

*Addis Ababa University
School of Graduate Studies*

*Purpose of Schooling and Concern over Curricular
Relevance among Rural Afar Communities*

*A Thesis Submitted to the School of Graduate Studies
Addis Ababa University In Partial Fulfillment of the
Requirement for Degree of Masters of Arts in
Curriculum and Instruction*

Alebachew Worku



ADDIS ABABA UNIVERSITY
LIBRARIES
P.O. BOX 1176
ADDIS ABABA ETHIOPIA

June 2011

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

*Purpose of Schooling and Concern over Curricular
Relevance among Rural Afar Communities*

Alebachew Worku

June 2011

Acknowledgements

My gratitude goes to my adviser Dr. Ambisa Kenea for his constructive comments and guidance without which the paper could not reach this stage. I have also commended the encouragements given by him to study this topic. I owe my sincere indebtedness to Addis Ababa University School of Graduate Studies which give me money which contributed to the success of this study. I am also grateful to rural Afar community, native Afar teachers and educational experts who volunteered to give me their noble ideas and perspectives which immensely contributed to the success of this study.

Table of Content

	✓ Pages
Acknowledgements-----	I
Table of Content -----	II
List of Acronyms -----	VI
Abstract -----	VII
CHAPTER ONE	1
1. Introduction	1
1.1 Background of the Study	1
1.2 Statement of the Problem	7
1.3 Objective of the Study	9
1.4 Research Questions	10
1.5 Significance of the Study	10
1.6 Delimitation of the Study	11
1.7 Limitation of the Study	11
1.8 Operational Definition of Terms	12
1.9 Organization of the Study	13
CHAPTER TWO	14
2. Review of Related literature	14
2.1 Education in the Nomadic Area	14
2.1.1 Experience on Education of Nomadic People in Selective Countries.....	14
2.1.1.1 Development of Nomadic Education in Iran	15
2.1.1.2 Development of Nomadic Education in Kenya	16
2.1.1.3 Development of Education in the Nomadic Areas of Ethiopia	18
2.2 The Concept of Basic Education	21
2.2.1 Formal Education	23

2.3 Primary Education of Girls in Pastoralist Area.....	24
2.3.1 The Benefits of Female Education	26
2.3.1.1 Economic Benefit	28
2.3.1.2 Social Benefits.....	29
2.4. Pastoralist Social Organization.....	30
2.5 Pastoralist Socio Economic Activities.....	31
2.6 The Essence of curricular Relevance and Irrelevance	34
2.6.1 Curricular Irrelevance.....	35
2.7 The Nomadic Pastoralist Areas of Ethiopia.....	39
2.7.1 Afar Region.....	42
2.8 Factors Challenging Formal Education Provision for the Pastoralist.....	45
2.8.1 School Related Constraints	45
2.8.1.1 Language of Instruction.....	45
2.8.1.2 Lack of School Facilities.....	46
2.8.1.3 The Nature of Curriculum	46
2.8.1.4 Flexibility of School Time Table	47
2.8.1.5 Distance from School Center.....	47
2.8.2 Socio-Cultural Constraints	49
2.8.2.1 Parental Attitude towards Education.....	50
2.8.2.2 Community Involvement/Participation	51
2.8.3 Socio-Economic Constraints	52
2.8.3.1 The Demand of Child Labor	52
2.8.3.2 Economic Status.....	53
2.8.4 Nomadic Way of Life	54
2.8.4.1 Mobility	54
2.8.5 Development Constraints.....	54
2.9 Education Strategies for Pastoral Nomads	55

2.9.1 School Feeding Program.....	55
2.9.2 Mobil School.....	55
2.9.3 Boarding Schools	56
2.9.4 Community Sensitization	57
2.9.5 School Mapping	57
2.9.6 Non-Formal Education	57
2.9.7 A Minimum Package Program.....	58
CHAPTER THREE.....	60
3. The Research Methodology and Design.....	60
3.1 The Research Design	60
3.2 Source of Data	61
3.3 Population Size, Sample Size and Sampling Procedure	61
3.4 Data Collection Instruments	62
3.4.1 The Interview	63
3.4.2 Focus Group Discussion	63
3.5 Pilot study.....	64
3.6 Procedure of Data Collection.....	64
3.7 Method of Data Analysis.....	64
CHAPTER FOUR.....	66
4. Presentation and Analysis of the Data.....	66
4.1 Characteristics of Respondents.....	66
4.2 Reasons Why Educate their Children.....	68
4.2.1 Earning Employment Opportunity in Government Work.....	68
4.2.2 Regretted by their Poor Educational Background.....	70
4.2.3 High Value given to Education by the Rural Afar Community.....	72
4.2.4 Low Demand of Labor.....	74
4.2.5 Short Distance between School and Home.....	74

4.3 Reasons Why do not Send their Children to School	75
4.3.1 The Need for Child Labor	75
4.3.2 Economic Problem.....	77
4.3.3 Mobility of the Community	78
4.4 The Benefits of Education.....	79
4.4.1 Modernization.....	79
4.4.2 Decision Making	80
4.4.3 Empowerment.....	81
4.4.4 Economic and Social Benefits	82
4.5 Difference in Lives Due to Schooling	83
4.5.1 Life Style	83
4.6 The Relevance of Subject Taught at School	83
4.6.1 Language	83
4.6.2 Life-Oriented	85
4.6.3 Traditional Knowledge.....	
4.6.4 Responsive.....	88
CHAPTER FIVE	92
5. Summary of Finding, Conclusions and Suggestions	92
5.1 Summary of Finding	92
5.2 Conclusions	94
5.3 Suggestions.....	96
Reference	
Appendices	

List of Acronyms

AAU	Addis Ababa University
ABE	Alternative Basic Education
Art	Article
CSA	Central Statistics Authority
ESDP	Education Sector Development Program
FAWE	Forum for African Women Educationalist
MoE	Ministry of Education
NGO	Non-Governmental Organization
PCDP	Pastoral Community Development Project
TGE	Transitional Government of Ethiopia
UPE/EFA	Universal Primary Education/Education For All
WCEFA	World Declaration of Education for all and Framework for Action to Meet the Basic Learning
WHO	World Health Organization

Abstract

The main intent of this study was to look into the purposes rural Afar communities attach to schooling and their concern over curricular relevance. For this purposes, case study design was employed based on which one zone, two woredas and six kebeles were selected as source of information. Data were gathered from 23 rural Afar communities, 10 teachers and 12 woreda education experts. In selecting the sample zone and Woredas simple random sampling techniques were employed and purposive and availability sampling techniques were employed in selecting sample Kebeles and rural communities, teachers and education experts. Interview and focus group discussion were the data collection instruments used in the study. The result of the study showed that, job opportunity; regretted by their poor educational background; high value given to education, low demand of child labor and short distance between school and home were identified as factors that makes members of the community to educate their children. Moreover, the result of the study identified that there was no sex preference in attending schooling and job opportunity for their children. But still labor demand identified as factors that makes some community sex preference specially their daughters. On the other hand little child labor; economic problem and mobility of the community makes some members of the community not educate their children. Based on the findings constructing of semi-sedentary schools, mobile schools and boarding schools, development program such as settlement of the people, rangeland development program and extension and package program, the establishment of grinding mills, water walls around the village; equitable distribution of feeding program in all kebeles, non-formal education program and recruiting females into the profession were recommended.

CHAPTER ONE

1. Introduction

1.1 Background of the Study

Nomads are found in many parts of the world. Nomadism is a worldwide phenomenon practiced in different countries. While some of the nomads are pastoralist, others are fishermen and hunters/ food gathers (Ezeomah, 1995:4) Nomadic pastoralists are characterized by mobility and dispersed population distribution, absence of permanent or fixed domiciles and seasonally move in large or small groups in search of pasture and water within an area or across the boarder (Abebe, 1998:-46). They are the most disadvantaged groups with respect to education and other social services.

People began formal education in ancient world such as Mesopotamia, India, China and Egypt and gradually many other countries (Fagerline and Lawrence, 1983: 33). The purpose of formal education was to produce individuals who could serve the state (to fill in government or state machinery). For instance, in Mesopotamia the purpose of education was to produce scribes, librarians and teacher, and the Egyptian education purpose was to produce priests, religious leader and office workers (Fagerline and Lawrence, 1933: 34). Others purpose of formal education was to make people write read on clay tablets (tablet house or schools). In ancient time the contents in all case were reading, writing, numbers, and the methods were recitation (repeated reading) attending lecture (listening and reproducing) and dialogue and discussion.

The development of a country has positive linkage with education, because education is believed to be one of the greatest driving forces for the wellbeing of

a country. In relation to this, TGE (1994: 1) in the new education and training policy stated that education is a process by which man transmits his experience, new findings and values accumulated through years in his struggle for survival and development. It enables individuals and society to make all rounded participation in the development process. For education to play this decisive role the school is one of the most important institutions that help to shape the behavior and way of life of the members of the society. It is the base for socio-economic development. Moreover, it helps to socialize people into particular roles.

One of the serious issues facing most developing countries is spreading educational opportunities to the many millions of children without such opportunities particularly in rural areas and above all for the disadvantaged children (Bishop, 1989: 125). Of the levels in the formal education system, primary education is the foundation. It has two main purposes: it helps to produce literate and numerate population that help the society to solve problems encountered at home and work place, and it serves as a foundation for further education (Goulds, 1993, World Bank, 1990: 8). Broadly speaking, primary education is important in increasing access to education to the rural population for those who have not got the chance of schooling. In addition to this, it is helpful in establishing an alternative form of education, which is relevant to the experience and needs of the disadvantaged groups (Brown, 1990: 72).

The World Bank (1997: 1, 1998: 5) emphasized that primary education contributes to lower population growth and raises worker productivity and earnings by helping them to take advantage of technological changes. Besides, educated parents are more likely to send their children to school so that the benefit from

primary education might perpetuate from generation to generation as a heritage that bears casting effect in the life of pastoralists.

Among the disadvantaged group, people in the pastoralist areas are the most deprived of educational as well as other basic services because of their difficult and unsettled way of life. The pastoralist areas had suffered a long period of neglect and marginalization under past governments. For instance in indicating the severity Ethiopia, Shibeshi and Kidane (1997) explained that in the past regimes except the very few children of chieftains who were given the chance of education and trained in order to serve the then regime, most of the pastoral population had not benefited much from the education system. Consequently, basic development of infrastructures and social services, including education and training in these areas are very meager. Various research findings illustrate that the salient problems of pastoralists are closely associated with the socio-economic, cultural and schools related reasons.

There is a need to link, more successfully, the practice of education and issues of nomadic pastoral culture and society, particularly the relationship between culture local knowledge, social institutions and poverty. At present, formal education often undermines this nexus, without providing a viable alternative for those who wish to remain in the pastoral livelihood system. An effective educational system for nomadic pastoralists would help pastoralists to cope with pastoral and non-pastoral livelihoods. More effective schooling in this respect means teaching and learning which recognizes that the knowledge, skills, and attitude needed for effective herding under pastoral conditions are likely to: value pastoral livelihood systems as appropriate and technically adapted to their environment; equip pastoralists to adapt in dynamic ways to change in the pastoral livelihood system resulting from external influences; be based in part on

indigenous or local expert knowledge; be intricately linked to wider features of social organization and institutions; recognize that pastoral children may need to be equipped for life in other livelihood system.

During the last five years the government of Ethiopia has given special attention and support to the development of education in pastoralist areas. Accordingly, on the basis of the education sector development program has given due consideration to mainstream pastoralist education in all the sub-sectors of the education system. The development of the education sector plays a decisive role in laying a firm basis for the flourishing of the democratic system that is taking root in our country and enable the society the fruits of development and good governance. When it comes to making education accessible to all citizens in pastoralist areas, it is imperative to design comprehensive policy that objectively take into account the peculiar way life, socio-economic and natural environment of the pastoralist population. The major favorable policy required for the expansion of education in pastoralist areas include:

- The implementation of decentralized administrative and education system at woreda level and the consequent reduction of the bureaucratic ups and downs, acceleration of the decision making process, harmonization between government and NGO led development projects as well as enhancement of community participation and sense of ownership in developmental activities.
- The availability of clear policy directions and strategies for socio-economic development at federal government level.
- The establishment of a federal special support board composed of sector ministries including ministry of education, a corresponding technical

committee composed of experts drawn from sector ministries and sections within sector ministers that are responsible for providing special support to pastoralist and agro-pastoralist regions in their respective sectors including the education sector.

- The commencement of inter-regional cooperation in which pastoralist and agro-pastoralist regions receive support and benefit from the experiences of neighboring regions in various development sectors including the education sector.
- The designing and endorsement of five-year strategic plans in various development sectors including the education sector by pastoralist regions.
- The prevalence of conducive policy directions that encourage local and international NGOs to be engaged in pastoralist education along with the government.

The issue of the inclusion of educationally disadvantaged nomad children into national education systems should therefore be considered with attention to the way those systems and relative policies understand: (a) the integration of nomad children within their own household's economy; (b) the causes of their school drop-out or under enrolment; and (c) the causes of the marginalization of the nomads at social, economic, and political levels. By failing to do so, inclusion may do more harm than good, resulting in further marginalization and disempowerment (SCF, 2000; Dyer and Choks: 1997).

Mobile school is a useful and appropriate method in the provision of education for children whose families are constantly on the move like nomadic pastoralists. It is a preferable mechanisms first: the costs of the structure are very low and can be constructed by governments and local communities. Second, the children

learn with in the environment, which they can easily adapt to the school situation. Lastly, the parents will be free from fear of cultural alienation and insecurity since their children remain close to them (UNESCO, 2002: 1999). For example, in Ethiopia the deterrent impact of mobility and low density of population that has made the building of infrastructures and social services (road, water, health, education, etc) difficult and the consequent inability of addressing the educational needs of pastoralists through formal schools alone and high dropout rate of the children particularly girls, due to school distance.

Education systems rely almost always on standard curricula: all pupils in the same grade everywhere in the country learn the same things more or less in the same way. However, pupil's environment experiences and needs can vary greatly from place to place and from one way of life to another. Lack of curriculum differentiation has become one of the major explanations for pastoralists' supposed low interest in education and for the high drop-out rate from schools in pastoral areas. The kind of education where the curricular content manifests insensitiveness to their socio-economic and cultural content and irrelevance to their real life situation made it difficult for education of the nomads which in turn affects the realization of UPE/EFA in the time specified.

The basic argument is that school curricula are developed by sedentary people for sedentary people (or even by urban dwellers for urban dwellers) and therefore are largely irrelevant to nomads' experience and concerns. Low curriculum relevance generates low interest and lowers motivation, therefore, causing low enrolment figures and high drop-out rates. The relevance of any curriculum is appraised on the basis of the social, economic, cultural and psychological settings (backgrounds) of the society. Relevance is to be achieved

in two ways: introducing relevant topics and modifying the look of standards subjects to match the nomads' background and culture (FME, 1987).

Thus, a curriculum which is relevant for one particular groups of people may be irrelevant for another group of people. This calls for a differentiation of the curriculum and the design of special ones for pastoral areas, relevant to nomadic life.

Education one of the basic social services is found in a precarious condition for long in Afar region in general and in rural Afar in particular. For instance, according to the (MOE, Educational Annual Abstract and UNESCO, 2006) the gross enrollment ratio at primary level (1-8) were estimated to be 33%. About 21.81% of students in the region left schools before the end of academic year in 2006 E.C. About 242601 school age children do not have access to education opportunities. The region had (3) primary schools.

1.2 Statement of the Problem

It is accepted that all children need to receive at least primary education in order to sustain the development of a country. However, reaching pastoralist with formal schooling has become a major challenge and millions of nomadic pastoral children remain outside the education system. Parents decisions not to enroll their children at school or to withdraw them are usually made keeping in mind the best interest of the household (including the children) in a given context. Representing such a decision out of context as depriving the children of a fundamental right (WDEFA, 1990). Pastoralists are mobile, the attempts to settle them represent a threat to their livelihoods, and received as such. According to a study by UNICEF on the challenge of implementing the convention on the rights of the children: 'educational programmes for nomads have failed primarily

because decision makers have sought to use education as a tool for transforming nomadic population into sedentary ones' (Dall, 1993: 26).

Education is seen as an instrument to change nomads' attitudes and beliefs as well as to introduce 'modern' knowledge and 'better' methods and practices. In short: to transform nomadic pastoralists into modern livestock producers. In Ethiopia for example formal education is supposed to introduce agents of change within pastoral communities. After acquiring knowledge and skills in modern cattle raising and modern farming methods, basic care and nutrition, they will go back to the community where they came from as change of agents to improve the live conditions of their people (Degefe and Kidane, 1997: 36-37). Formal education is supposed to equip nomad against impoverishment and, ultimately, to eradicate poverty by opening access to alternative livelihood options (Baxter and Hogg 1990).

Education narratives often 'deduce' pastoralist poverty from characteristics such as the lack of permanent housing and mobility or the use of child labor, that are simply part of their life-style and economic organizations. Holland (1992) finds that education is not a precondition for employment. On the contrary, the increasing commoditization of cattle and labor is generating new jobs especially for the non-educated. Illiterate parents are insensitive to the value of education and therefore difficult to persuade. On the other hand the value of education is such a strong dogma amongst educated extension agents, teachers and programme staff that even in presence of huge fault, of education system on the ground, low attendance rates are still attributed to parental ignorance (MOEST 1999: 17).

Formal education that sets some men apart from their fellows (Broch-Due and Anderson 1999: 12) introducing new divides within households and

communities, undermines customary forms of social capital without creating new ones. A UNDP report on the situation of education in Afar Ethiopia warns that: there is a danger that students may become estranged from both their families and their society by their educational experience and thus be less competent to contribute in the long term to the advancement of the Afar people (UNDP-EUE 1996: 7). In almost all pastoral societies, girls make up most of the out-of-school children. This is not always the case. In Mongolia, for example there are more girls than boys attending school (UNICEF and MOHSW, 2000).

Lack of curriculum differentiation has become one of the major explanations for pastoralists supposed low interest in education and for high drop-out rate from schools in pastoral areas. This calls for a differentiation of the curriculum and the design of special ones for pastoral areas, relevant to nomadic life (FME, 1987).

Ultimately, the lack of relevance of the standard curriculum appears to be an inadequate explanation for low enrolment and high drop-out rate amongst pastoralists. Mongolia for example the only country to reach almost 100 percent literacy with about half of the population being nomadic, achieved this by using a standard curriculum, non-relevant to pastoral way of life (MOSTEC 1999).

Reaching pastoralist with formal schooling has become a major challenge. This will continue until more effective ways are found to bridge the gap between what formal education system now try to teach and what pastoral children need and want to know. Thus, the study attempt to investigate the purpose of schooling and concern over curricular relevance among rural Afar communities.

1.3 Objective of the Study

General Objective

To investigate the present status of schooling and concern over curricular relevance.

Specific Objectives

- 1) To investigate those reasons why rural Afar communities educate their children or do not educate their children;
- 2) To examine the rural Afar communities concern over curricular provision and;
- 3) To explore the gap between the expectations and values of the Afar rural community regarding the process and outcomes of education.

1.4 Research Questions

With these objectives, then the study would attempt to find answers for the following research questions.

- 1) Why do rural Afar community educate their children or do not educate their children?
- 2) What are the rural Afar communities concern over the relevance of what is taught/learned at school?
- 3) What are the views of rural Afar communities regarding their values attaches to formal education and the outcomes of education.

1.5 Significance of the Study

The study therefore, the following significance:

1. It helps to provide valuable suggestions for regional policy makers, planners, and authoritative officials to giving attention on those reasons that enforced rural Afar communities not to sending the children school;
2. It helps other researchers who want to engage in further study on the same issue or replicate it in another but similar context;
3. It may shed light for possible alternatives for narrowing the gap between urban and rural and thus for raising the partial benefits of rural community education;
4. It helps to give insight into the other part of the pastoralist areas of the country and;
5. This study may also add to the already existing literature.

1.6 Delimitation of the Study

The study delimited to Afar region. As all the pastorals in Ethiopia have their own identity, social, cultural and way of living. The pastoral population of Afar region is one of the vast pastoralist regions of the country. It is thus difficult to undertake the study in the five zonal and 29 woreda areas of the region. Thus the study is delimited to zone one, two woredas and six kebeles.

1.7 Limitation of the Study

The researcher had encountered a number of constraining problems. Of these major ones were:

Shortage of relevant literature with respect to the education of pastoralists.

Problems in the collection of primary data at Woreda. It was either very difficult to find the person to talk or to get the desired information from the person even if he/she is available.

Problem of transportation from one woreda to another.

Language was yet another limitation of the study. I did not speak Afargna language and the interview and focus group discussion with the rural Afar communities had to be completely conducted through my assistants for translation.

1.8 Operational Definition of Terms

Purpose of Schooling: is to educate learners in such a way that they will be able to contribute to the welfare of society and realize a full development of their potentials as human being.

Basic Education: is the very minimum knowledge, skills, attitudes and values that will enable learners to operate with reasonable expectation of success in their community.

Formal Education: is an institution that evolved in an alien values, is coming into closer interaction with the social and economic reality of the rural Afar community.

Curriculum: is a variety of subjects covering knowledge, skills, attitude and values that are related to the needs of the students and the society.

Curriculum Relevance: is the quality of the curriculum that showed whether or not the curriculum deals with on the basis of the social, economic, cultural, background of the society and meaningful aspects of all areas of the learners' life.

Pastoralism: is a way of life refers to pastoralists who mainly live and drive most of their food and income from raising domestic livestock and they do not have a recognized place of residence and move from place to place in search of pasture and water.

1.9 Organization of the Study

This study is organized into five chapters. The first deals with the background of the study, statement of the problem, objective of the study, research question, delimitation of the study, limitation of the study, significance of the study and definition of operational terms. Chapter two presents review of the related literature. Chapter three presents research methodology. Chapter four is concerned the presentation and analysis of the data. The last chapter is concerned with the summary of the main findings, conclusions and suggestions.

CHAPTER TWO

2. Review of Related literature

2.1 Education in the Nomadic Area

Provision of educational and other socio-economic services in the nomadic areas is very difficult due to various reasons related to their way of life. That is, until the mid 1980s encouraging nomads to become sedentary, most probably as farmers, was a key component for development thinking for pastoralists (Anderson, 1999). Nomads are well aware of such strategy (e.g. Shahshahani, 1995) and this has been identified as one of the key reasons why educational provision predicted on the "Myth of sedentarianism" tends to fail (Dail, 1993)

Also, the dominant hegemony that equates being sedentary with possibilities for development and modernization remains prominent among policy makers and development officials, who are often providers of education and it is even found among societies of pastoralist communities themselves (Dyer and Choksi, 1997)

In addition to the conceptualization of the policy makers and development officials, the kind of education i.e., the curricular content which insensitiveness to their socio-economic and cultural content, and irrelevance to their real life situation made it difficult education of the nomads which in turn affects the realization of UPE/EFA in the time specified.

2.1.1 Experience on Education of Nomadic People in Selective Countries

As can be seen in the preceding sections nomadism is a global phenomenon and represent a considerable proportion of the population. But due to their life style ecological, economical and socio-cultural factors they are almost ignored and

denied their rights of access for social services in general and education in particular. In this regard different countries responded differently to the problems according to their local conditions. The experiences and practices of two countries, namely Iran and Kenya will be presented in the following sections as follows.

2.1.1.1 Development of Nomadic Education in Iran

Tent schools were introduced in Iran (then Persia) as a part of Tribal Education program, founded in 1955 by a young "tribes man" with a degree in law, with the financial support of the United States under the Point Four framework. After a difficult start the program enjoyed strong financial support from both the United States and the Persian government and grew quickly. Hundreds of tribal schools were built in the settlement and tent schools were introduced to cater for small groups of mobile households. The equipment of tent schools was kept to the minimum with just one blackboard, one case of equipment for science and nature study, the teacher and pupil's books. A training centre for tribal school teachers was opened as early as 1957, following the failure to substitute the first group of virtually untrained local teachers with well qualified city teachers (Bishop, 1993:106).

For the first decade only primary education was provided at various grades; secondary education was introduced in 1968. In 1973, there were about 50,000 pupils enrolled in tribal schools (90% boys, about 20% of who attended more than six hundred tent-schools). At its peak, the program reached about 10% of school age children. The standard national curriculum was adopted, but in tribal schools the methodology was very different. There was no corporal punishment and no regimentation, and the timetable, eight and half hours of lesson per day, was more than two hours longer than in existing schools. Although teaching was

Persian, a foreign language for many of the tribes, pupils could read and write in a few months (Varlet and Massumain, 1975). Indeed all the observers notice how the nomad children learned quickly and appeared exceptionally out-spoken and willing to participate in lessons, and: "when the children pass to the city schools, they almost in variably exceed their city cousins" (Handershat, 1965:20).

The other program in Iran was tribal midwifery training program. The office of tribal education in collaboration with the ministry of health started tribal midwifery training program to assist the tribal women who used to give birth without the support of midwives or medial facilities. This was because it was found to be difficult to send the urban educated midwives to the trivial areas to assist young mothers. The only solution was giving training to the tribal girls who completed their primary education and assign them as paramedics and veterinarians for services in the nomadic area.

Moreover, the office of the tribal education opened for girls as vocational centre in Shiraz in 1970 with the main purpose of initiating and helping for the revival of the hand crafts of the erroneous, which was disappearing. The teachers were selected from among the elderly tribal women who were well skilled in this tribal areas and started private workshops. The office of the tribal education assists the gradates in establishing their workshops by providing them with the initial capital (Bishop, 1993:107)

2.1.1.2 Development of Nomadic Education in Kenya

Of all other out of school (00sS program in Samburu district of Kenya can be taken as a point in case to show the progress that Kenyans has achieved in providing children who do not have access for basic education in the formal school. The program started in 1992, with one learning center using the facilities of primary school. From the out set it enjoyed the support of international

support of NGOs, as well as that of the department of Adult Education and several other Kenyan institutions, including the local government. The aim of the program was to offer non formal education to out-of-school children targeting age group of ranging from 6-16. In 1999 the learning centers numbered thirteen, six of which had just been opened, with some seven hundred learner enrolled, 62% of whom were girls (Karateli, 2000).

Sometimes the out-of-School (OOS) centers are combined with a Functional Adult Literacy (FAL) program. The individual OOS centers rely on volunteer teachers and the support of the communities. Teachers are not expected to follow the standard curriculum. Teaching focuses on core subjects like math, English, Kiswahilli and Business education. In certain cases animal husbandry has been introduces, but to a lesser extent. Despite the initial target, those enrolled in each centre constitute multi grade classes' spanning from 10-30 years of age, posing a serious change for the virtually untrained teachers working with very limited resources. Attending was erratic during the dry season and particularly in times of drought and famine. But more regular in times of rain. Irregular attendance often creates the necessity to repeat lessons. Which resulted in slowing down of the overall learning- teaching pace (ibid).

The program has acted as a catalyst children to transfer to be the formal system. Overall the program is considered to be success. Particularly the centers have seen as an acceptable opportunity by young teenagers who otherwise feel too old to join younger children in the formal system.

The non- formal school environment, which allows for a higher degree of parental involvement, seems also to respond to the problems usually associated with girl's edition. The often come to the centers accompanied by their mothers, who may hang around in order to keep an eye on what they are thought and to

ensure that it does not interfere with cultural norms. The following are factors crucial to the success of the programs:

- a) Flexible time table (afternoon and evenings) to accommodate children's commitment to work;
- b) Flexible entry age (6 to 21 despite the original target); and
- c) The direct support from the communities, that takes care of managing the centers.

An advantage also comes from the fact that some centers share existing facilities with formal schools. Nothing can be gained by trying to get more children to school unless those schools can be improved to the point of usefulness; and one essential mechanism for doing this is to involve children, parents, teachers, communities and government officials in the processes which will shift schooling in a more responsive direction.

Moving away from the "technical" focus on production makes room for broad livelihood issues such as resource access, conflict management, political action, communication between the literate and non-literate with the community as well as between local and scientific knowledge. Interaction with recipients raises the awareness that knowledge does not necessarily have to pass through literacy, and provides pressure for taking consequent action. It also helps to understand pastoralists within the context of local and national power relations.

2.1.1.3 Development of Education in the Nomadic Areas of Ethiopia

There is no good perception of other people about nomadism. Emphasizing this point, Ahmed (1976: 174) indicated, "Nomadism is a bad thing". This view is also widely accepted by international organizations.

As to the condition of nomads in Ethiopia, it is not different from what Ahemed has pointed out in the above discussion. Provision of basic services including education is insignificant. Education institutions are poorly distributed. The few that are available located in the administrative towns. Which do not necessarily coincide with the areas of nomadic concentration. Consequently, these services are attracted almost interlay towards the sedenterized population (Fekadu et.al, 1984: in Tefera, 2000:37).

In the past, the political and administrative policies led to two types of actions in relation to educational provision for pastoralists. First, they established dual system of secular and religious institutions. Secondly, special attention was given to the education of the sons of tribal chiefs (Ahmed, 1990: 70). For instance, during the imperial regime, some children of tribal chiefs, who have intimacy with the central government, were chanceful to travel to urban centers to attend schooling especially in boarding schools with the support of government funds. Since they are selected from prominent chieftain families, they were few in numbers and its main aim was to prepare them for monarchical political leadership (Sileshi and Kidane, 1995: 35 in Ziyn, 2004: 48).

The effort made by the former socialist government for the development of educational service provision in the nomadic pastoral area was very insignificant. The nomadic areas share the same problems with the other neglected and under privileged people in the country. However, the problems are more severe among the pastoral nomadic groups because the few primary schools established for them are concentrated in towns and agricultural plantations (ibid, 36).

The issue of provision of education in pastoral areas has not been seen differently from that of other areas. The pastoral mobility and their life style had not been

taken in to consideration. For instance the kind of education provided in the area had not been related and was not beneficial to the pastoral way of life (Taffesse, 2000: 32). Moreover, because of the constant migration of the nomadic pastoralists, they can't send their children to schools (Sileshi and Kidane, 1995: 36 in Ziyn, 2004: 49). In general, the past regimes had been marginalized pastoral areas in terms of access to public education. Therefore they have failed to manage to bring educated people to the leadership level except in few instances. Consequently, those who rule pastoral areas seriously lack leadership capacity in the contemporary federal administration of Ethiopia (Melaku, 2002: 2).

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

As follow-ups to these directives, intensive studies had been carried out to determine where to locate and construct boarding schools in the nomadic areas of the country. Based on the studies there were plans to open 18 boarding schools (some are already opened) in the following areas for the nomadic children. Gambella, Kumurck, Negele, Gode, Gewane, Akabo, Chagni, Moyale, Horewa,

Awassa, Maji, Asosa, Pawe, Elkere, Kebridehare, Dlecha and Guraferda (Sileshi and Kidane, 1995: 37 in Ziyn, 2004).

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

2.2 The Concept of Basic Education

There are two meanings of basic education as applied to children and adolescent (Phillips, 1975). The first is predominantly educational, that there should be provided at the national level an adequate preparation for life and for further education which is suited to its average citizens of the country. In this case, its amount and content widely vary among countries according to their state of educational development, their economic, social and cultural background, and the job possibilities. Basic education in this sense means the first level of formal education at the base of the educational pyramid. The second meaning is predominantly social and arises from the fact that a mass of children have never been to school or have dropped out too soon to become literate. Under this meaning, basic education is regarded as a minimum social requirement because basic education in the first sense is not yet feasible in a member of developing countries.

The starting point for all planning should be to provide basic education for all, regardless of age or sex. This should not be taken to mean a specified number of years of schooling but rather a specified level of knowledge, and attitudes, an awareness of social realities and a specific level of ability in the individual to make use of the manifold sources of knowledge offered by society. This level would not be the same for a child as for an adult. Nor would it be static; it would rise as the country becomes more 'developed' (UNESCO, 1980; Bishop, 1985).

In areas inhabited by nomadic tribes, mobile schools should be established so that the school can move with the tribe. If such schools have audio-visual equipment (Slides, Films), they can organize meetings for both adults and children to public ideas of progress in science, technology, health, and education and thus help to change aptitudes and behaviors. This formula has been successful in several countries (for example, Afghanistan).

Hawes (1979) cited in Bishop (1985) interprets basic education as follows:

- Basic education is an idea and not a system. It is not conceived as three years, four years, or six years, but rather as a set of basic skills, knowledge, and attitudes which will enable learners to take charge of their own lives and set them free to learn further.
- Basic education involves the acceptance of different paths to learning towards its goals. Hence different structures, concerns and educational materials can be used. Although to apply this concept to older adults is possible, it is most profitable to consider basic education in relation to:
 - a) Children, in formal primary school
 - b) Children, youth and young adults following alternative paths towards the same general goals. Such paths would include accelerated patterns of formal schooling for older children as well as many varieties of part-time

and non- formal education. Implicit in the concept of alternatives is the idea that there is a certain basic education core curriculum which may be covered in a number of alternative ways.

- Basic education is very basic- it relates to situation as they are, to the 'minimum survival needs' of a majority of learners, many of whom are studying in difficult conditions.
- Basic education is not to be considered as terminal in contrast to some other form of education which leads to further study, and not as a rural in contrast to urban education. On the contrary, it must be thought of as providing the maximum degree of mobility for the learner to meet changing situations and to continue his education to the best of his abilities and opportunity. Provision of basic education should open doors for learner rather than close them.

2.2.1 Formal Education

This type of education can be defined as:

... is the institutionalized, chronologically graded and hierarchically structured education system running from lower primary to the upper reaches of the university, generally full- time and sanctioned by the state (combs, et-al, 1974).

Its most important features can be drawn from such a definition. It is:

- a. Institutionalized: indicates as it is provision cannot take place in anywhere but in learning institutions like schools, colleges within a given period of time.
- b. Chronologically graded: grades are also arranged in order, starting from lower to higher- grade level.

- c. Hierarchically structured: the promotion or transfer made from a lower grade level to higher one depends on the bases of successful completion of the lower grade.

2.3 Primary Education of Girls in Pastoralist Area

In almost all pastoral societies (although not only there), girls make up most of the not-of-school children. This is not always the case. In Mongolia, for example there are more girls than boys attending schools (government of Mongolia, 2000; UNICEF and MOHSW, 2000). In Tibet it is even more complex. Girls are at the same time more likely to dropout of primary schools and yet be more numerous at university, with a higher level of illiteracy amongst women than men (Bass 1998).

There are several reasons why girls drop out of school more than boys. In part this may be due to the fact that, as girls move to a different household with marriage, paying for their education is not considered a good investment (Roth, 1991).

Indeed to the extent to which education is associated with a status a women is supposed to be less educated than her husband and therefore, a girl's education will actually reduce the choice potential husband and therefore, a girl's education will actually reduce the choice of potential husbands, particularly within the pastoral context. On the other hand, a marriage outside the pastoral economy may not ring livestock and, above all, is less likely to expand the pastoral social network of the households. Sedentarisation or the education of the parents doesn't seem to affect parental choice with regard to girls' education (Fratkin et al. 1999).

Women comprise more than half of the world's human resources and are central to the economic as well as to the social well being of societies. Development goals cannot be fully reached without their participation (Snyder and Mary, 1995: 1-5). The ample evidence available suggests that educating women has a considerable social return. For instance, there is a positive correlation between primary education, enrolment rate of girls and GNP per capita. Moreover, there is an overall impact of education on the economic well being of women, their families and society (Kane, 1995: 5). Hence, increasing equal access has been a major policy goal for most developing countries in the past three and four decades (Kind and Hill, 1993: 1). Despite all this, women's participation in education and development still lags behind in many countries. Out of nearly one thousand million adults, two thirds are women, who are unable to read and write, and some 130-million school-age children have no access to primary school education (UNESCO, 1998). The World Bank report of (1993) as cited King and Hill (1993: 2) also indicates that low literacy rate is still prevailing among women. Out of 51 development countries, the Bank considers 14 of the countries as having literacy rate less than 20% and even less than 10% in 5 countries including Afghan, Burkina Faso, Nepal, Somalia and the Sudan. On the other hand men's literacy rate is reported to be three to four times higher.

Although the enrolment rate in all school levels has been rising in the developing countries for both sexes, the enrollment rate of girls is much lower than boys with the widest gap in the poorest countries. Among the poor countries, both enrolment rates and gender disparities in enrollment differ regionally. Except for South Asia and Sub-Saharan Africa all regions have achieved nearly universal primary education for boys. East Asia and Latin America, however, have enrollment rate for girls', which is approaching similar level with that of boys in other regions (King and Hill, 1993 and Colclough, 1993).

In Latin America, gender disparities exist only in few countries. These are countries where the indigenous Indian population is not integrated to the educational system. East Asia has the fastest growth of educational development, where two thirds of the population is literate and educational gender gap is less pronounced. In east Asia Universal or nearly universal primary education for both boys and girls was achieved by 1987 (El-Sanabary, 1993: 253). This achievement is the result of the dynamic and fast economic attainment of the countries in the region.

2.3.1 The Benefits of Female Education

The benefits of educating girls are enormous to individual girls both when they are young and later as adult women within their families and communities. Education enables women to achieve greater self-fulfillment and to contribute more fully to the social and economic development of their societies. According to FAWE's news letter (1997: 4) "Education promotes gender equity, it is as good an investment as educating boys-indeed, in most cases, better; it is the highest return investment in the developing world". To this end, Kane (1995: 5) indicated that investing in educating females is probably the single most cost effective investment to improve standards of living in developing countries, particularly among the poorest populations.

In line with this, Hyde (1989: 9) argues, "Female education is being viewed as critical; not only for its contribution to literacy but also for its contribution to health, nutrition, family planning and economic growth". Consistently, FAWE's news letter (1997) indicates that, education has multiplier effects; empowers women to bring other necessary changes like smaller family size, increased income and non-market productivity, investing more in family welfare, especially the education of girls. Like wise, Rugh (2000: vii) argued that the

benefits of schooling girls are substantial, the benefits increase with each level of education and this happens independent of the quality or content of academic programs.

Moreover, O'Gara and Kendall (1996: 10) pointed out that there are also ethical and practical reasons that necessitate the education of girls. The reasons are based on the premise that all human beings are entitled to Basic Education.

Accordingly,

- Most practitioners in the field of education agree that education enhances the quality of people's lives. In so far as this is true, girls have an equal right with boys to a better quality of life.
- Women must earn income to support their family and themselves and therefore it would be unjust to withhold from girls the education they may need to support themselves and their families.

Education empowers girls with a basic knowledge of their rights as individuals and citizens of their nation and the world. This in turn would help women to place themselves on a more equal footing with their male counter parts (Schultz, 1993: 51-73). Overall, education improves the productive capacity and brings about attitudinal change, which facilitates development of the national economy and well being of the individual households.

Women's education is part of this development process. The impact could be seen from economic (Market return) and social (non-market return) perspectives (Tirufat, 1998).

2.3.1.1 Economic Benefit

The high returns to investing in the education of women are indisputable. Educating women increases household production and national output bringing self-sufficiency at the household and national level. Women's education leads to an increase in the productivity of half segment of the labor force.

A number of studies, such as: Kind and Hill, (1993); Floro and Wolf (1990); Subbarao and Raney (1992) in Kane (1995) have well documented the economic advantages of increased participation of girls in primary education in developing countries.

The benefits include:

- A positive correlation between girls' primary enrollment rates and GNP
- Faster GNP growth
- Higher rates of return on girls versus boys' education
- Higher family incomes
- Improved participation in wage employment and in home and non-market production
- Higher productivity, a more skilled labor force, better employment opportunities
- The possibility of improved participation in capital-intensive areas of self improvement (pp. 4)

A wealth of research over the last few decades has established that the benefits of female education are substantial. Psacharopoulos (1985) in Teshome (2003: 4) reviewed research from 61 countries and concluded that the rates of return to the educational investment on women exceed that of men, particularly in developing

countries. According to the study, the average return for all levels of education combined was 15% for women as compared to 11% for men.

Different studies (e.g., Schultz, 1989; Nakamura and Nakamura, 1988; Chiswick, 1976 in Shultz (1993: 61) indicated that the selection-corrected returns to schooling for women often exceed those for men, especially at secondary schools.

In Thailand, for instance, Shultz (1989) in Schultz (1993), the corrected return for secondary education is about 25.7% for women and 9% for men. In Peru, the returns to female education increase nation-wide when corrected for the selection bias, and corrected returns are higher for women than men at both secondary and higher education (Teshome, 2003).

2.3.1.2 Social Benefits

Women education is also associated with quantifiable increase in home-out put in the form of better health and nutrition, decreased fertility, decreased child mortality and improved child education. To this end, Kind and Hill (1993: 14-21) have asserted that increased participation of females in primary education has some social benefits, and outlined the benefits as:

- Low fertility rates
- Lower infant mortality rates
- Improved nutrition
- Increases life expectancy
- Better opportunities for their children in the next generation

The level of education attained by women is strongly associated with lower child mortality. Research over the past few decades has shown that an added year of maternal education tends to be associated with the fairly constant percentage

decline in child mortality rates. In many low-income countries, the reduction in child mortality is associated with an additional year of mothers' schooling (Mensch, Lentzner and Preston in Schultz, 1993: 69).

Studies elsewhere have shown that after controlling for changes in socio-economic status, the mother's education was found to have a substantial effect on child mortality rates (Farah and Preston in Schultz, 1993: 70). Moreover, fertility surveys, conducted in Sub-Saharan African countries, by Eelens and Donne (1985) in Schultz (1993: 76) have shown that better educated women marry in their late age and have lower fertility within marriage. In general, researchers on non-market returns have shown that there is a strong link between a mother's education and her fertility (Schultz, 1993: 74).

2.4. Pastoralist Social Organization

In the pastoral community the most basic production unit is the household, which comprises a man, his wife/wives, their children and other dependents (UNESCO, 2005:40). For example, the East Pokot family is the smallest social and economic unit in pastoral communities of Kenya (Reckers, 1997:5). They organize on the age-set social order and each set has a particular role to play. Sifuna (cited in Woldemicael 1995:11) states that the age-structure serves the important function of creating a social system wholly integrated with the livestock economy.

The main activities of a household include herding, watering of animals, domestic chores and supervision of all activities (Ayele, 1982: 4). Each task is the tenure of communal resources, settling disputes, representing community interests and concerns to the authorities and performing most religious duties (UNESCO, 2005:42).

2.5 Pastoralist Socio Economic Activities

Pastoralists' diets are highly varied with marked differences among groups. All African pastoralists claim that their diets were once dominated by milk and for some east African groups this remains partly true (Swift et.al. 1990:1990:21). Meat consumption is greatly low. For example, the Afar pastoralists in Ethiopia consume meat rarely except for particular occasions. At the death of an Afar adult one cow or four sheep/goats are slaughtered, while at the death of an Afar child one or two sheep/goats are slaughtered (Ayele, 1982:10). Further more the Afar pastoralists usually consume meat during funereal ceremonies and the commemoration of the birth day of the prophet (Mewled) and when women give birth. Meanwhile, in most agro-pastoral communities cereals occupy an important part of diets (Swift, et.al. 1990:21)

On the other hand some pastoral groups in Africa used to bleed their animals regularly as a source of energy diet. Dahl and Galvin (cited in Swift, et, al, 1990L 24) state that the Borana of north Kenya used to keep a number of stocks specifically for bleeding or slaughter during droughts and ox blood is frequently consumed when there is shortage of milk.

Pastoralists live in areas of contrasting seasons. They face a somewhat different calendar of seasonal food shortage and work input. In most cases, the later dry and early rainy seasons tend to be the time of greatest pressure because of poor pasture, the search for water, hard watering work and shortage of milk, Benefice and Loutan (cited in Swift, 1990:26). This problem is more aggravated by adverse relative price movements between grain and livestock, as grain price increases, livestock price tends to be low.

In periods of severe drought, inadequate diets may lead to a total breakdown in households' ability to feed themselves and their children. During drought seasons or in a period of exceptional food scarcity, Kratli (2000:22) emphasizes the importance of school feeding programs, in such a way that, day schools may guarantee the children a daily meal and also prevent school performance from falling due to malnutrition.

In Africa, the main economic mainstay of the pastoral people is animals, such as cattle, goat, sheep and camels. Livestock is the main source of pastoral economy. They satisfy nearly all their food needs with animal products. Although cattle being the most important part of livestock, the ideal herd consists of cattle, goats, sheep and camels as a source of milk, butter and meat, and used for transport and source of cash for obtaining other consumer items (Ayele, 1982: 5). Livestock in general is a means of subsistence and guarantee to economic independence. Its value is more pronounced in social networks, because livestock is the main bride price for marriage and used as a present and loan in social networks (Rockers, 1997:8).

Pastoralists usually manage their affairs in a very democratic manner with the age set system. However, it does not allow women to participate. Every issue that requires resolution is thoroughly discussed and only then, the group of elders reaches a decision, leaving its execution to the age set below them (Wolemicahel, 1995:12). Similarly, in the east pokot pastoralists of Kenya, the council of elders elected by the general agreement of the neighborhood groups is responsible to make decision on serious issues (Beech in Rockers, 1997: 6). Usually internal conflicts are resolved by the clan leaders at the upper levels of the social organization.

Pastoral nomadic people have distinct cultures from their sedentary neighbors. They also tend to have among themselves similar social, economic and political characteristics and problems (Ezeomah, 1995:2).

Although some of the pastoralists have been assimilated into other cultures, many others keep their identity through strict adherence to their cultural.

The pastoral nomadic people tend to have very closely knit social and family structures and relationships. According to Abebe (1997: 12), one of the most important means of establishing the close structures and relationships among the Afar pastoralists is cousin marriage known as 'absuma'. Such marriage is organized between the son and daughter of two brothers or half brothers. Ezeomah (1995:2) further explains that such marriage strengthens the relationship among families and herds which also help to maintain the economic stability of the clan because the cattle exchanged during the marriage remains within the clan. Generally, nomads continue to maintain very close family structures and social organizations to sustain their communities socially, economically and politically (UNESCO, 2005:40).

By the mere positions established through paternal system of inheritance, in most pastoral society men have a status of heading homesteads and clan which enables them to own the major means of substance, the cattle or camel (Ezeomah, 1995:3). In such tradition the aim of any pastoralist is to pass more cattle or camel to his sons than his father was able to do so. Women play a subordinator or complementary role to men, since they own small stock of goats, sheep or few cattle.

Pastoralists are hesitant and conservative to avoid animals and accumulate limitless herds at any cost. In this regard, what account for them is animals number not their quality because the ownership of a large herd is a status

symbol. A case in point is that the pastoral fulani in Nigeria are used to sell unfit animals and surplus or animal produce such as milk and butter, which is the role of women and it is meant to obtain the means to purchase different utensils and ornaments (Ezeomah, 1995:4).

2.6 The Essence of curricular Relevance and Irrelevance

Results of curriculum research indicated that curriculum planning should take into account the following factors: the nature and needs of the individual learner, the nature of the learning process, the nature of contemporary society, and the roles individuals and groups must perform in their society (1963: 9). From this statement it becomes obvious that the needs of the learner and the society are important bases upon which the curriculum is designed. In relation to this Lewy (1997: 51) has pointed out that major reason for examining the critical changes in society is to ensure that the needs of the society will be met in terms of what young people entering a particular section of the society must know in order to cope with their home and work lives. Assuming that most of the major requirements of the society are identified and assuming that the resultant specification of objectives and selection of content reflect these needs, then it is possible to say that the curriculum is relevant to the needs of the learner entering the society at various points (Alberty and Alberty, 1966:220-22).

The movement for curricular relevant has started in USA during the late 1960s. Disciplinarily as the ruling doctrine for curricular development was abandoned by the late 1960s in favor of curricular relevance as a response to the rising social protest and dissatisfaction (Tanner and Tanner, 1980:66). For instance, Phoenix retreated from his

- Adding to existing course topics of concern to students and to the society.

- Providing educational alternatives as a response to the demand for freedom of choice.
- Including in the curriculum out-of-school activities of a social- service nature.
- Designing new courses or programmes of socially relevant character.

In a nutshell, relevance is one of the qualities of a good curriculum which closes the gap between the school curriculum and the life experience which the learner encounters out of the school.

2.6.1 Curricular Irrelevance

The availability of educational options in an area does not guarantee utilization. Families may be reluctant or refuse to make use of the available schools (Bown, 1990: 21). In traditional society, for it is the parents who give the final decision on every aspect of the life of their daughters, rural girls have little power to decide about their schooling. Therefore that free school in their village may be inaccessible for girls (Kelly and Elliot, 1982: 12).

Whether schooling of a daughter is deemed worthwhile will be influenced by perceptions or expectations of the effects of schooling on jobs, on acquisition of a better husband, on the quality of domestic life, on the daughter's personality development and on the well-being of her children. Therefore, the decision to send a daughter to school, in traditional families, flows from a diverse set of expectations about the effect of schooling upon her adult life. And only under certain conditions will these expectations lead to substantial schooling for girls, even where boys attend in large numbers (Hyde cited in King and Hill, 1993: 113).

An examination of the state of education in some sub-Saharan African countries indicates that the great majority of rural children who attend school gain no more than a transient smothering of general knowledge, which has little value except for the rare few who have the chance to go to secondary schools (Shultz, 1988: L103). Likewise Tilak (1987:42) has found out that the existing formal school of many developing countries have divorced rural children, girls and boys alike, from their communities, ignore their culture, inculcate unsuitable attitudes related to urban life, and fail to encourage an understanding of the environment in which they will grow up and live. The same view has been shared by Sahlon et, al (1971: 55) who said that African women, who were first sent to school, received an inadequate and inappropriate education. They imitated the Europeans and tried to behave like the white ladies. Once educated, a girl thought that she no longer had to wash clothes or learn to be a good cook. As a result, parents are saying that education of girls is a failure.

Very recently a study made in HO rural village (India) has revealed that there exists perceived polarity between school and home in terms of their content (activates) and in terms of their motivation. Based on the findings it has been concluded that the problem of dropout from HO village elementary schools is largely explained by the perceived polarity between home and school (Singh, 1995: 193-194).

In general both actual relevance and the perceived relevance of the curriculum affect parental decisions to educated or not to educate daughters and they also affect the rate of dropouts among rural girls.

Curricular irrelevance arises from many sources. In some instances the deviation of the goals of education from the actual needs and problems of the learner and the society results in an irrelevant curriculum. In other words one of the sources

of irrelevance in the curriculum of developing countries is the discrepancy between the intention of the schools and the demands of the society upon the schools (Urevbu, 1991: 127).

The purpose of education in many African countries is to offer the child academic knowledge with the intent of preparing him for the next level of education. This purpose meets the needs of the minority who succeed in moving on to higher levels of education, rather than the needs of the great majority who will remain in the rural village (Shalon et. al, 1971:52).

Another source of curricular irrelevance is an importation of foreign educational experience without attempting to adapt it to the actual conditions of the developing countries (Aeth, 1978: 12-14; Lewy, 1977: 283). It has been described that the gap between the activities of the school and the demands real life becomes very wide in several cases where educational programs are prepared by foreign experts or are merely translations of foreign programs without considering the local needs of problems (Lewy, 1977:253). This has been proved true in several countries. If we take the case of Ethiopia, curriculum development has been subjected to foreign influences. Indeed it has been due to the indiscriminate importation of foreign educational experience that Ethiopian education is criticized as being irrelevant to the needs of the country (Tekeset, 1991: 74). In this connection Aklilu has said the following:

"We are in a state of curriculum crisis. We are in a crisis in terms of curriculum perhaps because we are in the dark as to what should constitute curricula for our schools. All we have done is probably get text books from Britain or the United States and at best change the name of London to Addis Ababa or perhaps miles to Kilo-meters; but in terms of thinking of the concept and its meaningfulness and its relevance to the child who lives in a

certain situation, I think basically this has not taken place" (Aklilu, 1968:8). The views of Aklilu were shred by Tadesse (1974:15) and Meaza (1958:139). Most often imported curriculum does not prepare students for the type of roles they are sought to portray. Instead, the product of such programs will be ignorant of themselves and their surroundings (Gettegno, 1958: 140).

Where a centralized curriculum is used, the disparity among regions of localities is one of the sources of curricular irrelevance (Bowman and Andeson 1982: 23). In a centralized education system, curriculum is designed on the basis of nationally formulated goal. Such a curriculum does not take into account the local ecosystem, cultural and religious values, occupational opportunities and the learning experience of students (Ibid).

Nevertheless it appears that parents of different societies could employ different criteria in appraising the relevant of a given curriculum to the roles of their daughters, depending on the nature of the established roles and the modes of socialization pertaining to the roles in question. In industrially advanced society where the socialization of children emphasized on the modern labor market and to the supposedly modern way of life. Thus, the relevance of a given curriculum to the roles of these children is judged in terms of its appropriateness to the kind of knowledge, skills, attitudes, values, and norms which are demanded by the modern labor market and the patterns of life in the existing modern culture (Gordon, 1969:4).

On the other hand, in a traditional society where the socialization of children emphasizes the acceptance of the predominant sex roles, with marriage and family as the ultimate goals of women, parents may judge the relevance of a given curriculum in terms of its appropriateness to the kind of knowledge, skills, attitudes, values, and norm which their daughters need to develop in order to

meet the demands of a married life in the rural context (Iners Bustillo, cited in King and Hill, 1993: 194). In other words, parents in such society consider the education of their daughters relevant if only schooling is viewed as a positive factor for marriage (king and Hill, 19993: 34). In relation to this rural parents in Bangladesh were asked what they want their daughters to learn in school; the large majority wanted to see child care, cooking, and handcraft in the curriculum. This is consistent with the roles anticipated for girls when they marry (Khan, 1993:228).

However the employment of either of the criterion (appropriateness to the modern labor market and modern culture or to the traditional roles of a married woman) as a measure of curricular relevance with particular reference to rural girls has been criticized. While the application of the former criterion is criticized for its departure from the actual contexts of rural life and for its ignorance to the most probable career or prospect of life (marriage) which the large majority of rural girls are supposed to join (Bown, 1990, 25-26), whereas the employment of the latter criterion ahs been criticized for its gender stereotypic orientation (Tietjen, 1990:40).

2.7 The Nomadic Pastoralist Areas of Ethiopia

According to Fekadu (1990), Nomadism is a significant component in rural social, and economic system of the country. The people who lived in the nomadic areas of Ethiopia are under the pressure of harsh climatic conditions, deprived a basic services, susceptible to drought and famine, and surer form malnutrition and diseases. As a result they are subjected to very difficult conditions of living, which needs serious attention through integrated approach to improve the living condition of the nomads.

Generally speaking, the nomadic areas of Ethiopia have the following features.

- a) These areas are completely low land plains found mostly below 1500 meters above sea level.
- b) The nomadic areas are characterized by relatively harsh climatic conditions, unreliable and unevenly distributed rainfall and with relatively high temperatures.
- c) These areas are covered with sparse vegetation composed of mainly of grass, bushes, scrubs and bare lands,
- d) The people are sparsely populated with no permanent rural settlement , and
- e) They have low- level surface water availability (Fekadu et al,1984: in Tefera, 2000:32)

There are two types of Nomadism in Ethiopia: pastoral nomadism and the monads of hunter cultivators (Fekadu et.al, 1984:15).

The hunter cultivators are nomads who lead their livelihood based on three economic activities, namely hunting, gathering, and slash burn agriculture including Bee- keeping. They are sparsely populated in the low lands of Asossa, Chilga, Gonder and Wollo. The social organization of this group of nomads is based on kinship but not as extensively and systematically as the domestic organization (Fekadu et. al. 1984:16).

The nomadic pastorlism on the other hand refers to these nomads who leads their livelihood by livestock production. This group of people lives in the arid and semi-ardi areas of the country that are not fully suitable for rain fed agriculture. Aspects like seasonal migration, herd diversification, overgrazing, and so on characterize the population system, these pastoral nomads form the largest segments of Afar, Somali, Benishangul, Gumuz, Oromia and SNNP. The economic activity of these group is based on kinship, consanguinity relationship.

The social organization of pastoral nomadism serves as mechanism of change of livestock or reciprocal obligations between kinsmen. As to the social organization, it is broken into smaller but convenient units for facilitating production and mobility. The leadership style, exercised is a kind of mutual trust among members of the community with communal leadership (Fedadu et. al, 1984:15 in Tegera, 2000:33)

In Ethiopia postural nomads are estimated to be eight million, which constitutes some 13 percent of the total human population almost all are found the marginal border areas and they and they inhabit the low land peripheral parts of the country. The rangeland inhabited by pastorals constitutes about 500,000km² which accounts 61-65 percent of the nation. These society belong to major population stock of 29 Nilotic ad Cushitic groups spread over six regions of the country (Getachew, 2001:1).

Table1: pastoral groups, Location and Estimated population in Ethiopia.

Geographical locations	Ethnic Groups	Total population
North East	Afar, Somali, Argoba, oromia	1,400,00
south	Oromom, Somali	2,577,522
South East	Somali	3,353,165
South West	Desentech, Hamer, Mursi, Bodi, Bunrie, Bena, Erbore, Tsemay, Nuer, Anuak. Arsi, Bali, Dimi, Nayanatom, Chai, Tirma, Ruli, Dizi, Tishano Muguji	557,132
West	Koma, Shinasha, Gumuz, Beneshangul	37,523

Source Dawit Abebe (2000) cited in Ziyn (2004).

As shown in the table, in Ethiopia pastoralist specialization may not be confined to a particular ethnic group, but rather be an adaptive feature of many

communities living under conditions of which make extensive livestock keeping and effective way of utilization of the natural vegetation (Hogg: 1997: 6 in Ziyn, 2004: 46)

Higher percentage of the livestock population is found in the pastoralist area. In Ethiopia it is estimated that 27 million cattle, 24 million sheep, 18million goats, 1 million camel, and 7 million equines. This accounts the largest concentration of domestic herds in Africa. Of the total, it is essential that the pastoral nomads owns 40 percent of the cattle, 75 percent of the goats. 25 percent of the sheep's, 20 percent of the equines and 100 percent of the camel. (Arsano, 2002:1)

Moreover, some of the biggest rivers in the country, like Genale, Wabi shebel, Omo, Baro, Akobo, Abay, Tekeze and Awash pass through areas inhabited by the pastoral communities. (Arsono, 2002:2).

2.7.1 Afar Region

The Afar region is one of the regional states of the Federal Democratic Republic of Ethiopia. It is located in the NE, part of the country and is entirely situated in the lower part of the Ethiopian Rift Valley. The Ethiopian segment of the rift valley separates the country in two major geographically elevated blocks, namely the N.W and S.E plateaus. On the N.E Afar borders with Tigray, on the S.E it borders Amhara on the south and S.E it borders with Oromia and Somalia Regions respectively. On the NE and SE Afar region is bounded by to neighboring countries, Eritrea and Djibouti respectively. The region has an area of about 170,000 km² with a total population of 1,106,384 (CSA, 2000:17). It has an average density of population, about 6.5 persons per squares kilometer which makes it one of the sparsely populated regions in Ethiopia.

The Afar Nationality constitutes 91.8% of the total population and 32.6% of the urban residents. In line with this 95.6% of the population is Muslim followed by 3.9 orthodox Christian and 0.5% of other religions (CSA. 1987:4).

Afar region has same what triangular shape which is elongated at its Northern and Southern corners. Its cardinal extension is about 700 Km. the region for the most part, has general elevation which is about 1000 meters above sea level, in its depression it goes about 100 meters below sea level. Northern part of the region consists of series of low laying basins, the biggest of which is the Danakil Depression in Zone two lies below sea level. The surface of the depression consists of salt plains, loose or consolidated sands and rocky terrains. The southern part of Afar is dominated by the basin of the Awash River and its major left-bank tributaries the mille from the southern highlands of Wallo and the Kessem from the highlands of Shewa. This area is dominated by the lower awash fold-plains and its fertile delta brought annually from the highlands of Shewa.

Regarding to climate, the region mainly lies with in predominantly arid and semi-arid zones. The total amount of annual rainfall varies from about 200 to 550 mm depending on altitude and the distribution of the rainfall decreases as one move from S.W. to border N.W of the arid deserts of the region. Usually the rainy season occurring during the months of May and June with a temperature about 40c and above.

In Afar region there are some rivers such as Awash, Aware, Borkena, Weamuma and other smaller streams. In southern part of the region the Awash River plays the life giving role, while the pastoralist in the Northern and Eastern part of the region that are not close to the Awash river suffers in the absence of surface water. The natural vegetation in the regions includes:

- Bush-lands where woody species like Acacia found in semi-arid and mountain spurs areas.
- Short grass found in southern areas of the region
- Dwarf Acacia also found in the interior desert of the North East
- Grassy Meadows and Swamp vegetations are rarely found along river banks.

Pastoralist which is based on herding domesticated animals has been a major mode of livelihood predominantly in arid and semi—arid areas. Afar pastoralists have a precise knowledge of their destination, movement routes, long with vital information on availability of water and pasture. Afar's survival in a harsh and barren environment depends almost entirely on the resource fullness and strength of the individual and his immediate family group. The house hold members are responsible for their subsistence. The region is predominantly arid and semi-arid and the major modes of occupancy includes.

Pastoralists, who do not have permanent residence and move across range lands in search of water and pasture. During dry season they trend to concentrate along river sides and water points, while during rainy perils dispersed with their herds. Agro-pastoralist occupy the semi-arid part close of to the escapement belts and the river flood plains of Awash. Their mode of production depend on animal herding such as cattle, goats and sheep's command with crop production such as maize and sorghum.

Others are sedentary, they have permanent home or base where they spent greater part of a year. Some of are live in small towns along the highway; others live following the Awash River. In addition to livestock rising they engaged in crop farming and small trade.

2.8 Factors Challenging Formal Education Provision for the Pastoralist

2.8.1 School Related Constraints

Research indicates that important interaction exists between supply and demand, related to actual or perceived quality of schooling available. Even where adequate school places exist, parents may choose not to enroll their children because the school lacks electricity or toilets, because of the behavior or perceived effectiveness of teachers, because of a lack of books and materials, because of the language of instruction used or other reasons (Aoki et. al., 2004: 27). These schools related factors have impact in many ways on the student's participation enrollment and dropout. Some of these factors are discussed as follows.

2.8.1.1 Language of Instruction

Teachers who are not from the same ethnic group as the pupils are likely to speak a different language, resulting in serious problems of communication in the classroom (Kratile 2000). In line with this author Mingatr (1977:417) states, language plays a crucial role in any instructional process. It is through language that information is obtained, and expressed whatever the model of learning is. Teachers also convey the content of their subjects to students and their appropriate acceptance of information is checked by the use of language.

Language as a medium of information has a greater impact on the overall education process and practices (UNESCO, 1985: 11 in Ziyn, 2004). In this same research it is stated Lock held and Verspoor (1991:153) states children who speak a language other than the language of instruction confront a substantial barrier

to learning of particularly in the crucial early grades, when the children are trying to acquire basic literacy as well as adjust to the demands of the schooling and dropping out.

2.8.1.2 Lack of School Facilities

School facilities include things as “a site, a physical structure, and space arrangement, a set of special environment, and cluster of specialized tools called furniture and equipments”. For instance, a 1995 study of classroom conditions in 12 African states showed that furniture is either non-existent or in poor condition and often two students share each desk.

Statistical data show that the learning environment in Ethiopian schools is not in a position to attract children. For example; among Ethiopia schools only 44.2 percent are reported to have water and 22.3 percent are reported to have latrines. The number of schools with clinic is 247 and this with out clinic is 9083 (MOE, 1999:11). Davis and loveless (1981:2) states that the state of school facilities can facilitate or hinder the attitude of teachers towards teaching and /or the attitude of students to students towards learning.

More over, instructional materials like textbooks, maps, charts, films, slides, radio, TV etc have their own contribution to effectiveness of teaching and learning process. Lack of all activity of the education system and negatively affect the achievement of its objectives (Ingram, 1979: 80).

2.8.1.3 The Nature of Curriculum

Among other school related factors, which seems to determine enrollment, the nature of the curriculum is the major one. According to Aggrawal (1982: 51) a defective curriculum is one of the problems of universalization of education. In

relation to this Girma (1998: 25) states, the educational program will contribute greatly if the curriculum is designed so as the subject content and context are based on local problems. Tekeste (1996: 65) also emphasizes this saying “parents do not relate schooling to improved agricultural production. A great part of blame resets with the MOE and its curriculum.

One of the ways of developing the motivation to learning in is preparing the curriculum in such a way that it meets their needs, interests and abilities. If it is not, the teaching learning process would be negatively affected; and students may lack interest in learning, which caused absenteeism, dropouts, repetition, which leads to educational wastage. Therefore, a relevant curriculum must be prepared by in valuing teachers, students, parents, supervisors and other concerned officials who are knowledgeable about what and how student learn (Staw and Selefe, 1989: 187).

2.8.1.4 Flexibility of School Time Table

Many children do not enter formal school, not only because it is unavailable, but also it is not sufficiently flexible to meet their particular circumstances. The formal school system works to a rigid time table within extremely determined school hours and a set school calendar. Yet where most children simply have not choice, but to be economically active, formal schools limit attendance because they are not in harmony with their local needs. The challenge is to provide a flexible, effective response, which educates children and adults while fitting into their economic and socio-cultural constraints (Coombs and Ahmed, 1974).

2.8.1.5 Distance from School Center

It is a general fact that distance from school or learning centers as a major factor keeping children and their basic education apart. This is because distance to

school crests negative attitudes among the students and the parents towards education. These negative attitude originates from the students extra effort to walk to and from school as well as from additional costs. Mulugeta (1998: 88) argues that the further away the school, is from the village, the larger are the costs since more time is spent in traveling.

In the case of pastoral nomads it gets serious. That is, nomadic people who live far from the towns and are also continuously on move, have special and distinct problems in the provision of education in different countries. These people are found in the desert areas. They face all difficulties of educational provision, which are desirable in the rural population. In addition, they faced problems which stem directly from their extremely isolated and scattered way of life (UNESCO, 1962: 75). Similarly, (Salih in Ziyn, 2004) states that nomadic people who have no boundaries for movement are often neglected in the provision of modern education and other services.

This is because of the fact that these people have no permanent domicile and it is difficult to build schools near to them as they are on constant move. Even those few children could enroll in the primary education are forced to withdraw, since most of the schools are found very far from their roaming villages. The problem of distance is worse especially for girls.

In this regard, as Ayele et al. (1998: 17) states, distance is tied closely to both economic and cultural practices that children, especially girls, are economic assets and assist their parents in domestic activities. Distance of 10 Km require about one hours of traveling time in each direction, and added to the time in school, are about the maximum amount of time that parents will spare their children. It appears these indirect costs can out weigh the benefit accruing from schooling. The longer the distance to the site of education the higher are the costs

of lost labor and the higher the likelihood that children will not go to school or of them being obliged to dropout.

2.8.2 Socio-Cultural Constraints

Education is a social phenomenon aimed at up-grading the overall development of a given society. As a result any change in society about education will have its profound effect on the overall participation of school age children. Parents may fail to send their children to school or there may be frequent dropout and absenteeism from school due to cultural influence. To this regard Kandel in Alemayehu (1999: 39) mentioned that education couldn't escape the influence of the culture pattern in which it functions and proceed with out regard to the particular environment, which it is organized to serve.

According to a report of UNESCO some developing countries are homogenous in terms of having significant number of cultural, ethnic and linguistic groups that contain in the main stream of society. For instance, the indigenous of the Andean countries, the tribal and scheduled in India and the population belonging to multiple ethnic and language groups in most parts of Africa illustrates the socio-cultural diversity that needs to be taken into account in the design and implementation of educational programs (UNESCO, 1985: 169 in Ziyn, 2004.

Customs, values, norms and traditions of these minority groups have their own effect on educational provision. First, parents actually have the culture that requires their children take part in different activities of economic values, second, these societies have not yet developed the awareness that education has significant role in the field of production (Agrawal, 1982: 56 in Betta Tsemato, 2001). Moreover, cultural minorities resist modern schooling, which is rooted

their fear of cultural alienation and distortion of traditional values (UNESCO, 1985: 169).

Besides, as Olga and Heneveld (1995: 22 in Mustefa 2004) stated, the hindrance of socio-cultural factors on educational participation of children is worse on girls. The cultural expectations of girls and the priority given to the future role as mother and wives have a strong negative effect on their educational enrollment and participation. Of the major socio-cultural practices that affect enrollment and participation of pastoral children, some of them are:

2.8.2.1 Parental Attitude towards Education

Parental perception of formal education, as a process of cultural alienation, is a major reason for keeping children, or some of them at least out of school. Besides modern education has a long history of this, and in many countries the memory of more or less forced schooling aiming at transforming children in the Christian or communists, agriculturalists or factory workers is still fresh in their mind (Kratile, 2000).

In line with this Brimer and Panti (1971: 22) state that parental attitude towards formal education probably had its foundation in the experience of parents who have a little hope in the school benefiting their children. They regard it as a means of taking their children out of their hands. For similar reasons, in the Ovahimba and the same pastoral tribe of Namibia, about 70 to 80 percent children of these tribes are not in school even in areas where schools are available (Kamugingene and Nambra, 1995: 48).

In Kenya, one of the reasons for low enrollment is that the value of education might not be fully realized among the pastoralists and schooling is not a priority in their traditional way of life (Noman, 1990 in Ziyn, 2004). A similar case study

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

On the other hand, in the nomadic Massai tribes of Kenya, few families, which could send their children, prefer educating their sons first. This conception stands from the tradition that Maasai girls leave their parent's village and become a member of the husband's family up on marriage. Therefore, Maasai parents believe that their family will not benefit from investing in the education of their daughters (MGEF, 2002: 2 in Lisanu, 2004).

2.8.2.2 Community Involvement/Participation

The success in executing any activity so as to attain an intended objective, for better or worse, highly dependent of the extent to which the space it provides for involvement of the community in the entire process. By the same talking educational objectives cannot be achieved by the government alone. Emphasizing the contribution of the community to school Atkinson and Hiv (1978: 298) noted that, school organizations depends much on their environment for the resource they get and for the clients they serve. Communities can assist facilities, manpower and by participating in administration of the school.

Community participation, in the areas (especially in rural areas) where there is not conducive situation, is an indispensable input for the success of the system. In line with this UNESCO (1985: 24) states that community participation, if properly managed, is a powerful tool for changing the attitudes of members towards the schooling of their children. On this base, communities make their contribution in kind. This is mostly made in the form of donation of land,

buildings, staff housing equipments for school supplies and sport equipments and the like. Furthermore, UNESCO states that where a school intends to build additional classrooms communities participate in supply them with building materials, manpower in the form of free labor and professionals in different fields to train the school personnel.

Therefore, the major roles that community could perform in the development of education is to effectively participate in school construction and encouraging parents to send their children to school and motivate children to stay in the school, particularly girls. It can also include effectively participating in the management of the school.

2.8.3 Socio-Economic Constraints

Economic factors have significant impact on schooling. In this regard Inquerdo and Levin (1989 in Nigeria, 1996: 88) stated that the influence of socio-economic conditions on access, regular attendance and learning in primary school is perhaps the most constant and consistent findings of socio-educational research worldwide.

Together with the socio-cultural constraints, sending children to schools entails direct and opportunity costs, which are prohibitive to poor and rural families (Ziyn, 2004). Such constraints and some of the perceptions that affect the decision not to enroll, or to withdraw children from school are discussed as follows.

2.8.3.1 The Demand of Child Labor

Children's involvement in the household division of labor is negatively referred to as "child labor" and represented as situations that deprive children of their fundamental right to education. Child work within nomadic society is seen as

resulting from their economic life style, a backward way of life and/or an effect of poverty (Kratile, 2000).

Due to the above mentioned reasons child labor very essential to the livelihood of most rural households. Thus, it has a high opportunity cost to them to send children school. Especially in rural areas, children spend more time working than those in urban areas. Therefore, there are fewer rural girls in schools than urban girls (Oakland Henveld, 1995: 17 in Ziyn, 2004). Particularly in the low land pastoral areas, because of the labor intensive nature of the herding of cattle, pastoralist children are significant contributors to the household income through their labor. Especially boys are seen as important economic assets. Thus parents are reluctant to send their children to school.

According to a study report of ADEA (19999: 5) in (Ziyn 2004) states in the nomadic areas of Nigeria, the centrality of child labor is a constraint to participate in the formal schooling. Besides, UNESCO (2003: 20) reported that children dropout from schools before the end of the year on their own accord; because their families need their labor.

2.8.3.2 Economic Status

The economic status of families is a strong de-motivating factor that incapacitates parents not to send their daughters to school. One the average, an Ethiopian household is poor. Even if tuition is free, the direct costs of schooling are a burden to the household. The average yearly income may not be enough to sustain the households' life let alone to help cover school expenses. To this end, Pauline and others (1996) have shown that the most important reason for not attending school was lack of money to pay for school fees. In line with this, Mulugeta (1998a, 1998b) in Amanuel and Mulugeta (1999: 21) demonstrated that

the low economic status of households is the main reason for households not to send their children to school.

2.8.4 Nomadic Way of Lie

2.8.4.1 Mobility

The deterrent impact of mobility that has made the building of infrastructures and social services (road, water, health, education, etc) difficult and the consequent inability of addressing the educational needs of pastoralists through formal schools alone and high dropout rate of children particularly girls due to school distance (SCF, 2000: MOEST, 1999). Mobility is clearly technical obstacles to the provision of formal education through systems that are designed for sedentary people in well-connected and densely populated areas. However, with rare exceptions the problem is represented as created by the nomads with their obsolete way of life rather than by the incapacity of a national system to respond to the living conditions of significant numbers of citizens. Representations of nomadism as a stage towards sedentarisation are used to dismiss the problems of nomads as only temporary ones due to a way of life which is not going to last.

2.8.5 Development Constraints

There are different constraints confronting the postural nomads. The main constraints of development of pastoral nomads in Ethiopia are archaic socio-economic system, poor services, low herd productivity, widespread animal disease, contradiction and depletion of the resource base, lack of extension and development services specially designed for the nomads, socio-economic constraints erasing from the nature and level of development and environmental constraints (Tefera, 2001).

2.9 Education Strategies for Pastoral Nomads

2.9.1 School Feeding Program

The current low participation of school age children in the pastoral areas has poverty and nutritional problems as two of its root causes the school-feeding program by the world food program in some arid and semi arid part of Africa has assisted to a large extent in increasing school attendance (UNESCO, 2002: 2003 in Ziyn 2004).

According to Chrhill, school feeding programs mainly operated by the world food program are currently being provided in many of the districts in East Africa with high proportion of pupils in pre-primary and primary schooling. It is also argued that the feeding programs improve learning capacity of pupils through alleviating short-term hunger (Carhill, 2002: 30).

2.9.2 Mobil School

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

It is one of strategies being used by Sudan to promote the education of nomadic pastoralists in the arid zones of the country. The mobile schools in Sudan have a maximum of two grades at a time teachers have to choose between two methods of organizing the two groups. They either keeps them together in the same class,

or keep each group in a separate place in the school. When children are separated, the teacher has to introduce /her/ his lesson to one group and give them an exercise to keep them busy while he/she practices the same procedures with the second group (Eisa, 1997: 187).

2.9.3 Boarding Schools

In some East African countries, specially boarding facilities were being made available for students from marginalized and poor groups of the population; and that some were specifically targeted at children of nomadic groups (Carrhill, 2002: 25). For instance, boarding school were established in Kenya to cater for wastage in primary schools due to the migratory life style of the communities as well as prohibited in Kenya to cater for wastage in primary schools due to the migratory life style of the communities as well as prohibitive distances from schools (Akaranga, 1995: 45). They succeed in enrolling a large number of children from nomadic pastoral groups through a combination of local awareness raising efforts, support from local and other NGO's, increasing community commitments to support schools and increasing desire to support girls education (Carrhill, 2002: 29).

There are two problems, which arise in the establishment of boarding schools. First parents are reluctant to send their children to boarding schools which and to whom they don't know moreover, children mightn't like to be separated from their family for a long time. Second, the construction and maintenance of boarding schools is very costly moreover, it provides food and bedding on top of instructional costs (UNESCO, 2002: 200, Tefera 2000). In spite of such drawbacks, boarding school an important strategy to deliver education for the children of pastoralists who are in constant movement and sparsely populated in remote areas (Ibid, 201).

2.9.4 Community Sensitization

Pastoral community seem to have little conception of the value of education. As either societies, they strive to meet the other needs of their children but they give little concern to the children's education moreover, there is a given degree of looking at modern education as a factor of alienation and as a threat to the pastoral way of life (UNESCO, 2002: 2002) in Tefera. Thus, improving the vitality and types of education to make parents re-evaluate the benefits of education and sensitization programs are popular approaches for sharing information at the community level. For instance in Kenya, the National Council of women has run a project to educate parents in issues like early marriage, pregnancy, and female circumcision. Through seminars, workshops and home visits, forty-three district coordinators have informed people regarding girls' education (Nomuddu, 1993 as quoted in Adaga and Idenveld, 1995: 55).

2.9.5 School Mapping

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

2.9.6 Non-Formal Education

Non-formal education is a system, which enables to strengthen alternative education provision for out of school children and illiterate adults, so that disadvantaged groups can have access to quality learning opportunities. It has a

flexible organization and capacity to adjust time constraints of participants, particularly those from disadvantaged groups of the population (Bishop, 1994: 120-122) in Ziyn, 2004).

Governments to offer education for nomads in African counties run a number of non-formal programmes. The COPE in Uganda Samburu Zechekuti (Shepherds) programmed in Kenya could be cited as examples. Complementary primary education (COPE) in Uganda focuses on reaching out of school children aged 10-16 years including those who have dropout from formal education system in the nomadic areas. The main targets in the program are the children of the poor and children who are economically important to their family's survival. The curriculum focused on basic education including language, science, health and social science. It presents the first five years of the formal primary syllabus in three years. The teachers are selected from the community and are trained and encouraged to use student-centered and participatory approaches. The program of learning gives learners time to fulfill their domestic obligation (Carhill, 2002: 37 and Akaranga, 1995: 45).

2.9.7 A Minimum Package Program

Minimum package program could be implemented into action only when the pastoral way of life studied deeply and made in agreement with the program to be implemented. The following options could serve the purpose if encouraged by the government (Fecadu in Pausewang, 1990). Promoting a substantial system of exchange between the nomads, urban and peasant areas. This is because the nomadic sector has great contribution for the supply of livestock production for the urban and the peasantry. The nomads also need grains and other consumer items, which are important for their life. Hence, there should be a sound

ecological balance, by way of decreasing the size of herds so that the carrying capacity of the grazing land would be increased.

Providing basic services to the nomads since the pastoral nomads constitute vast areas of land and could play a vital role in the development of the country, provision of basic services such as education and health is very important. However, the mobile nature of the nomads is a great problem for the provision of basic services. Therefore, there should be a mechanism to avoid this obstacle. Once the pattern of movement of Nomads is identified, provision of basic services could be possible. By studying the way of life of the nomads, an appropriate schooling system could be designed. If the nomads have semi permanent camps, the use of mobile schools as well as stationary schools could serve the purpose, when the nomads stay in camps the stationary schools could serve the purpose, when the nomads stay in camps the stationary schooling can be used, and when they are on the move, the mobile school can be applied. To make the pastoral sector more productive, introducing selective range management program by detecting adverse ecological effects is also important (e.g. veterinary service and water harvesting). Rehabilitating the nomads during recurrent drought. In advance preparation for drought situations should include the shortage of abundant grain for the nomads as well as fodder for their animals. Developing policies for the maintenance and provision of pastoral grazing land. laws should be performed and compel obedience to project encroachment upon the territory by mechanized agriculture without appropriate compensation.

CHAPTER THREE

3. The Research Methodology and Design

3.1 The Research Design

The main intent this study was to investigate the purpose of schooling and concern over curricular relevance. Thus, the researcher employed the case study design.

A number of features have marked my study as case study:

‘How’ and ‘why’ questions were being posed.

I spent a significant time describing and understanding the context situating the case with the study region.

I had little control over events.

The focus was on the contemporary phenomena within some real life context.

I have utilized multiple sources of information in data gathering provide the detail depth picture of the case.

Koul (2006) explains the significance of case study in research as follows:

The case study attempt to understand an individual unity in-depth. It tries to understand the whole ‘case’ in the totality of its environment. Not only present status of an individual but its past can be thoroughly probed.

The case study helps the researcher to observe events both within and outside the educational setting.

Furthermore, Makinde (1994: 204) also explained that case study helps the researcher to collect facts relating to individual educational history, home and community background deeply.

3.2 Source of Data

Primary source of data was used to obtain information about the subject under study. Primary data was gathered from native Afar teachers, woreda and regional educational experts and rural Afar community through unstructured interview and focus group discussion. In addition to this various national, regional, and international literature reviews were made as a secondary source.

3.3 Population Size, Sample Size and Sampling Procedure

To undertake take this study, gathering accurate data was of a paramount importance. To do so, appropriate sampling techniques needed to be used which according to Vandalen (1979) depends on three situations: nature of the population the type of investigation, and the degree of precision at a minimum cost. In light of this consideration and taking the significance of this study into account, the simple random, availability and purposive sampling techniques were employed appropriately. The population of this study was native Afar teachers, woreda education experts and rural community (represented by clan leaders or elder).

In Afar region there were five zone and 29 woredas. Simple random sampling technique was employed to select one zone. The study covered only one zone because the researcher believes that the people of the region have similar cultural, socio-economic problems. From zone one, out of six woredas Aysayta and Afambo woredas were randomly selected as the study area. Within the two sample woredas there were 13 kebeles. According the information obtained from woreda education department six kebeles found in a short distance from woreda

towns and where native Afar teachers teaching in school of these kebeles were selected by using purposive sampling techniques.

Afar rural communities mostly represented by clan or elder leaders. Thus out of 60 clan leaders 23 were selected by using purposive and availability sampling technique. Besides, all 10 native Afar teachers were included in the study by using purposive sampling technique based on the consideration of their information. In addition all 12 woreda education experts were purposefully included in the study. Overall a total number of 45 respondents participated in the study.

3.4 Data Collection Instruments

Denzin in Patron (1987) recommended multiple instruments that help to achieve the case study. In this study multiple data gathering techniques were employed to collect data for the study. The research instruments employed for data collection were unstructured interview and focus group discussion. Unstructured interview guide was prepared to secure information from rural Afar community, native Afar teachers and woreda education experts in the focus group discussion rural Afar community and woreda educational experts interviewed in unstructured way about their view. The focus group discussion was employed as a principal data collection instrument because the fact that it is possible to study the processes whereby meaning is collectively constructed within each session. Moreover, unstructured interview was considered as the main data collection instruments for it gives ample opportunities for clarifications.

3.4.1 The Interview

Data has been gathered through instruments that are developed and constructed by the researcher. Before developing the instruments relevant and related

literature on the purpose of schooling and concern over curricular relevance of rural community are thoroughly examined, selected and revised. Based on the information obtained from literature and considering the locality of the study unstructured interview for native Afar teachers, woreda education experts and rural Afar community members were designed.

Interview guides were used in order to keep the interviewees focused on the topic of discussion. The interview guides were prepared in the Amharic language and conducted by the researcher 25 interviewees were took part in the interview.

3.4.2 Focus Group Discussion

The focus group discussions were conducted in Afargna language through assistant or translators because it allowed the researcher to pose certain questions for the purpose of clarity and to allow the respondents give their views freely and comprehensively. Focus group discussion was conducted with woreda education experts and rural Afar communities who were not included in the interview. Both the rural Afar community and woreda educational experts were divided into four groups. One group of educational expert from Afambo Dear woreda had five members and the other group from Aysaita woreda had four members. And also one group of rural Afar communities had five members and the other group had six members. The setting for both groups was different.

3.5 Pilot study

Data collection instruments such as interview and focus group discussion were piloted to check whether they can generate the expected information from the respondents and to consider their consistency to the study. In this respect the instruments were given to advisor and other professionals.

3.6 Procedure of Data Collection

Concerning the respondents, discussions have been made on the objective of the interview to minimize misunderstanding and made an appointment to conduct interview. Finally the researcher with the help of video-camera conducted the interview and focus group discussion because the quality of the recording tends to be superior. But seven community interview and two education experts' interview were not recorded with video-camera because they were not willing to be recorded.

According to Wellington (1996) the use of mechanical aids be they audio or video may be seen as obtrusive in some situations. Respondents may not wish their view to be recorded on tape or video. The interview carried out lasted between thirty minutes and forty-five minutes. The focus group interview carried out lasted between one hour and 1½ hours.

3.7 Method of Data Analysis

As it is already stated above the study basically qualitative case study to achieve the intended objective the researcher employed two ways of data collection the challenge of qualitative research is to make sense of the massive amount of data, Guba (1981) in Kim and Targgart (2004). Therefore, in order to prevent this problem, themes were developed to carefully reduce the amount of data and to understanding the respondent's view of the topics. The data gathered through unstructured interview and focus group discussion were analyzed qualitatively using direct quotes of the respondent's vignettes and reporting and word expressions and explanations.

CHAPTER FOUR

4. Presentation and Analysis of the Data

This part of the paper deals with the presentation and analysis of the data gathered from rural Afar communities native Afar teachers and educational officials through interview and focus group discussion.

Analysis of the data was made based on the responses obtained from these groups of interview. The data collected through interview and focus group discussion are presented with explanations. They are then followed by interpretation and discussion of the findings to provide answers to the three basic research questions set in the study.

4.1 Characteristics of Respondents

This section tries to give some basic background information about the target population. The study subjects were rural Afar community's native Afar teachers and education officials drawn from the sample Woredas and kebeles.

Teachers and experts respondents by their sex, age and education

Respondents	Sex		Age			Education		
	Male	Female	21-29	30-39	Above 40	12+TTI	12+2	12+4
	No	No	No	No	No	No	No	No
Teachers	10	-	10	-	-	3	3	4
Woreda education experts	11	1	5	7	-	-	9	3
Total	21	1	15	7	-	3	12	7

Regarding their sex the number of female expert is low and there is no female native Afar teacher. This reveals that is participation of females in education sector in rural Afar is still questionable. This is an issue to be considered because it might have an influence on girl's education in particular as related to lack of role models and provision of assistance from same sex for female children in the schools. Regarding their age, majority of the respondents are found in the adult age group, their response could be dependable. As far as their educational status is concerned the great majority of them are diploma and degree holders, while the rest are TTI graduate.

Community respondents by sex, age, occupation and educational level

Sex		Age in years			Occupation			Education	
M	F	20-30	31-40	41 & above	House wife	Government employment	Animal rearing	Illiterate	Literate
21	2	2	14	7	1	3	19	19	4
23		23			23			23	

Regarding sex almost all of them are male. Regarding their education, majority are illiterate, while the rest can read and write because they are primary first cycle completed. This reveals that almost all of the community representatives around the study area have very limited formal educational background.

Regarding their occupation the great majority of them are pastoral while few of them are leading their life in government work. This reveals that majority of the community in the rural area earn their living by animal rearing.

In general the sample population of the study included various groups of respondents. This diverse nature of the respondents has contributed in two

ways. In the one hand, it helped to collect more relevant data from the respondents that have different background; on the other hand it helped counter check the data gathered.

4.2 Reasons Why Educate their Children

According to Gould (1993: 18) education is an investment in human capital with long term benefits both to the individual who is educated and to the community at large. In this study, an attempt has been made to trace the community's demand that as to why they educate their children.

4.2.1 Earning Employment Opportunity in Government Work

The community respondents of the study highly emphasized economic return as a reason for sending their children to school. More specifically they have told that they expect their children will be able to enjoy employment opportunity after completing schooling. Studies made in some developing countries have disclosed that the extent to which education creates employment opportunities for the children, especially for the girls may be considered as one of the major criteria upon which parents judge the value of daughters' education. If one considers the case of Ethiopia one can find substantial evidences that prove the poor link between education and employment. In contrast to this, in Afar area there are ample employment opportunities that invite native educated children for the various posts in the government and public institutions.

The various vacancy announcements that have encouraged native educated children (at least to the level of 10th grade) to apply have failed to get applicants from the local Afar area. This clearly shows that the problem in Afar area is not the scarcity of employment opportunities for the children, rather it is the scarcity of native Afar children who have educated to the level at which the current

vacancies are demanding. Thus, the responses made by the community respondents that affirm the rise of education to create employment for Afar children as one of the cause for sending their children to school. Other informants of the community told the researcher that children who completed their formal education became public servants and supported themselves and their family. In addition, individual respondent said that three of her daughters completed their education and employed in government work and supported themselves and the community and consequently be seen as a model to justify the use of education for the girls.

Majority of the community respondents told the researcher that, due to scarcity of grazing can aggravated by frequent drought, the rural Afar community must have been challenged by limited income. In search of improved life and growth they would like to increase their interaction with the towns. Presumably thus, attaching more value to child education. When many of them access schooling, the means of livelihood will diversify beyond animal rearing. In this respect, the rural Afar communities have been observing an apparently better standard of living in the towns, where education is relatively high. This view was reinforced by individual respondent who said that "I was one of the former attendants at school. But after I completed grade 6 I dropped out of school because my parents wanted me to tend and rear their livestock. However, those of my age mates who had support from their families have now become public any government servants and are earning income for themselves as well as assisting their family and enjoying a better life in the towns". But now "I am living uncomfortable life". Therefore, now I do not want to repeat my chance on my children. So "I am sending two of my daughter to school". According to (Shalon et al, 1971: 52) earlier this purpose of education meets the needs of the minority who succeed in

moving on to higher levels of education rather than the needs of the great majority who will remain in the rural village.

In this respect, now the rural Afar community began to place value and hope in formal education as a means of escaping the uncomfortable rural life and enjoying the relative comfort that the near by towns are believed to get by educating their children. Surprisingly the majority of respondents indicated their aspiration favoring schooling. Despite this increased value towards education by the community individual teacher informant told the researcher that the level of attendance of female students in school is even low, because the parents value the labor of their female children as much as they value education. In fact the girl child education is hampered not only by such domestic labor as marketing, fetching water, carrying babies and collecting firewood but also by harmful traditional practices including early marriage. Early marriage is one of the major socio-cultural factors that hinder the educational participation of girls in most developing countries (Ziyn, 2004). A survey conducted by UNESCO in some countries of Africa shows that early marriage is traditionally considered as important for young girls, subject as they are to the community values.

4.2.2 Regretted by their Poor Educational Background

Magland (1994) portrays that education of parents affect the children's school enrollment. The research findings by Hyde (1989) indicate that educated parents are more likely to send their children to school. On the contrary, illiterate parents are highly associated with high children dropout rate and not send their children to school (Rumberger, 1987). The respondents of the community told the researcher that many illiterate rural parents are this day sending their children to school because the parents themselves have regretted by their poor educational background. In other words, the rural communities do not want their children to

be illiterate like them and live in darkness. They want them to go to school and see the light. So, they sent them to the school. Even though, the communities are largely illiterate this perceived reflect must have been promoted by the dynamic interaction between rural and urban residents and government advocacy of the importance of formal education.

Individual informant of the community said that "I have two children, a son and a daughter. I send my son to school and now he joined in Aysayta Teacher College. But my daughter is not educated because she was the first and by the time she reached the school age there was no school around our village. My daughter now helps me by grinding grains, fetch water milking the cows and goats and churning the milk to make cheese and butter". This is an instance where lack of access to education sometime previously has negatively affected the rural community. Increased access created better condition. Another community respondent who has three daughters said that "I educate all my daughters because I regretted by my discontinue of education, I dropped out from grade six but now I can read and write. All my three daughters graduated from university and employed in government work".

Thus, it is possible to infer that rural Afar children's involvement in formal education seems to be not challenged by their being illiterate against the evidence reported by some researcher (Rumberger, 1987). This result of the study can perhaps be attributed to the fact that rural-urban dynamism strengthened by favorable policy and attention given to such emerging regions like Afar, and by observing the better standard of living in the towns, where education is relatively high. Teacher respondents expressed that, the majority of rural Afar parents were not educated, though illiterate Afar parents are more likely to send their children as that of educated parents. However, because of economic

problem their mobile nature some illiterate parents forced to dropped out their children from school. Thus, it is possible to infer that, being illiterate is not the major cause not to sending their children, but the cause is their economic problem, mobility and labor demand.

4.2.3 High Value given to Education by the Rural Afar Community

The informants from the community told the researcher that, parents in particular and the community in general give much value and hope informal education as a means of escaping the uncertainties of the rural life of their children and enjoying the relative comfort that the towns to provide. The majority of the respondents from the community noted that they make no difference between the two sexes in sending to school. But teacher respondents indicated economic problem, household demand of child labor and community mobility enforced not to sending their children.

Moreover, a quotation from a community interviewee supports the above finding:

The community does not discriminate between boys and girls. If the family has the capacity (economic strength) it does not keep its children at home...

This clearly depicts that, the attitude of parents towards their children education is positive. The respondents believe that their daughters have encouraging prospect for employment. This is also confirmed by the interview made with community representatives.

A quotation from one of the community interviewee:

To promote girls' education, different interventions have been made in the country. Policy environment and commitment of the government has been

very positive towards the promotion of girls' education. However, the commitment is not an end by itself. A lot has to be done to empower women in the economic and the education sectors, which in turn would increase the job opportunity...

Female labor participation is a function of the number of years of schooling received (Elzaga, 1974). Thus, unless they are educated or trained, females cannot become meaningfully employable. Jacqueline (1970) also argues that the level of women's education increases their chances of employment also increases.

Informants from teachers explained their views on schooling to the researcher that: schooling is an institution in which children get knowledge, skills of literacy, numeracy, develop awareness and understanding of democracy and respect for the environment they live: enable them to distinguishing between right and wrong. Moreover the respondents expressed that there is a tendency in the community to see education as encouraging cultural values norms rather cultural alienation and distortion of traditional values. The community developed the awareness that education has significant role in the field of production. This progressive awareness must have emanated from perception of regional competitiveness and the need to meet the demand and reducing poverty through diverse livelihood. Individual teacher respondent said that "parents supported their children in their education". He said, when "He was a student his parents encouraged me to studying hard and changing my life". Overall, what can be realized from this response is that, parent's awareness about the importance of educating their children.

4.2.4 Low Demand of Labor

Key informants of the community told the researcher that formerly, parents used to have a lot of cattle to look after which occupies much of the time of its

children. On average a decade ago the rural household used to have 100-200 livestock's, while recently this is reduced to 40-50 livestock's (central statistics authority, 1994 and 2006). But, with the decreasing grazing land caused by over population and recurrent drought the number of cattle has greatly decreased and the stock would not require the constant attention of the communities.

Moreover, demand of labor has a low opportunity cost to the community as compared to those educated Afar's in the past. Thus, the parents now sent their children to school by attending the cattle and doing home duties themselves. Teachers and educational experts agreed that the rise in the enthusiasm is the cause for the greater number of enrollments in the school.

4.2.5 Short Distance between School and Home

Distance of the school from home prevents the parents from sending all the children to school. It has been found out that the effect of long distance of the school affects the education of girls and boys in rural areas (Tilak, 1987: 65). Moreover, it has been discovered long distance affects the education of girls more than it affect the education of boys (Krystina, cited in King and Hill, 1993: 72). This differential influences of long distance on the educational participation of girls and boys has been attributed to the communities perception which holds that adolescent girls are more susceptible than adolescent boys to the moral and physical risks i.e. abduction, rape and sexual harassment involved in walking long distance (King and Hill, 1993: 159).

Informant from the community told the researcher that "there is no kebele without school". Furthermore informant from education experts said that "we change the mobile school to formal school because formal schooling enable the community to settle in one area". Pronouncing this idea other respondent from

education expert said that in their woreda there is no mobile school in stead he reported that have more formal school and ABE. Most respondents form all the three types of informants agreed that formal education has made it possible for rural Afar communities to send their children especially their daughters to this school near their village. Thus the presence of school near their village attribute to the communities perception which holds that adolescent girls are not susceptible to moral and physical risks involved in walking long distance.

In sum, job opportunity, regretted by their poor educational background, high value given to education, low demand child labor and short distance between school and home were identified as factors that makes rural Afar communities to educate their children.

4.3 Reasons Why do not Send their Children to School

4.3.1 The Need for Child Labor

Informants from the community told the researcher that though low demand of labor the demand imposed up on daughters is still much higher than the demand imposed up on sons. They said that girls carrying out many activities such as cleaning house, preparing food, fetching water, collecting fuel, caring small siblings and tending cattle. Confirming this idea, Mensch, B. S. et. al. 1998; and Herz et. al., (1991) argued that the demand on their time to perform household chores including fetching water and wood, cooking, and care for younger siblings would appear to constrain girls access to schooling. The respondent from teachers also said that “still the participation of female in school is low, this is because females engaged in mill and selling milk”. In the pastoral Fulani in Nigeria selling of milk and better is the role of women and it is meant to obtain the means to purchase different utensils and ornaments (Ezeomah, 1995: 4). Just simply from the number of tasks (duties) they accomplish, with out

considering the difficulty of the tasks and its importance to the household, it is possible to judge that girls are the ones who have more labor contribution to the family.

The informant from the community said that the need for child labor as the reason for not educate their children. Strengthening this view Psacharopoulos (1991) have explained that "...in an economy dominated by agriculture and livestock, the most important cost of schooling may be the opportunity cost of a child's time. The community respondents said that Afar communities love their cattle. They are sources of their livelihood. Moreover, they can not marry without them. Our cattle are also means to maintain good relationship with each other. They away their cattle when a fellow member wants to marry. They also give them away when a clansman has to pay them for reparation. In return, they will receive them from others when they are in a similar need.

Livestock in general is a means of subsistence, and guarantee to economic independence. Its value is more pronounced in social networks, because livestock is the main bride, price for marriage and used as a present and loan in social networks (Rockers, 1997: 8). Pastoralists are hesitant and conservative to avoid animals. In this regard what account from them is animals number not their quality because the ownership of large herd is a status symbol (Ezeomah, 1995: 4).

The respondents explained that rural Afar communities have pulled their son or daughter from school because they did not have individual who would help them for cattle keeping and home duties have. In similar way one respondent said that, "my parents have three sons. All of us send to school. But now my parents pulled me from school because of the demand of tending their cattle and I dropped out from grade six". In line with this, Tirufat's (1998) findings show

that child labor is an important source of income for rural households due to the low level of income and intensified poverty in the country.

4.3.2 Economic Problem

The informants from the community told the researcher that, the shortage of money to purchase cloths and school materials as well as inability to feed as their hindrance to educate their children. In line to this, the respondents said that those who have income educate their children, but those who have not income does not send their children to school. In line with this Wanna and Tsion's findings (1994) shows economic problem and demand for child labor as the main constraints f primary school age children, particularly girls.

One teacher informant said that, "if the children in the school gave "Fafa" and "Oil" the community send their children to school because they assume that their children get food in the school". He also said that "in some kebele there is feeding program and in others there is no feeding program". He further explained that "some community said that why there is no feeding program in our kebele and if there is no feeding we do not send our children to school".

The informant from education experts told the researcher that "we strengthening school feeding programs in some kebeles operated by NGO and mainly operated by the world food program". Cahill (2002: 30) argued that the feeding programs improve learning capacity of pupils through alleviating short term hunger. In these regard the ministry of federal affairs office recently gave due attention for pastorals development and established an office called pastoral community development project. The project is mainly concerned to the sustainable development of pastoral areas in Ethiopia. It also aimed at reducing poverty in the area.

4.3.3 Mobility of the Community

It is known that the movement of pastoral people from one place to another for economic purposes is the cause for not educating their children (UNESCO, 1992: 35 in Tefera, 2000). This clearly asserts that mobility of the community in the pastoral areas of Afar affects children's participation in primary education. This further indicates that due to the mobile nature of the people children of the pastorals could not attend sedentary school system program. This means the formal school system does not help that much for the children of pastorals, which calls for the need of alternative mechanisms.

The community members told that the children's parents' constant mobility leads to inability to educate the children. Regarding this, UNESCO (1995) noted, in most African societies pastoral people are the most neglected group of the society in the provision of education. Thus, the participation of pastoral children are low as compared to the children of other communities who lead a settled life. This is because of the fact that those people have no permanent domicile and difficult to build schools near to them as they are constantly on the move. In consideration of all the advantages of settled life, the PCDP aimed at changing the mobile way of life pastoralists lead to sedentary life style. The education experts said that "we are changing the mobile school to formal school, because formal schooling helps the community to settle in one area". To strengthening this idea other respondent said, "In our Woreda there is no mobile school but we have more formal school and ABE". He also said "We created relationships between schools and community through school committees".

In line with this UNESCO (1985: 24) states that, community participation, in schooling if properly managed, is a powerful tool for changing the attitudes of community members toward the schooling of their children. The education

experts depicted that they are designing the development programs such as health extension and package. This means by studying the way of life of the pastorals, an appropriate schooling system could be designed. If the pastorals have semi-permanent camps, the use of mobile schools as well as stationary schooling can be used and when they are on the move, the mobile school can be applied to make the pastoral sector more productive introducing selective more productive introducing selective range management program is also important (e.g. veterinary service and water harvesting) (Fecadu in Pausewang, 1990). One respondent also said that "We are providing non-formal education to rural Afar communities". Non-formal education is a system, which enables to strengthen alternative education provision for out of school children and illiterate adults. It has a flexible organization and capacity to adjust time constraints of participants. Particularly those from disadvantaged groups of the population (Bishop, 1994: 120-122) in Ziyn, 2004), the curriculum focused on basic education including language science, health and social science. It presents the first five years of the formal primary syllabus in three years.

4.4 The Benefits of Education

4.4.1 Modernization

The majority of the respondents explained that education is a corner-stone of socio-economic and socio-cultural development and the main means of improving the well being of the people. It enables the community to identify harmful traditions and transform them into useful ones which are valuable to him and the society. Further they explained that in the past women denied the right to own and inherit land and other properties. Thus, they were subordinate to men. They had no right to decide who to marry and live with. The interview made with teacher respondents reveals that the benefits of female education is

that avoid harmful traditions such as early marriage, circumcision, abduction and domestic violence because they were subject to these harmful practice. The benefit of education makes invaluable contribution, improving of women status (UNESCO, 2002, UNICEF, 2000 and UNICEF, 1999).

4.4.2 Decision Making

But, women had no right to decide who to marry and live with. In addition several documents indicate the existence of discriminatory laws and regulations that govern marriage, inheritance, women's access to and ownership of land, access to credit and the labor market (Yelfiga et. al. 1995: Tiruft (1998 and 2001). Confirming this, according to Abebe (1997: 12), one of the most important means of establishing the close structures and relationships among Afar pastoralists is cousin marriage known as 'absuma'. But the respondents said that because of education women has the right to decide who to marry and live with.

They were subject to circumcision early marriage abduction and domestic violence. Confirming this findings by the mere positions established through paternal system of inheritance in most pastoral society men have a status of heading homesteads and clan which enables them to won the major means of substance, the cattle or camel (Ezeomah, 1995: 3). In such tradition the aim of any pastoralist is to pass more cattle or camel to his son. In contrary to this the majority of respondents revealed through education in democracy, women have the same legal rights as men. Moreover they explained that empowering women means empowering society as a whole.

4.4.3 Empowerment

One respondent from teacher further explained that "without women, men are nothing". The development of a country in general, community in particular is

achieved when all women are treated fairly and equally to men. Women's are the backbone of the society and women's empowerment is one of the corners stones of social justice. It has also been discovered that a country with large gender gap in education will have lower economic production and experience worse indicators of social welfare than a country with a smaller gender gap in education (King & Hill, 1993: 6). Quality of education redresses gender and other inequalities children's health and nutrition issues of parental and community involvement and management of education system itself (UNICEF: 1999).

Moreover, educate community have an awareness about their environment. It enables people to participate actively in the political, economic and social matters of the country. Develop a healthy self-one with great capacity for personal and social development, the development of productive thinking capacity and arouse their desire to improve him. In addition the respondents explained the benefits of education that to improve their skill so that they may find a job and spare time to get employment and live a better life. They also explained that female education brings modernization, economic growth and national development. Further the respondents said that **ያልተማረ ሠው ማለት በጨለማ ውስጥ መቀመጥ ማለት ነው፤ ያልተማረ ሰው በሽታ ማለት ነው፤ ያልተማረ ሰው እንስሳ ማለት ነው።**

According to UNICEF (1999) education redresses gender and other in equalities children's health and nutrition; issue of parental and community involvement; and management of education system itself. The benefits and impact of quality of education also make invaluable contribution to all areas of human development, increases a persons' productivity, reduces their dependence on social resources, improving the status of women, and helping to alleviate and eventually eradicate poverty (UNESCO, 2002; UNICEF, 2000 and UNICEF, 1999). Confirming this respondent said that **“የትምህርት ጥቅም አጠያያቂ አይደለም።”**

4.4.4 Economic and Social Benefits

The respondents also explained the benefits of education of female as they can assume in political positions, given employment opportunity in the government job, they can make higher decisions, alongside their male counterparts; protect women's right in marriage and divorce. Teacher respondents said that, "Women is all things for Afar community". Empowering women means empowering society as a whole. Women are the backbone of society and women's empowerment is one of the cornerstones of social justice and social development. The benefits of educating girls are enormous to individual girls both when they are young and later as adult women within their families and communities. Education enables women to achieve greater self-fulfillment and to contribute more fully to the social and economic development of their societies. According the FAWE's "news letter (1997: 4) "Education promotes gender equity it is as good as investment as educating boys-indeed in most cases better: it is the highest return investment in the developing world. In line with this, Hyde (1989: 9) argues "Female education is being viewed as critical: not only for its contribution to literacy but also for its contribution to health, nutrition, family planning and economic growth".

The majority the educational expert focus group discussion respondents indicated in their responses that the strategies do to promote education among rural Afar communities are raising the community awareness together with woreda cabina about the benefit of education. Educational expert informants said that, improving the vitality and types of education to make parents re-evaluate the benefits of education and sensitization or awareness programs. Sensitization programs are popular approaches for sharing information at the community level. For instance, in Kenya the National Council of Women has run a project to

educate parents in issues like early marriage, pregnancy, and female circumcision. Through seminars, workshops and home visits, forty-three district coordinators have informed people regarding girls' education (Nomuddu, 1993 ad quoted in Adaga and Inenveld, 1995: 55).

4.5 Difference in Lives Due to Schooling

4.5.1 Life Style

The majority of the respondents said that there is difference in lives due to schooling among Afar community. For instance educated Afar enjoy improved health and hygiene; support proper mental development and education for their children. Besides, the educated ones enjoy earning and control income and economic assets: preserving the environment and natural resources; assuming community and family leadership roles; employed in government job; have a good dressing style; have good communication style; can read and write and living a better life. In opposite to educated Afar uneducated Afar still lived in traditional way of life.

4.6 The Relevance of Subject Taught at School

4.6.1 Language

Because of their illiteracy the majority of the respondents said nothing concerning the relevance of the subject. In contrary to the majority however one respondent noted that "the subject that Afar children learned is not relevant to their need and life." He explained his perception as "the widely spoken language in rural Afar is Afargna language but the medium of instruction is Amharic and rural Afar children can not speak Amharic language. Therefore, due to problem of understanding of the given education rural Afar children have problem of

reading. However, they can write as equally as to grade 9 and 10th students. Therefore, because of problem of reading the children are dropping out". Language as a medium of information has a greater impact on the overall education process and practices (UNESCO, 1985: 11 in Ziyn, 2004). In this same research it is stated Lockheld and Verspoor (1991: 153) states children who speak a language other than the language of instruction confront a substantial barrier to learning of particularly in the crucial early grades, when the children are trying to acquire of the school setting not adjust to the demands speaking the language of instruction can make in school between remaining in schooling and dropping out.

William (2000) mentions that teaching students to read, write and calculate it often considers the primary purpose of formal education but however students regular attendance and attention is school without engaging them in practical exercises of these basic skills, does not grantee this noble objective. Similarly, Greancy, Khandker and Alam (1999) in a study conducted in Bangladesh on competency of primary school children writing skills, the results indicated that, majority of children could not demonstrate minimum level of writing skills competency when tested. This they said was due to the inadequate exposure to activities which could help develop writing skills.

4.6.2 Life-Oriented

Education expert respondents explained their view as the curriculum is not designed as relevant and suitable to the needs, background and the life of rural Afar community. To strengthening this ideas individual respondents said that "the necessary maths numeracy skills in the content of mathematics of primary education is not relevant, because the content is not matched with local condition, too abstract and difficult for the children to grasp any ideas on it." He

Moreover, respondent, said from the community explained that “there is no enough books given to the students”. Confirming these findings instructional materials like textbooks have their own contribution to effectiveness of teaching and learning process. Lack of textbooks would paralyze the activity of the education system and negatively affect the achievement of its objectives (Ingram, 1979: 80).

4.6.3 Traditional Knowledge

The majority of the teacher respondents explained that the issue what is taught at school is relevant because some harmful traditions are reflected such as the problem of early marriage, circumcision, abduction and unwanted pregnancy. Further the respondents explained that students learned about hygiene and health, for instance HIV/AIDS Malaria, T.B cause and effect, saving and democratic right and obligations.

The respondents from teacher explained that some of the value of rural Afar reflected such as their dressing style, traditional food and religion in the subject like civics, science and aesthetics. They explained what is behind that value as they realize that there is no culture which is superior to other culture. Similarly they realize no culture is inferior to any other culture. They also think that their dressing styles, food, dances are not more beautiful than those of others.

Confirming this findings, teachers who are not from the same ethnic group as the pupils are likely to speak a different language, resulting in serious problem of communication in the classroom and outside classroom (Kratile: 2000). In line of this author Mingat (1997: 417) states, language plays a crucial role in any instructional process. Lock Held and Verspoor (1991: 153) states, children who speak language other than the language of instruction confront a substantial

barrier to learning of particularly in the crucial early grades, when the children are trying to acquire basic literacy.

Civic teacher respondent explained that “my subject systematically reflected the value and life of rural Afar as other nations such as cultural equality, historical equality, and way of life norms of behavior, decision making and conflict resolution.” Further, he said that their traditional court and information exchange culture such as “Make Bantu” and “Dague” reflected respectively. Other English teacher respondent said that “still there are value which not reflect but our gender name like “Allo”, “Ali” and “Asya” reflected”. Other respondent from teacher said that “simple expression based on the local situation, not included”.

Informants from education experts perceived that the inclusion of local cultural signing, games and dance are not attached in the formal education. However in some subjects, the type of local cultural food, dressing styles and houses are attached in the formal education. According to Yalokwn in Amare et al (2002) a look at the provision of the ESDP reveals that emphasis was placed on the improvement of the level of quantity of human and materials resources as well as improvement in the training of teachers. However, not much was stated in terms of the relevant skills and values to be included in the training of primary school students by improving the quality of curriculum materials such as students’ books, teacher’s guides and the syllabus.

With this the MoE (1999) in the material entitled Teachers Handbook of Teaching, states that addressing the local needs orientation of the children through textbook is very crucial in a decentralized curriculum. It argues that the decentralized curriculum of primary school, should take into account the local ecosystem, cultural values and occupational opportunities. It contends that the

curriculum must be adapted to the local needs of the community. It goes on to argue that the use of local language in primary school as medium of instruction should incorporate the local cultural value of the local community.

4.6.4 Responsive

To strengthening these findings, the current Ethiopian government had embarked on viable educational reforms. This is evidenced in launching of Education and Training policy in 1994. The reforms range from alternation of curriculum materials to a major shift of paradigm in philosophical orientation in educational arena. Paramount important measure which has been put to effect is the actualization of these reforms. The reforms echoed for the replacement of the previous text books and teacher guides by new ones for primary schools. It is also believed that the preparation of curricular materials that accord with the intentions of the educational reform is mandatory; although it is not the only thing need to achieve the objectives, Dawit in (Amare et al 2002). Coupled with these reforms is the demand for decentralization of curriculum development for primary education which uses a local language as a medium of instruction. By virtue of these rights, the regional states are required to develop their own curriculum materials for primary school children reflecting both the national and local situations.

In this regard, respondent from education experts said that "Regional Education Bureau are completed the designing of curriculum materials by Afargna language as a medium of instruction from grade 1-4". Furthermore, he explained that "Regional Education Bureau is in the way to prepare curriculum materials in local language from grade 5-8". To confirming this findings, the issue of quality of education is a dynamic and a continue process and what constitutes quality

education change from time to time in response to the demands of the clients and society, Yalowkwu in Amare et al (2002).

Furthermore, the respondent explained that “the recruitment, selection and employment of teachers made from among the community and provide them with proper training by decision of state councils”. To confirming these findings, customs, values, norms and traditions of the community have their own effect on educational provision. First, parents actually have the culture that requires their children take part in different activities of economic values, second, the community have not yet developed the awareness that education has significant role in the field of production (Agrawal, 1982: 56 in Betta Tsemato, 2001).

Moreover, cultural minorities resist modern schooling, which is rooted their fear of cultural alienation and distortion of traditional values (UNESCO, 1985: 169). In confirming this finding teachers who are not from the same ethnic group as the pupils are likely to speak a different language, resulting in serious problems of communication in the classroom (Kratile, 2000). Respondent from education expert reported that “there is communication gab between the education authorities found in both the regional education Bureau and Woreda education department. Education expert and teacher respondents explained their concern over curriculum relevance that the curriculum must be preparing by coordination of each stakeholders and consideration of local culture. To strengthening this findings one of the ways of developing the motivation to learning is preparing the curriculum in such a way that it meets their needs interests and abilities. If it is not the teaching learning process would be negatively affected; and students may lack interest in learning, which causes absenteeism, dropouts repetition, which leads to educational wastages. Therefore, a relevant curriculum must be prepared by in valuing teachers,

students, parents, supervisors and other concerned officials who are knowledgeable about what and how student learn (Staw and Selefe, 1989: 187).

In addition respondent from education experts said that "the curriculum is designed on the basis of nationally formulated goal." In relation to this, where a centralized curriculum is used the disparity among regions of localities is one of the sources of curricular irrelevance (Bowman and Andeson, 1982: 23). Such a curriculum does not take into account the local ecosystem, cultural and religious values, occupational opportunities and the learning experience of students (Ibid). Thus, the relevance of a given curriculum to the roles of these children is judged in terms of its appropriateness to the kind of knowledge, skills, attitudes, values, and norms which are demanded by the modern labor markets and the patterns of life in the existing modern culture (Gordon, 1969: 4).

In line to this the education expert respondents explained that the curriculum must be preparing by mother tongue language including useful cultures. The relevance of any curriculum is appraised on the basis of the social, economic, cultural and psychological settings (backgrounds) of the society. Thus, a curriculum which is relevant for one particular group of people may be irrelevant for another group of people.

CHAPTER FIVE

5. Summary of Finding, Conclusions and Suggestions

5.1 Summary of Finding

The main purpose of this study was to explore the purpose of schooling and concern over curricular relevance among rural Afar communities. The following three basic research questions have been raised in relation to the purpose of the study.

- 1) Why does rural Afar community educate their children or do not educate their children?
- 2) What is the rural Afar communities concern over the relevance of what is taught/learned at school?
- 3) What are the views of rural Afar communities regarding their values attaches to formal education and outcomes of education?

The study was carried out in 6 kebele of Aysayta and Afambo Dear Woreda which are found in Zone I. The subjects of the study were 23 rural community representative clan elder's community, 10 native Afar teachers and 12 woreda education experts.

Data was collected from the above three groups through unstructured interview and focus group discussions. Based on the results of the analyzed data the forthcoming major findings were obtained.

1. The participation rate of children in primary education of in Aysayita and Afambo Dear woreda of zone I was found to be increase.

2. The majority of the respondents indicated that the rural Afar communities concern about their children was very high.
3. As the results of the study show, the rural Afar communities sending their children to school because of:
 - a. Employment opportunity in government job.
 - b. Regretted by their poor educational background.
 - c. High value given to education.
 - d. Low demand of child labor
 - e. Short distance between school and home
 - f. Community's awareness about education.
4. As the results of the study show the need of child labor, economic problem and mobility of the community regarded to be a barrier for not sending their children to school.
5. The study indicated that demand of labor was the factor for rural communities to educate and not to educate their children.
6. The great majority of respondents regarded illiteracy of the rural communities was not a factor not to educate their children. Thus rural Afar children's involvement in primary education not challenged by the illiteracy of parents.
7. The study indicated that there was no sex preference in schooling and there was no parent perception of difference in the employment opportunity of education of males and females.

8. The study indicated even though: parents' attitude towards the education of girls is positive but there was still sex preference in labor demand and as a result in education.
9. The great majority of the respondents indicated educating females have great benefits for females themselves, the communities and the country.
10. The study indicated that still there are kebeles in the sample woreda without feeding program: while there are schools with feeding program attracted more children which may mean that poverty can be one factor to keep away children from schooling.
11. The study indicated that the communities do not participate in school activities. However, they have the willing to work closely with schools.
12. The study also indicated that language of instruction has been identified as the factor makes children unable to read the subject and dropped out. Similarly the great majority of the respondents indicated the irrelevance of the curriculum. The reflection of local values in the content of text books was not maintained.
13. The Study indicated that the recruitment and selection of teachers was made from among the community.

5.2 Conclusions

Based on the findings of the study the researcher concluded the following

1. Job opportunity encouraged the rural Afar communities to send their children. Thus, unless females are educated or trained they cannot become meaningfully employable. This means, as the level of women's education increases their chance of employment also increases. This implies that

schooling has been linked to employment particularly in the civil service sector in the region.

2. Rural Afar communities give high attention and regard for education of their children was because their awareness about the benefit of education, their views of employment opportunity their regression of by their poor educational background and their low demand of child labor. This shows that community's poor educational background has no impact on the education of children.
3. Most homes of the respondent communities are located within a walking distance to schools which implies that distance is not a deferring factor for children in rural Afar. This also implies that parents who are willing to educate their daughters did not worry about the potential dangers that their daughters may face in walking to schools that are close to their communities.
4. For rural communities, especially, sending their daughters to school means more labor responsibilities for themselves, which indirectly affect their income earning abilities. This implies, children help to increase the labor power of parents both by engaging in domestic chores thus freeing their parents for income generating activities or by working to subsidize family income. This implies they may be sent to school only when the labor needs of the family have been met in order to ensure household food security. This also shows that the priority given to the economic value of children especially girls over education.
5. The parents of children who may have thought themselves capable of financing their children's education may discover with time they are unable to raise the money required for the variety costs associated with

schooling some of which including providing food allowances for children attending schools, clothing etc.

6. The pastoral peoples are on the move from place to place in search of food and water for their animals, children at schools will discontinue their learning due to their parents' mobility. This indicates that children of to withdraw form school. Therefore, formal schooling does not help so much for the children of this community. Moreover, this implies that there was no strategy designed earlier other than the formal schooling.
7. Children participation in the primary education in Aysayta and Afambo Woredas is encouraging. However, school age children in the area under study as indicated by the different respondents are not all attending school this implies that, economic problem, labor demand and mobility of the community were the main deterrent factors affecting children not to go to school.
8. The curriculum was not based on existing (local specific) programs that are not outlined with input from local properties that target pastoral populations as well as appropriate flexible (seasonal) calendars and time table. Without including various local stakeholders in the process, the curriculum did not reflect local norms, needs and resources. This shows that there was no the involvement of the society, learners, teachers in the process of curriculum development and preparation of curriculum material.

Due to this fact the pastoral mobility and their life style had not taken into consideration. For instance the kind of education provided in the areas has not been related to pastoral way of life and was not in a way to benefit pastoralists.

5.3 Suggestions

Depending on the results of the findings obtained and the conclusions drawn, the forth coming strategies are forwarded so as to realize increased access to schooling the pastoral area of Afar.

1. The findings of this study showed that the mobility of the people was found to be the factor for rural community not to educate their children. The people are on the move from place to place in search of water and pasture for their animals. On the other hand, the educational services provided in the sedentary formal school could not coincide with the way of life of the community. Thus, an alternative strategy needs to be designed to alleviate the problem of education deprivation of the pastorals people. This could be possible by constructing semi-sedentary schools, mobile schools and boarding schools. Moreover, 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, rangeland development program and extension and package program are very important so that the people could lead settled life and provision of basic service could be possible. There, the regional state should promote development programs through sector bureaus. The regional state should invite NGOs for the development of different programs that help the people to lead settled life. Moreover, one of the reasons for rural Afar children withdrawal from schools is their engagement in excessive household chores and livestock keeping. Therefore, the establishment of grinding mills, water walls and other service institutions in the rural Afar

village could minimize the burden of rural Afar children and thus could leave them additional time for attending school.

2. Economic problem was to be the obstacle among the rural Afar communities not to sending their children to school. Thus woreda experts have to equitable the distribution of feeding program to all kebeles and provide students with the basic necessities of life so that they can pursue their education without interruption.
3. The formal school system is believed to be the preferred means of providing formal education. However, there are children out of school because of the mismatch between the demand for schooling and the available schools. As a result, the non-formal way of teaching is of paramount importance for children out of school. Hence, the Afar Education Bureau and Woreda Education Offices need to put into practice the non-formal education program to make formal education accessible to children of pastoral Afar.
4. The school community relationship is weak in the study area. The provision of education and other basic services could not fruitful without the active involvement and participation of parents and the community. Parent's involvement can help to build a strong school-community relationship and it has positive impact for understanding the work of schools and for increasing student's participation. Thus, Woreda Education Offices and Schools should strive hard to strengthen the relationship through strict follow up and encouraging the school communities. Moreover, strengthening school community relationship would enable and promote the smooth running of the school and bring back dropout pupils to school.

5. The findings indicated that, the recruitment and employment of male teachers made from among the community by the decision of the state councils. In addition, by recruiting more females in to the profession by the regional government education bureau will bring role models very close to girls. Female teachers, if adequately trained can identify girls at risk of dropping out and provide special care and encouragement needed to keep girls in school and pursue their education.
6. The local curriculum needs to serve as a catalyst for the improvement of the practical life of rural Afar communities. To this end the local curriculum, in its aims and contents needs to give adequate coverage for the dissemination of appropriate technology that generates innovative and productive ways of executing the practical day-to-day tasks ways of executing the practical day-to-day tasks and responsibilities of rural Afar children.
7. Since this study is the Start and not an end in the area of pastoral rural communities view in schooling and concern over curricular relevance, and it is limited in scope, further investigation and study ought to be carried out to bring about their concern over schooling and curricular relevance in the pastoral areas of the country.

Reference

- Adaga, A. and Heefeld, W. (1995). Girls and Schods in Sub-Saharan Africa: From Analysis to Action (Washington, World Bank).
- Adam, D. (1993). Defining Education Quality Improving Educational Quality: Project Publication #1 Biennial Report Arlington, VA: Institute for International Research. New York.
- Aeth, Richard D. (1978). Education and Development in the Third World. Westmead: Saxon House, Teakfield Ltd.
- Aklilu Habte. (1968). "Education and Development." Addis Ababa HSIU. (Unpublished Discussion Paper).
- Anderson, D. (1999). Rehabilitation, Resettlement and Restocking: Ideology and Practice in Pastoral Development, London James Currey.
- ARED. (2000). 'ARED's Program', mimeo, Associates in Research and Education for Development Inc., Dakar.
- Arggawal. Y. (2000). Primary Education in Delhi: "How do the Children Learn." New Delhi. Vikas Publishing House.
- Aspin, D. N. and Chapman. J. D. (1994). Quality Schooling: "A Pragmatic Approach to Some Current Problems and Issues". London Case Well.
- Bach, Rebecca, et al. (1985). Mother's Influence on Daughter's Orientation towards Education: an Egyptian Case Study. Comparative Education Review, Vol. 29, No. 3.
- Benoiliel; S, O' Gara. C. and Miskes (1999). Promoting Primary Education for Girls in Pakistan. Arlington, Virginia, USAID's Development Experience Clearinghouse: Available at [http:// www.dec.org/usaidd-eval](http://www.dec.org/usaidd-eval).

- Bernard, A. (1999). The Child-Friendly School: A Summary, Paper Written for UNICEF New York.
- Bishop, G. (1985). Curriculum Development: A Textbook for Students. London: Macmillan Education Ltd.
- _____ (1993). Innovation in Education London the Macmillan Press Ltd.
- _____ (1994). Alternative Strategies for Education. London: Macmillan Education Ltd.
- Bass, C., (1998), Education in Tibet. Policy and Practice Since 1950, London and New York: Tibet Information Network and Zed Books.
- Baxter, P. T. W. and Hogg, R. (eds), (1990). Property, Poverty and People: Changing Rights in Property and problems of Pastoral Development, Manchester: University of Manchester, Department of Social Anthropology and International Development Center.
- Bowman, Mary Jean, and C.A. Anderson. (1982). "The Participation of Women in Education in the Third World." Comparative Education Review, Vol. 24, No. 2.
- Bown Lalage. (1990). Preparing the Future: Women, Literacy, and Development. Glasgow: Action Aid.
- Brook, D. L. and Brook, G. A., (1993). 'Social Studies for Somali Nomads', The Social Studies, 84 (1): 5-9, Helen Dwight Reid Educational Foundation.
- Cochrane, Judith. (1986). Education in Egypt. London: Croom Helm.
- Coombs, P. H. (1985). The World Crisis in Education: The View from the Eighties. New York: Oxford University Press.
- Dall, F., (1993), 'Education and Untied Nations Convention on the Rights of the Child: The Challenge of Implementation', UNICEF, International Child

Development Center, Innocenti Occasional Papers, Child Rights Series No. 4, Florence.

Dyer, C. and Choksi, A. (1997). "Education is like Wearing Glasses: Nomads' View of Literacy." International Journal of Education and Development. Vol. 18, No. 1 UK: Pegaman.

Ezeomah, C (1995), Education Nomads for Self Actualization and Development Literacy lessons. Switzerland: International Bureau of Education.

Fagerline I and Lawrence Saha J. (1983). Education and National Development: A Comparative Perspective. London: Pergamon Press Ltd.

FAWE (1997). The New Magazine about Girls Education (January-March). Vol. 1, (1), 1.10.

Fekadu et al (1984). The Nomadic Areas of Ethiopia: Part III The Socio Economic Aspects. Addis Ababa: UNDP/RRC.

FME-Federal Ministry of Education and Youth Development, (1987), Blueprint on Nomadic Education, Victoria Island, Lagos: Governments printers.

Fountain, S. (1999). Peace Education in UNICEF, UNICEF Staff Working Paper: UNICE New York, Programme Publication.

Fratkin, E.M., Roth, E.A., Nathan, M.A., (1999), 'When Nomads Settle: The Effects of Commoditization, Nutritional Change, and Formal Education on Ariaal and Rendille Pastoralists', Current Anthropology, 40 (5): 729-735.

Getachew Kassa (2001). Among the Pastoral Afar in Ethiopia: Tradition, Continuity and Socio-Economic Change. Netherlands: International Book.

Gettagno, Caleb. (1958). "Ethiopia's Educational Problems." Ethiopia Observer, Vol. 2, No. 4.

- Glatthorn, A and Jailall (2000). Curriculum for the New Millennium. Alexandria Virginia Association for Supervision and Curriculum Development.
- Gordon, Edmund W. (1969). "Relevance and Pluralism in Curriculum Development." IRCD Bulletin, No. 4.
- Gould. W. T. S. (1993). People and Education in the Third World. New York: John Willey and Sons, Inc.
- Government of Mongolia, Ministry of Science, Technology, Education and Culture, (2000), Mongolia Education Sector Strategy 200-2005, Ulaanbaatar: Government of Mongolia.
- Grundy. S (1987). Curriculum: Product or Praxis: London: Frimer Press.
- Guba, E.G.C (1981). Criteria for Assessing: The Trust Worthiness of Naturalistic Inquiry. Educational Communication and Technology Journal. Vol. 29 page 75-81. Housener, Ltd.
- Hendershot, C. (1965). Report on the Tribal Schools of Fars Province. White Tents in the Mountains. Washington D.C.: United States Agency for International Development (USAID).
- Herz, B. et al (1991). Letting Girls Learn Promising Approaches in Primary and Secondary Education-Washington D.C=World Bank.
- Hyde, K.A. (1989). Improving Women's Education in Sub-Saharan Africa: A Review of the Literature. Washington D.C.: The World Bank.
- Kelly, Gail P., and Carolyn M. Elliot. (Eds.). (1982). Women's Education in the Third World: Comparative Perspectives. Albany: State University of New York Press.

- King, Elizabeth M., and M. Anne Hill (eds.). (1993). Women's Education in Developing Countries: Barriers, Benefits, and Policies. Baltimore: Johns Hopkins University Press.
- Koul, L (2006). Methodology of Educational Research. (3rd ed) Vikas Publishing House. London and New York.
- Kothari. C. R. (2006). Research Methodology: Methods and Techniques. New Age International Pr. Ltd. Publishers. New Delhi.
- Kratli, S. (2000). "Education Provision to Nomadic Pastoralists." [Online]. Available: <http://www.rrz.uni.hamburg.de/lAK/Education:.rtf>.
- Lewy, Arieh (ed.). (1977). Handbook of Curriculum Evaluation. Paris: UNESCO Press.
- Lockhed, M.E and A. Vesspoor (1991). Improving Primary Education in Developing Countries. Oxford University Press.
- Makinde, O. (1994). Fundamentals of Guidance and Counseling. Macmillan. Hong Kong (2001).
- Markakis, J. (1993). Conflict and Decline of Pastorasm ilin the Horn of Africa: Heundmills: The Macmillan Press Ztd.
- Marsh, J. Colin. (2002). Planning, Management and Ideology: Key Concepts for Understanding Curriculum (2nd Ed) UK. Routledge Falmer Press.
- Mbiliny, Marjorie J. (1969). The Education of Girls in Tanzania. Dares-Salaam: Institute of Education.
- Mensch, B. S et al (1998). The Uncharted Passage: Girls' Adolescence in the Developed World. New York. The Population Council, Inc.
- MoE (1994). The New Education and Training Policy. EMPDA: Addis Ababa.

- MOEST. Ministry of Education Science and Technology. (1999). Report on Formal and Non-Formal Education in Parts of Samburu, Turkana, Marsabit and Moyale Districts, Nairobi: MOEST and CIDA-Canadian International Development Agency.
- Motala, S. (2000). Educational Transformation and Quality: The South Africa Experience: A Paper presentation at the Annual Meeting of the Comparative and International Education, Texas, USA.
- Muskin, J. A. (1990). Including Local Priorities to Assess School Quality: The Case of Save the Children Community School in Mali: Comparative Education Review Volume 40 No. 2 P. 13157.
- Philips, H. M (1975). Basic Education. A World Challenge Measures and Innovations for Children and Youth in Developing Countries. London: John Wiley and Sons.
- Pigozzi, M. J (2000). Issues Paper: Strategy Session 1.2 on Girls Education. World Education Forum, Dakar, Senegal, April 2000.
- Psacharopoulos, G. (1991). Inequalities in Educational Development. Paris: UNESCO.
- Schultz, T. W. (1988). "On Investing in Specialized Human Capital to Attain Increasing Returns", in G. Rains and T.P. Schultz, Eds. The State of Development Economics. London: Basil Blackwell.
- Shahshahnim, S. (1995). Tribal Schools of Iran: Sedentarization through Education, Nomadic Peoples, 30-37, pp. 145-156.
- Shalon, Rachel., et al. (1971). The Changing needs in the Education of Women. Haifa: Mout Camel International Training Center.

- Singh, Avinash Kumer. (1995). "Dropout from Primary Schools in Tribal India: A Case Study of the Ho in Parampancho, West Singhbhum." London: University of London. (Ph. D. Dissertation).
- Steen, L. (1999). Numeracy: The New Literacy for a Data Drenched Society: Educational Leadership, 57(2) 8-13.
- T.G.E. (1994). Education and Training Policy Addis Ababa: EMPDA.
- Tadesse Mengesha. (1974). "Primary School Dropouts in Rural Ethiopia: Planning and Policy Implications." Michigan: University of Wisconsin. (Ph. D. Dissertation).
- Tanner, D. and Tanner, L (1975). Curriculum: Theory into Practice. New York: Macmillan.
- Taylor, P. (1997). Contextualizing Teaching and Learning in Rural Primary Schools. UK London: Department of International Development.
- Tefera Challa (2000). Primary Education for Children of Pastoral Nomads in Borena. Access and Alternatives, Addis Ababa University; Unpublished.
- Tekeste Negash. (1990). The Crisis of Ethiopian Education. Appala: Appala University Press.
- Thompson, E. (2001). Adult Education for Development. An International Non-Formal Education Consultancy. Kenya.
- Tietjen, Karen. (1990). Educating Girls: Strategies to Increase Access, Persistence, and Achievement. Washington, D.C.: USAID.
- Tilak, Jandhyala B.G. (1987). The Economics of Inequality in Education. New Delhi: Sage Publications.

- Tirufat Bekele (1998). "Gender in Education" in Amare Asgedom et al (eds) Quality Education in Ethiopia Vision for the 21st Century. (pp. 144-150) AA: AAU Printing Press.
- UNESCO (1979). The Child's Right to Education. Paris, UNESCO.
- UNESCO (1980). Education in a Rural Environmental (2nd ed). UNESCO, Belgium.
- UNESCO (1985). Educational Planning in the Context of Current Development Problems. Paris: Place de Foulemy.
- UNESCO (1995). The Fight against Discrimination towards Equity in Education. Paris: Place Feulemy.
- UNESCO (1999). The Exodus: Growing the Migration of Children from Ghana Rural Areas to the Urban Centers.
- UNESCO (2000). Education for All: Ghana Country Assessment, Draft Reprot. Accra, Ghana.
- UNESCO (2002). Including the Excluded and International Development Cooperation. Paris UNESCO November 2002.
- UNESCO (2002). The Education of Nomadic Population in Ethiopia. UNESCO/ICBA: Addis Ababa Ethiopia.
- UNESCO (2003). Access to Primary Education: Gender and Education for All. The Leap to Equality. France, UNESCO (2003).
- UNICEF (1998). Early Childhood Care for Survival Worth, and Development (Programming for Young Children 0-8). Draft Summary Paper. New York.
- UNICEF (1999). State of the World Children. UNICEF. New York.

- UNICEF (2000). Curriculum Report Card. Working Paper Series, Education Section, Programme Division. New York.
- UNICEF (2000). Defining Quality Education: A Paper Presented at the International Working Group Education Meeting, Italy.
- Urevbu, Andrew O. (1991). Curriculum Studies. Singapore: Longman Singapore Publishers, Pvt. Ltd.
- Varlet, H. and MAssoumian, J. (1975). "Education for Tribal Populations in Iran". *Prospects*, 5(2): 275-281.
- Wanna Leka and Tsion Dessie (1994). Educational Wastage: The Case of Female Students in Selected Primary and Secondary Schools of Ethiopia. Certwid: IDR.
- WCEFA (1990). World Declaration of Education for all and Framework for Action to Meet the Basic Learning.
- Woldemichael Barhane (1995). Education for Pastoral Communities in Eritrea (A Research Study) Asmara.
- World Bank (1990). Primary Education: A World Bank Policy Paper. Washington D.C: World Bank.
- _____ (1997). Primary Education in India. Washington D.C: The World Bank.
- _____ (1998). Education in Middle East and East and North Africa: A Strategy towards Development. Washington D.C: The World Bank.
- _____ (1998). Education in Sub-Saharan Africa: Policies for Adjustment Revitalization and Expansion, Washington D.C World Bank.
- Yelfign Worku et al. (1995). Study on Primary School Female participation and Performance in Cheha District M.O.E. A.A.

Appendix 1
Addis Ababa University
School of Graduate Studies
Faculty of Education

Interview and focus group discussion question for rural Afar community.

N.B. The purpose of this study is to investigate the purpose of schooling and concern over curricular relevance among rural Afar communities. The result of this study are of paramount importance for the development of appropriate and meaningful education and curriculum for the region. Therefore, your honest response to the interview and focus group discussion questions adds to the improvement of education and curriculum.

Thank you
Alebachew Worku

Background information about the respondent

Pace of kebele _____ woreda _____

Age _____ sex _____

Level of education _____ occupation _____

- 1) Why rural Afar communities educate their children?
- 2) Why do not rural Afar communities educate their children?
- 3) How do you see the benefit of educate rural Afar communities?
- 4) Do you believe that there is difference in lives due to schooling among Afar communities?
- 5) How do you see the Relevance of subject that rural Afar children taught/learned at school?

Appendix 2

Background information about the respondent

Pace of kebele _____ woreda _____

Age _____ sex _____

Level of education _____ occupation _____

Interview question for native Afar teachers

- 1) What is school education for you?
- 2) Do you believe the definition of schooling that you gave shared by rural Afar communities?
- 3) How do you see the benefit of female education to the rural Afar communities?
- 4) How do you see the issue of the relevance of what is taught/learned at school?
- 5) How do you judge the value of rural Afar communities attaches to formal education? What is behind that value?
- 6) Do you believe the subject that you taught at school reflect the local cultural values and life of rural Afar communities?

Appendix 3

Background information about the respondent

Pace of kebele _____ woreda _____

Age _____ sex _____

Level of education _____ occupation _____

Interview and focus group discussion questions for woreda education experts

- 1) What are your perception regarding the value of the rural Afar communities attaches to formal education?
- 2) What do you do to promote education among rural Afar communities?
- 3) Do you believe the curriculum is designed and prepared relevant and suitable tot eh needs background and the life of rural Afar communities?
- 4) What has been/is being done to maintain the relevance of the curriculum to the rural Afar community's life?
- 5) What are your major concern over curriculum relevance?