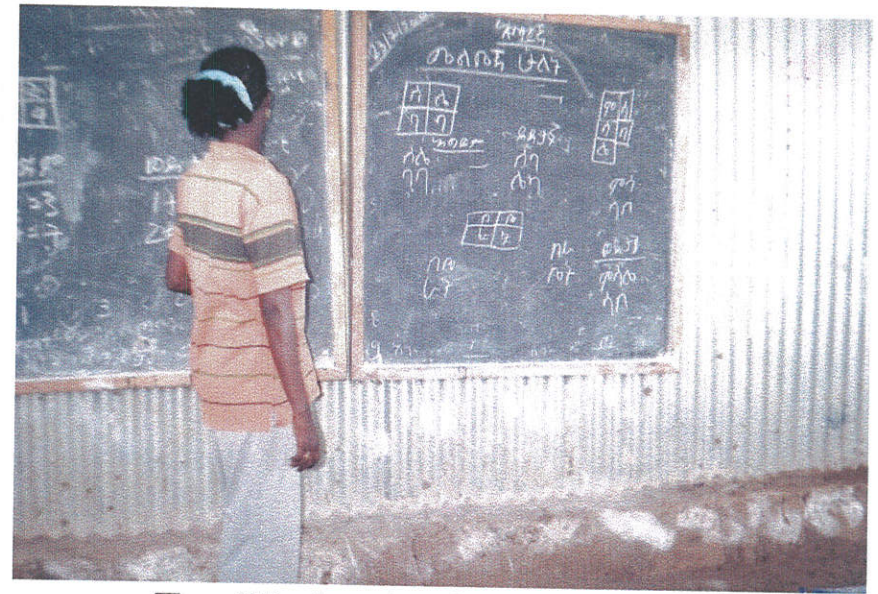
## APPENDIX H

### Back ground Information of Sample NGOs

No	Function	Major Providers Alternative basic Education				
		AFD	APCT Ethiopia	Save the children	Catholic church ICDP	Mekane yesus church
1	Year of establishment	2006	2005	2004	1979	1982
2	Type of organization	Indigenous (Local) NGO	Indigenous (local (NGO)	Indigenous (local (NGO)	Indigenous (local) NGO	Indigenous (local) NGO
3	Sectors of activity in Education	ABE	ABE	ABE	ABE	ABE
4	Legal staff	Registered	Registered	Registered	Registered	Registered
5	Status of the education program (maturity level)	Matured above 5 years	Matured above 5 years	Matured above 5 years	Matured above 5 years	Matured above 5 years
6	Operational area	Maalee woreda	Salamago and Hamer woreda	Hammer woreda	Maale and Hamer woreda	Sala Mago
7	Vision	A world without poverty	Poverty eradication	Poverty eradication	Poverty sustainable and self-reliant society	To see economically socially and spiritually we developed society
8	Mission	Ensuring sustainable development	Provision of deduction for all	Provision of deduction for all	Ensuring sustainable	Ensuring sustainable development
9	Major sources of in come in cash or kind	Project grant	Project grant	Project grant	Project grant	Project grant
10	Program type	Non-formal (ABE)	Non formal	Non formal	Non formal	Non formal
11	Beneficiaries	202974	219784	302293	36740	22286



CMC - (Lobot)  
Dasenetech



Facilitator in Awega  
(Dasenetech)

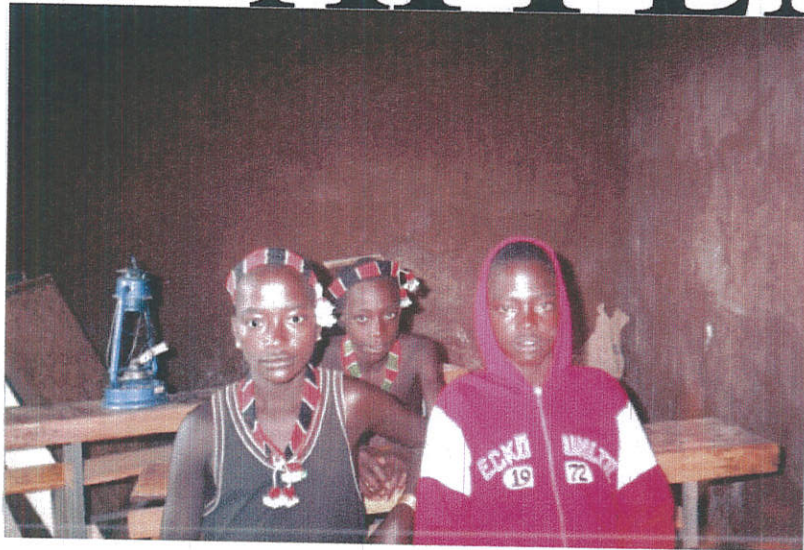


CMC in Shiba Aregemenda  
(Benna Tsemay)



CMC  
Turgazo (Maale)

# APPENDIX I



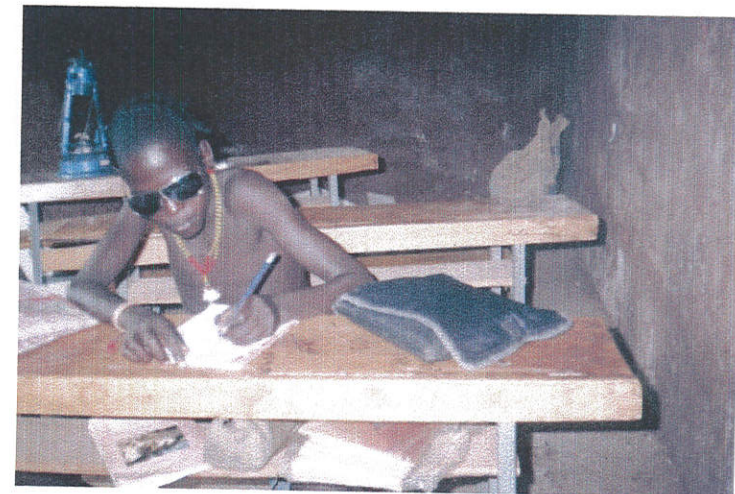
ABE Students  
Hamer (Umbule)



Interview Session in Hamer  
(umbule)



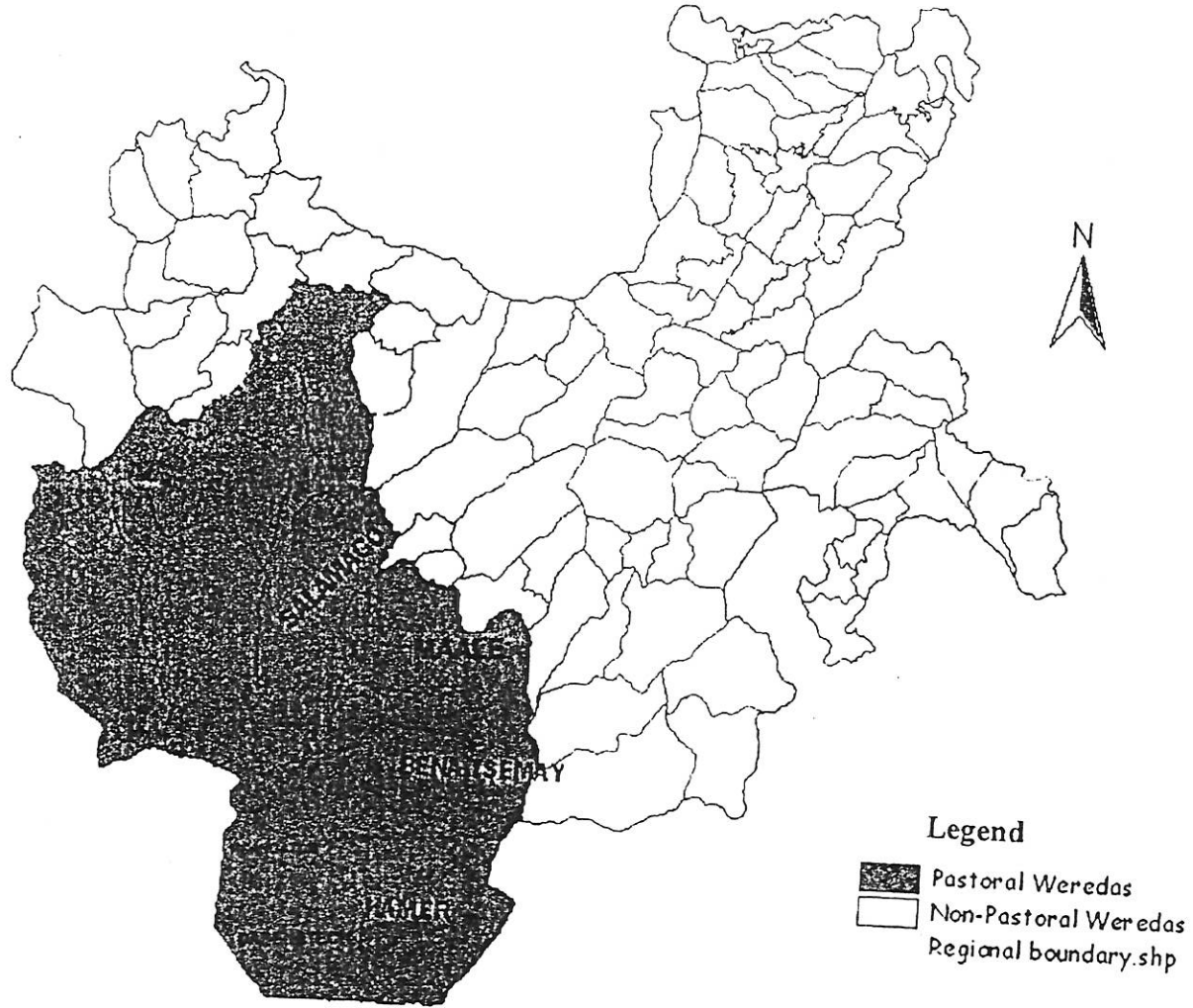
Students Attending Class (Awega)  
Dasenetech



Level III Student in Class  
Ngangatom (Ayiga)

# APPENDIX J

## MAP OF STUDY AREA

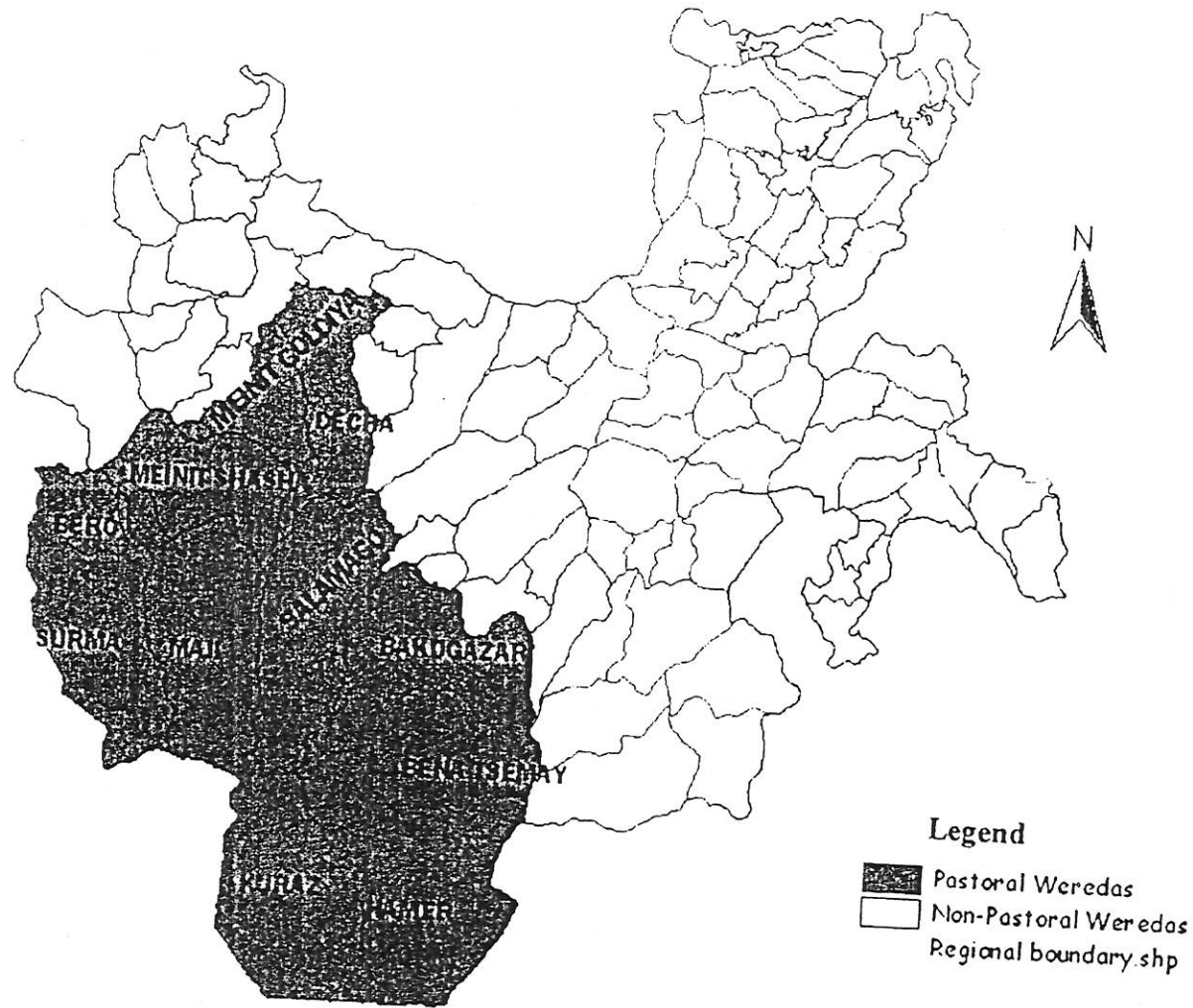


1.2399346017

Note: From the former Bakogazca wereda, Male wereda is pastoral

# APPENDIX J

## PASTORAL & AGRO-PASTORAL AREAS OF SNNPRS



1 2399346017

Note: From the former Bakogazer wereda, Male wereda is pastoral

## Declaration

This thesis is my original work and has not been presented for a degree in any other university and that all sources of material used for thesis have been duly acknowledged.

Name Manaye Abera Shamelo

Signature 

Date 04-06-2008

This thesis has been submitted for examination by my approval as a university advisor.

Name Zenebe Baraki (PH.D)

Signature 

Date 18/06/2008

