

**PERCEPTIONS AND PRACTICES ON
ALTERNATIVE BASIC EDUCATION
IN PASTORRAL WOREDAS OF BORANA ZONE:
OROMIA NATIONAL REGIONAL STATE**

**A Thesis Submitted to
School of Graduate Studies of Addis Ababa University
in Partial Fulfillment of the Requirements for the
Degree of Master of Education in Adult and Life-Long Learning**

BY: MEKBIB BOGALE

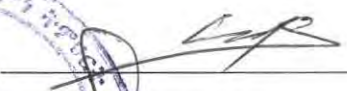
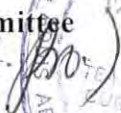
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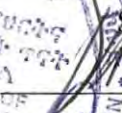
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SCHOOL OF GRADUATE STUDIES**

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ABBREVIATIONS AND ACRONYMS

The following abbreviations and acronyms appear in the text representing as described here under:

AAE	Action Aid Ethiopia
ABE	Alternative Basic Education
AFD	Action for Development
BEN	Basic Education Network
BRAC	Bangladesh Rural Advancement Committee
BZAO	Borana Zone Administration Office
BZEO	Borana Zone Education Office
CMC	Center Management Committee
EFA	Education for All
ESDP	Education Sector Development Program
GER	Gross Enrollment Rate
ILO	International Labor Organization
JICA	Japan International Cooperation Agency
MDG	Millennium Development Goal
MoE	Ministry of Education
NFBE	Non-Formal Basic Education
NFE	Non-Formal Education
NFPE	Non-Formal Primary Education
NGO	Non-Governmental Organization
OEB	Oromia Education Bureau
OPDC	Ormia Pastoralist Development Commission
PASDEP	Program for Accelerated Sustainable Development and Eradication of Poverty
RCWDA	Rift Valley Children and Women Development Association
SENNPR	Southern Ethiopia Nations Nationalities and Peoples Region
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Integrated Children Emergency Fund
UPE	Universal Primary Education
WCEFA	World Conference on Education for All

ABSTRACT

The purpose of this study was to identify the existing gap between how ABE program is perceived and the way it was practiced in pastoral woredas of Borana zone. Further intention to identify major impediments of the program in its implementation was also given consideration in the study. To this effect descriptive survey design was employed in the study. Relevant literature was reviewed and secondary data from Borana zone Education Office and annual educational abstracts from OEB and MOE were obtained. Primary data were gathered from 17 CMC members and 24 ABE pupils using focus-group discussions. A total of 76 facilitators (17 from GOs and 59 from NGOs), 33 education experts and 5 NGO focal persons were also involved and provide data through questionnaire. Respondents were selected by applying, availability, purposive and stratified sampling. Data obtained through focus group discussion was examined qualitatively. Those from questionnaire were analyzed using percentage one-way ANOVA, Chi-square and grand mean after processed in SPSS. The results indicated that ABE pupils perceive ABE as a place of knowing how to read, write and compute minor mathematics. CMC members also regarded ABE as important to their children. Even though attitudes toward ABE were found positive the needs to pastoral parents to meet through the program were not well treated by implementers. ABE schedule for instance was run under formal academic calendar on the preference of facilitators. The community was also not involved in the recruitment of facilitators which led the program to be regarded as obligation in the eyes of pastoralists. Distance to ABE centers and clash between neighboring clans were found to be the major obstacles of pastoral children from going ABE centers. Besides, woreda education officials were less attentive in the schooling facilities and supervisory services of the program. On the top of this, high turn over and the need for on-the-job training were problems to be solved on the part of facilitators. Though NGOs attempted to provide ABE in Borana they are still required of establishing more centers and improve school facilities of the program. Hence there are perception and implementation problems on the ongoing ABE program in the pastoral woredas of Borana zone. Community forums, short-term training programs, making ABE schedule flexible as preferred by pastoral parents, establishing additional centers, improving the quality of local resources, and starting linkage between ABE center and first-cycle formal primary schools arranging visits and sport, drama, music and folklore sessions are recommended so as to strengthen the ABE programme in pastoral woredas of Borana zone.

CHAPTER ONE

THE PROBLEM AND ITS APPROACH

As this is the first chapter of the study, it deals with the background of the research, the statement of the problem, significances of the study, delimitation of the study, limitation of the study, operational definition of key terms and organization of the whole work.

1.1. Background of the Study

Basic education is the corner stone of all other developments including education itself. Economic, social and cultural developments are unthinkable without education. In terms of economic development, basic education is through which basic skills and knowledge are acquired and positive attitudes to work are formed (Thomson, 2001:11). It is an instrument of increasing human capital that help in improving productivity, creation of surplus production, fair distribution of resources among citizens and better accumulation of wealth in a country (Multon, 2001:6). Basic education is also the foundation for life-long learning. It is on which countries systematically build further levels and types of education and training (UNESCO, 2006:18). In general, basic education is an essential instrument of tackling poverty, a means of raising living standards and stimulating citizenship to more better, active and participatory life in a community.

In order to provide legal ground to this level of education, Universal Declaration of Human Rights was ratified in 1948. Article 26 of the declaration provides the right of education to all men and women. The declaration makes basic education vital and free at least for elementary and fundamental stages. As a result continuous international agreements and commitments like EFA and MDG were reached to assure the citizen's right to education and universalize primary education (UNESCO, 2000; 2005). Based these meetings and commitments, many countries mobilized their resources to reach basic education to both rural and urban children. However, there are still more than 115 million children who have no school among which three-fifths of them are girls and living in developing countries. Many of them are also unable to complete their primary level schooling. Literacy is still a problem in the world community. Approximately 876 million adults are illiterate of whom two-thirds are women (Saha, 2007:5).

Ethiopia as a part of the world community makes basic education provision one of its core national agendas with the view to reach UPE goals by 2015. Documents like SDPRP, ESDP and PASDEP have been given top priority to this level of education (Dessu, 2007:47-50). Above all, the central government tried to address the problem through providing special assistance for economically and socially least advantaged areas. In line with this the Education and Training Policy states that, "Special financial assistance will be given to those who have been deprived of educational opportunities and steps will be taken to raise the educational participation of deprived regions" (MOE, 1994:32). The focus of this assistance is to expand basic education to the areas mainly through formal primary education program. Despite bringing about promising changes, the regular program is found less accelerating the achievement of EFA goals in the areas. The GER of primary education participation in Afar and Somali regions, for instance, is still below 50 percent in the 2007/2008 academic year (MOE, 2005:21). In general, addressing all the needy children is found to be difficult and costly through formal form of schooling and the government effort alone.

Above all, the problem is worst in nomadic areas of the country. Institutional incapability, shortage of manpower and poor infrastructure together with harsh climatic condition, susceptible drought, famine, malnutrition and human and animal diseases and other socio-cultural factors are among from the problems that make the condition more serious in pastoral areas (MOE, 2008:1). As pastoralists are deprived of basic education and training opportunities for long, a huge number of children are still running after a herd of cattle instead of going to schools in many of the low lands even in the current Ethiopia. Nevertheless, the policy has laid ground for the use of non-formal form of education other than the conventional one. Article 3.2.5 of the current Education and Training Policy, for instance, reads that "non-formal education will be provided beginning and integrated with basic education and at all levels of formal education" (MOE, 1994:15).

On the basis of this statement, thus, the government considered the ABE program as main strategy to increase a basic education access in ESDP-III-the third five years education sector development program to be implemented between 2005/2006 and 2010/2011. The document stresses the program to be flexible enough to accommodate all local conditions and needs of students and pastoral parents. It is also expected from the program raise equity, improve internal efficiency and enhance quality and encourage the involvement the local community in the ABE

provision (MOE, 2005:26). In general, ABE program is basically designed to address educational disparity and promoting greater access and equity by potentially responding to the realities and needs of the disadvantage communities like pastoralists (UNICEF, 1992:41).

Mainstreaming pastoralist education to nomadic way of life is also the key input of this document. In line with this, the document states that “The lives of pastoralists and semi-pastoralists will only be improved through better and effective coordination and skill training and livelihood diversification” (MOE, 2005:26-27). Quite recently, employing ABE provision in pastoralist areas also given due attention in the strategic document for promoting primary and secondary education in pastoralist regions. The document underlined the importance of developing the community ownership in planning, monitoring and evaluation of the program and build low coast village schools (MOE, 2008:9). Strong perception, joint effort, and commitment is required form all concerned parties in order to provide basic education opportunities through ABE program particularly in pastoral nomadic communities. It is therefore, with this background information that this study tries to assess perceptions and practices of Alternative Basic Education in Pastoral Woredas of Borana Zone.

1.2. Statement of the Problem

Borana is a zone which is characterized by lowest participation rate and higher internal inefficiency in terms of basic education provision. GER for primary education participation, for instance, is only 71% (Male 78.8% and Female 62.1% at the beginning of 2001 Ethiopian school year (BZEO, 2001: 7). This implies that there are still around 29 % school-age children are out of schools in the zone these days. A huge number of youths and adults also need the expansion of the basic education provisions in the area. The ABE program is being employed in Borana zone since 2003/2004 academic year to provide these segments of the society an opportunity to basic education (BZEO, 1998:3).

Initially, the program gained popular attention and as a result significantly contributed to primary education participation of the zone. In the initial year, for instance, the share of the ABE program was 9% to GER of the level. Since then the contribution of the program found declining and remained 3% in 2000 Ethiopian school year (OEB, 2008:26; OEB, 2009:59). On the other hand, the growth of the primary education participation in the zone is too slow. The change in GER so far achieved for instance is only 61% in 1997 (2004/2005), 66% in 1998 (2005/2006) and 68.8% in

1999 (2006/2007) to the level. Even though the number of formal primary (1-8) schools were made to rise from 154 in 1997 (2004) to 266 in 2001(2008), the results are not as such encouraging. As half year reports of zonal education office indicates, GER for primary education was only 69.3 % which expected to reach 93 per cent in 2001(2008/2009) academic year (BZEO, 1998:2; 2001:5).As a result, the zone will remain back from addressing UPE goal unless trends in the education of Borana zone examined in which ABE program is not exceptional. These problems together with his eight years stay working in the sector of education and living in the zone triggered the researcher work on the thesis entitled Perceptions and Practices on ABE in Pastoral woredas of Borana Zone.

ABE is one of educational issues currently got the attention of many educational researchers locally. As far as the researcher's access to the related topics is concerned, there are studies conducted on the program in collaboration with NGOs, Regional Education Bureaus and AAU in different corners of the country. Among such types of studies, Ayalew (2002) together with Girma and ADA (Amara Development Association) experts studied the Non-Formal Primary Education provision in South Gonder and Gojam Zones. The program was an alternative arrangement which by the time met most characteristics of ABE in its designs. The purpose of the study was to stretch NEPE program to more out-of school children in Amhara region.

Other sort of ABE studies include those conducted for partial fulfillment of Masters Degree in educational Administration, Curriculum and Educational Research and Development. In relation to this, Bishaw Ensermu investigated the major challenges and opportunities of the program in Benshangil Gumuz region in 2006. Bishaw looked into the practice of NGO sponsored ABE program in the region with the significance of increasing awareness of regional state officials on the program and to develop their partnership with funding agencies.

Amarech (2007) also assessed the implementation of ABE program in East Gojam. Her study focused on the relevance, appropriateness and integration of the ABE curriculum with that of grades 1 to 4 in the formal system. The other similar study was Arega (2007)'s "The implementation of Alternative Basic Education by Save the Children Denmark and USA in North Shoa and South West Shoa Zones of Oromia". Arega, however, investigated the material provision, the of knowledge and skill aspect of facilitators and the ABE curriculum in respect to the study area. And he found out that the material provision to the program is inadequate,

facilitators are incompetent and the curriculum need improvement in respect to the study area. Quite recently, Alemayehu (2008) assessed the way the ABE curriculum is implemented in south Gonder, Amhara Regional State. At the end, Alemayehu came up with the finding that the curriculum being employed in the zone need to be revised.

There are also a few studies conducted on ABE in relation to pastoralists' context in Ethiopia. Abiynur (2006)'s "The current status of ABE in Pastoral Community of Afar Region is one of such kinds. The researcher found out that the provision lacked workable structure and faced managerial incapability that are detrimental for the implementation and sustainability of the program in the region.

Tefera's "Primary Education for Children of Pastoral Nomads in Borana: Access and Alternatives" is a study conducted in 2001 in relation to the location of this research. Tefera forwarded schools to revise their calendar and strengthen their relation with the community. Above all, he recommended the need of initiating non-formal mode of delivery as a means to accommodate more nomadic children in the provision of education which may lie the ground for the introduction of ABE in Borana zone.

Fekadu (2006)'s "Self-help efforts to promote sustainable Alternative Basic Education in Oromia" is the first of its kind in examining the ABE provision in Borana zone. The study was conducted in collaboration with Ethio-Italian Development Cooperation with the view of monitoring ESDP in 4 sample zones of Oromia-namely Bale, Borana, North Showa and South-West Showa. As the findings of this study revealed, poor center facilities and poor quality of facilitators, inadequate management and supervision, and negative attitude of formal primary school students toward ABE pupil for the later group joining grade five after staying only 3 years in the program were among the major problem of ABE in Borana.

Therefore, most studies were conducted on pastoralist areas and focusing either on the ABE curriculum implementation, the provision of the materials or the qualities of facilitators as compared to this study. In addition to these, the former studies targeted on seeking the attention of policy makers and planners on the importance of ABE for addressing basic education needs. This study, in contrast, focuses on assessing the way beneficiaries and implementers perceive the ongoing ABE program and how this understanding was changed into practice in pastoralist

context of Borana zone. The study focused on beneficiaries' and practitioners' view to the ABE program and how these views related into the actual implementation of the program that believed to be to top-up the gap could not filled up by other researchers before. Objectives, characteristics and principles of the ABE program, in general, are the major parameters of the study. Accordingly, the study tries to answer the following basic questions:

1. What is the perception of beneficiaries (parents and pupil) toward the ABE provision in pastoral woredas of Borana zone?
2. What is the perception of practitioners (facilitators, education experts and NGO focal persons) toward the ABE program in the study area?
3. What are ways by which the ABE program is being implemented in pastoral communities of the zone?
4. What are the major challenges the ABE program encountered in the study area ?

1.3 Objectives of the Study

The major purpose of this study is to identify the existing gap between perception and implementation of the ABE with further investigation on major challenges of the program in pastoral woredas of Borana Zone. Thus, specific objectives of the study are:

1. To see how beneficiaries (parents and pupil) and major practitioners (facilitators, education experts and NGO focal persons) perceive ABE provision in the area.
3. To explore the ways the ABE program is being implemented in the area and thereby to check whether the ways are in accordance with the guiding principles of the program.
3. To identify major problems that challenges the practice of ABE provision in pastoral areas of the zone?

1.4. Significances of the Study

The outcomes of the study expected to:

- 1) Help major providers of ABE examine their understanding and action on the program, and take corrective measures in their effort ahead.
- 2) Help in summarizing and prioritizing the challenges the ABE program being facing in the study area and tackle it accordingly.
- 3) Provide possible suggestions and new ideas for education policy makers, planners, and officials of the sector at various levels.
- 4) Stimulate educators who want to conduct further research on the ABE program.

1.5. Delimitation of the Study

This study is delimited to 10 rural pastoral woredas of Borana zone where ABE provision is in operation. Among these, four of them are taken as the sample for the study. They include Arero, Moyale, Taltelle and Yabello. The content the study is also delimited mainly assessing how basic objectives principles and characteristics of ABE program are perceived by major stake holders (CMC members, ABE pupils, facilitators, education experts and NGO focal persons) and changed into practice as well as looking into the major challenges of the program in the study area for which conclusions are drawn at the end of the research course.

1.6. Limitation of the Study

Shortage of transportation and telecommunication services particularly in Arero woreda were problems inhibited the researcher from gaining enough number filled questionnaires and conducting visits and focus-group discussion with CMC members and pupils at the ABE centers in Arero woreda. For instance, from the total of 151 questionnaires distributed to the purpose 24.9% of the questionnaires of which most them were in Arero were not filled and returned. Therefore, it is possible to imagine that how much the study would come up with more fascinating findings if these questionnaires were filled in and returned correctly and if discussion with community representatives and observation to ABE centers were undertaken in Arero Woreda.

1.7. Definition of Key Terms

Alternative Basic Education: A system of learning which is characterized by flexibility, capacity to recognize and creatively utilize diversity, and transparency in terms of the degree of openness-open access, open learning and limitless opportunities to release the creative potential of the learners (Befekadu, 2006:12).

Basic education: The very minimum of knowledge, skills, attitudes and values that will enable individual to operate reasonable expectation of success in their community society (Hagis cited in UNESCO, 1998:2).

Beneficiaries: Include pastoral parents and their school age children who directly favored from the ABE program

Facilitators: Trained or non-trained staff for the non-formal basic education (OEB and JICA, 2005:152).

Gross Enrollment Rate: the proportion of total number of pupils (irrespective of age) in a particular level expressed as percentage of the corresponding school-age population (MOE, 2005:226).

Non-Formal Education: refers to all organized and semi-organized education and training activities that operate outside the regular structure and routines of the formal educational system, serving a great variety of learning needs of different sub-groups of the population both young and old (Bishop , 1989:25).

Nomadism: refers to any type of existence characterized by the absence of fixed domicile (Ezeomach, 1995:3).

Out of School Children: Children in the official school age group who are not enrolled in school (Mputu, 2001:85).

Perception: Our sensory experience of the world around us and involves both the recognition of environment stimuli and actions in response of these stimuli (Kandra, 2008:1).

Practice: Putting the new innovation into effect in order to bring significant positive changes to a society and a country as whole (MOE, 2002).

Stakeholders: Refers to those who have a vested interest in education, in its process and its outcomes (Murgatroyd and Morgan, 1992-5).

Woreda: An area marked off and developed for administrative puposes with defined authority and responsibility representing a population of 100.000 people (Proclamation no.7/1992).

CHAPTER TWO

Review of the Related Literature

This chapter deals with the literature part of the study in relation to the basic question to be answered in the research. It begins with why and when non-formal education is started and it goes through describing the meaning, the principles, the characteristics and importance of ABE as part of non formal education. The main feature of pastoral nomads with the socio-economic and institutional problem in expanding basic education in pastoral nomads is also raised in the chapter. Around the end, the chapter came up with the history, the contribution and the current status of the ABE program in Ethiopia, Oromia and Borana zone respectively.

2.1. Emergency and Characteristics of Non-Formal Education

2.1.1. Emergency of Non-Formal Education

Non-Formal Education born as a result of the inadequacy of the capacity of formal education to respond to ever growing economic needs and social demands of various communities just after World War II (Pracasha et. al., 1986: 23). The end of the war came up with the new assumption that education would help in the reconstruction of the countries whose economic, social and cultural infrastructures were very much destroyed by the war (Saha, 2007:3). Above all, the war enabled education to be understood above and beyond mere instrument of cultivating the growing generation. It rather convinced that education is an instrument of socio-economic transformation which serves as impetus to a process of democratization and modernization (Dessu, 2007:24). It was also argued that a society will benefit only when its people are educated. This notion ultimately resulted in basic education in particularly to be considered as one of the basic human rights under the UN declaration of right to education (Saha, 2007:3)

Following the declaration, the international community became committed and *embarked* up on a campaign to universalize compulsory schooling. However, it had not archived through only formal form of schooling. At the beginning of the 1960's, for instance, it was only 48 percent of children were going to school world wide and about 56 percent the world adult population was illiterate (UNESCO:2005). Therefore, the search for alternative mode of delivery had become mandatory and non-formal education was introduced into international educational discourse during that time of rapid expansion of formal education (Thomson, 2001:13).As a result, the term

“non-formal education “was first coined by Philip Coombs in 1998 (Befkadu,2006:13). The two major reasons, however, that brought about non-formal education as an alternative approach to education are the dysfunctional of formal education to recognize different contextual realities and the growing interest of secular and religious communities to decide on what, why and how their children should learn (Befekadu, 2006:9). Since its birth, thus, NFE has been serving as one of the learning categories besides the formal and informal forms of education.

2.1.2. Characteristics of Non-Formal Education

Even though the formal, informal and non-formal forms of education categories are not discrete and support each other, they have their own features that distinguishes them one from the other. With regard to non-formal education, it encompasses program that are mainly short and designed to meet certain learning needs. Once those needs are met, the programs may be discontinued. Wanna (1999: 62) lists down the following as distinct characteristics of Non-Formal Education.

- Its relevance to the educational needs and aspirations of learners;
- Flexible in its organizational structure;
- It is capable to respond to demands of women and the disadvantages;
- It basically rely on local human and material recourses;
- It offers life-long learning opportunities to those who need it; it provides experiences for which there is practical use.

Prakasha also characterizes NFE from the learner perspectives as being greater and more direct to learners’ learning needs and aspirations and capacity to adjust to the time constraints and other circumstances (Prakasha cited in Firdissa, 2003:125).

2.2. Alternative Basic Education: The Non-Formal Route to Basic Education

Alternative Basic Education is one amongst many non- formal routes of education with its own notion, reasons of existence, purposes and principles.

2.2.1. The Notion of Alternative Basic Education (ABE)

Alternative Basic Education refers to "a system of learning which is characterized by flexible, capacity to recognize creatively, utilize diversity, and transparency in terms of the degree of openness-open access, open learning and limitless opportunities to realize the creative potential of the learners (Thompson, 2001:4). Alternative Basic Education is a component of NFE program

that alternatively complement the formal system of education in the effort of achieving UPE in 2015. It is fundamentally intended to offer the opportunity of basic education to children who due to different reasons lost the chance of formal primary schooling (OEB, 2005:49). The term ABE is interchangeably used with abbreviated names like NFE, NFBE and NFPE even if they serve common purposes (Ashebir, 2007:13). These days, ABE is widely initiated and practiced by NGOs, local governments and the larger community as innovative and non-formal approach to provide basic education to educationally deprived children and youths.

2.2.2. Rationale for Alternative Basic Education

The reasons for ABE to become an alternative route of delivering basic education are rooted from the weakness of the formal education system itself. The desire of communities to decide on the education of their children is the other reason for the need of ABE provision. Secular and religious communities, for instance, have shown the growing interest to choose why, what and how their children to learn (Befekadu, 2006:14). In addition to these, RCWDA (2005:2) has listed the following as rationale for ABE provision to be launched.

- 1) Distance to formal schools has made many school children to be denied of access to basic education.
- 2) Poverty did not allow the majority of the community to send kids to schools.
- 3) Fear against abduction, rape and other forms of sexual harassment and the belief that respect and reputation to the family may spoil girls' participation low in education.

All of the above problems in the conventional system of education, therefore, made ABE the chosen non-formal mode of delivering basic education in rural and deprived population. As Thompson (2001:4) states, the ultimate goal of the approach is maximizing access of basic education to children who due to different reasons out-of school and adults.

2.2.3. Purposes of Alternative Basic Education

As summarized by Amarech (2007:16), ABE is mainly for reaching compulsory education to out-of-school children. It addresses the educational need of specific groups like girls, working children, street children, orphans, refugees and nomads. It is designed to give them knowledge and skills necessary in their life. ABE has a potential of lowering down regional disparities and closing gender-gap of between both sexes in terms of educational opportunities. In general, the purposes of ABE as a non-formal form of delivery (Berhanu, 2000:27) are the following:

- 1) To reach basic education to large number of people where they live and work.
- 2) To impart them knowledge and skills without removing them from their normal environment and responsibility.
- 3) To emphasis local initiatives and innovations and self-help programs.
- 4) To increase employment, productivity and social participation.
- 5) To make learning life-long and compatible with the economic interests of individuals and communities.

Thus, ABE helps in widening educational opportunity and foundation that support the development of children as a human being and their ethically responsible growth in their community. It also promotes learning equality and economic benefits in the society.

2.2.4. Principles of Alternative Basic Education

According to Alemayehu cited in Save the Children USA (2003:4), the success or failure of ABE depends on how well the following major principles were made operational across all program components and activities. The principles are:

- 1) Proximity of learning centers to the community;
- 2) Use of low-cost local inputs;
- 3) High degree responsiveness to local realities and needs;
- 4) Within the community capacity of management;
- 5) Highly localized; adaptable, replicable and open for innovation;
- 6) Easy for community initiative with little or no external assistance;
- 7) Appropriate for addressing gender and spatial disparities in education.

In general, community participation, flexibility in approach, access to learning centers, cost effectiveness and localized curriculum are corner stones of the ABE provision.

2.3. The Need for Expansion of Basic Education

Basic education can improve labor productivity and entrepreneurial skills, help develop appropriate values, attitudes and behaviors and have positive effects on integrating families and communities (Ferdissa, 2003:129). In addition to these, the provision is needed for the following reasons.

2.3.1. Basic Education Addresses the Human Right to Education

According to Article 26 of the Universal Declaration of Human Rights, everyone has the right to education. (UNESCO, 2005: 5). This is not because of an educated person might be more productive member of a society. But because of education brings intrinsic benefits and rewards to the individual. Such rewards may include the ability to read, write, the development of cognitive skills and a certain personal empowerment (Saha, 2007:2). Basic education is a process of inner discovery and self-liberation (BEN, 2001:1). The right to education is also unique in that it empowers the individual to exercise other civil, political, economic, social and cultural rights, attaining a life of dignity, while ensuring a brighter future for all, free from want and from fear. As a result, education has become a personal human right from a social justice perspective under the terms of Article 26 of the United Nations' Universal Declaration of the Human Right, (UNESCO, and 2005:6).

2.3.2. Basic Education: The Foundation of Life-Long Learning

Learning to read and write discloses the interest for further learning. It stimulates individuals to actively participate in the subsequent types of education. Basic education, therefore, is not an end by itself. It is a foundation for life-long learning and human development. It is where countries build systematically higher levels and types of education and training (UNESCO, 2007:12). As non-formal mode of delivery, ABE provision has a potential to offer opportunities for life-long learning in conjunction with formal education (Mamo, 199:40).

2.3.3. Economic Growth and Environmental Protection

Population of educated individuals brings knowledge and skills to the workforce which would help improve the productivity. In agrarian society like ours, for instance, it helps develop farming practices and appropriately utilize fertilizers, new seeds anti-pests and medicines for cattle. Basic education can also teach people about how they interact with nature and the consequences of non-sustainable uses of natural sources. In short, basic education is a means of fighting against poverty, hunger and inequality in employment opportunity a fundamental requirement for the development of broad based economic growth (Bishop, 1986:3).

2.3.4. Cultural Development

Cultural changes occur as a community finds different ways of satisfying its needs. Basic education hence is one of the major instruments to brining about those changes. It enables fight

against social evils like illiteracy, hatreds towards work, theft, corruption, nepotism and bad practices like female genital mutilation (Hope and Timmel, 1999: 90). Educated society is also less likely in the use of child labor. It is recognized by the ILO that basic education is the most effective means of preventing child from labor exploitation and sexual abuse Education is a means of liberating people from old ideas, practices and superstitions (Bishop, 1981:12).

2.3.5. Quality of Life

Basic education provides basic knowledge and skills that enables improve life at an individual and household level. It equips with the understanding and the ability to practice at least basic elements of personal hygiene and environmental sanitation, family planning, child-care, wise use of household incomes and increased savings (<http://www.basiced.org>).

2.3.6. Political Stability and Democracy

From a societal perspective, education enables individuals to participate intelligently in the governance of a society. It is argued that democracy can not function without an educated population. Knowledge of basic education encourages citizens and provides those tools like judgment that promotes tolerance and understanding among societies (Saha, 2007:3). Provision of basic education also helps produce informed citizens' participation that enables solve conflicts through debates rather than fights (Hope and Timmel, 1999:89).

2.4. Alternative Advantages to Alternative Basic Education

ABE provision can support the formal primary education program in four major areas. Accordingly, the program is expected to increase access, facilitate equity, raise internal efficiency and improve the quality of education of the level.

2.4.1. Increase Access

ABE provision is basically designed to provide opportunity of basic education to children and youth who could not attend it in formal primary schools. Reducing home school distance, avoiding school fees, employing relevant curriculum and flexible school calendar and providing more chance to girls' education are the major strategies the provision to employ in order to include more and more children in the program (OEB, 2005:13).

The prime importance of ABE is to facilitate access to education measured by its most widely used indicator known as Gross Enrollment Ratio (GER). GER is the proportion of total

enrollment in a given level of education irrespective of age limitations. GER is described as a crude measure of coverage for it includes under or over age students. As a result the percentage can go beyond 100 percent. In other words, GER for formal primary level of education will grow up as more and more children enrolled in ABE provision (OEB, 2004).

2.4.2. Enhance Equity

Males, urban children and high income groups found getting relatively more access to educational opportunities in general. In contrast, access of primary education to girls, rural children, low income groups and disabled individuals is lower. These gender, urban-rural and location disparities in educational opportunities are basically economical, social and pedagogical (WCEFA, 1990:53). Equity in this regard refers to fair distribution of educational opportunities to various social groups and regional and geographical locations (Firdisa, 2001: 343).

With regard to the factors that contribute to gender gap in educational opportunity, the problems that girls face are multifold and overwhelmed. As WCEFA (1990:55) explains it:

Female often suffer from ...unsupportive family and community perceptions of appropriate levels of education for women. Even where social provisions are made to females, family demands for girls' household labor and cultural emphasis on the early marriage of women can impede attempts to equalize the opportunities.

Therefore, ABE is expected to have a potential of minimizing the above problems so that equity of basic education opportunity will be realized in the system of education.

2.4.3. Improve Internal Efficiency

Once children enrolled, it is important to complete their schooling without interruption and repetition. Internal efficiency hence refers to such progress of students in the system. This progress is measured by two indicators; namely drop-out and repetition rates (MOE, 2006:4). Drop-out rate designates the proportion of pupils who leave the system without completing the grade currently learn in. The higher the drop-out the lower the completion rate to be. In addition to this, the drop-outs have lesser potential to contribute to the economy.

Repetition rate, on the other hand, refers to the proportion of students who repeat in a certain grade level once or more. Higher repetition rate will result in more consumption of resources. A repeater increases a student-section ratio, a student-teacher ratio and the ratio of other resources

that could serve new entrants or promoters (OEB, 2006:5-8; Tegegne, 1998:107). High level of repetition is also the reflection of low level of functionality of a given school system. This is necessarily followed by crowded classrooms in the year to follow (UNESCO, 2005:18).

According to Tegegne (1998:107), both drop-out and repetition rates reduce access to school. This is for the reason that drop outs and repeaters equally compete with new comers to occupy spaces at the beginning an academic year. The problem is more series in grade one. In terms of dropout, for instance, this grade is where the rate is highest (Bastian, 2004:18). All in all, high level of both rates elongate the target year specified (2015) to achieve UPE, unless and otherwise intervened with ABE provision. The provision brings schools to home. It is also responsive to curricular and economic need of learners, the family and the larger community. Therefore, it is also expected from ABE provision to reduce drop-out and repetition rates and contribute to raise internal educational efficiency of the given education system.

2.4.4. Improve Quality

Quality of education is understood differently by different scholars. Accordingly, some viewed quality education as knowledge, skills and values that are relevant to the specific human and environmental conditions and needs (UNESCO, 2000). Others stick their idea of quality education to the examination results students score. And still some others focus on good personal qualities such as attitudes, characters and ethics learners possess as returns of good quality of education (Graisay and Mahlck, 1991).

According to Doherty, these variations emanate from different values and suggestive judgments that show deep concern about the importance of educating children and youth in any society as education with good quality enables children grow mature and occupy different economic, social and leadership positions in their respective communities (Doherty cited in Ayalew, 2002:66). However, UNESCO (2004:37) in its EFA Monitoring Report stresses the importance of reaching agreement on the objectives and aims of education in order to frame any discussion on quality education. The report (UNESCO, 2004:32-35) further pointed out and briefly discussed educational approaches and learning traditions that case the above variations as follows:

1. The Humanist Approach: It is one of precursors of constructivism. The approach focuses on learners' ability of constructing their own meanings and integrating theory and practice as a basis

for social action. Quality within this tradition is interpreted as the extent to which learners use the learning in social interaction.

2. The behaviorist Approach: Assumes that students must be lead and their behavior can be shaped, predicted and controlled to specific ends through reward and response. With this regard, quality measured in precise, incremental terms.

3. Critical Approach: Focuses on inequality in access to and outcomes of education and on education's role in legitimizing and reproducing existing social change, encouraging critical analysis of social power relations and ensuring the importance of learners' participation in the design of their learning.

4. The Indigenous Approaches: These approaches reject mainstreaming imported education from centers of power, assure relevance to local contents and include the knowledge of the whole community. Good quality of an educational program, however, is the matter of quality of inputs, quality of the process, quality outputs and quality outcomes (WCEFA, 1990:51).

In the Ethiopian context, teacher-pupil ratio, classroom-pupil ratio and textbook-pupil ratio are the major indicators used to measure the quality of inputs of education. Indeed, the qualification of teachers and adequacy of other materials are also equally instrumentals to enhance quality in education. Quality of the process in the education system, on the other hand, is dependent up on employing varies factors. Active learning method in the teaching environment, good instructional leadership which incorporates continuous assessment of pupils' progress, application of supervision and evaluation of the program, proper management of the school social and physical environment and the existence of smooth interaction between the school and the community are some in this regard (OEB, 2006:4-6).

In general, relevance of the curriculum, training and experience of the teacher, the school physical facilities like learning classrooms, toilets and water services, availability of instructional materials, the teaching-learning process and school management are major factors considered important to enhance quality in education and then bring about competent individuals from the system. Therefore, ABE is the program believed to be facilitates quality with minimum cost at the bottom layer of schooling pyramid and help in achieve UPE at 2015.

2.5. Determinants for Quality Alternative Basic Education Implementation

Quality ABE implementation is dependent up on selection and training of facilitators, utilization of relevant curriculum, application of logical instructional methods, organization of physical facilities, proper management of ABE centers, and coordination among stakeholders, linkage to formal schools and timely monitoring and evaluation of the program.

2.5.1 Selection and Training of Facilitators

Proper selection and pre and in-service training of facilitators is one of the factors that grantee quality ABE provision. The minimum qualification required to recruit ABE facilitator is completion of grade 8 education. Additional qualities the candidate required to exhibit include knowledge of the culture and respect for the norms of the community, readiness to serve them, ability to communicate with clarity, free from harmful habits and love to children and teaching profession. The community should be given priority to select facilitators form its locality. At the end, facilitates are going to be Para-professional who serve the program in full-time, part-time or voluntary basis (Ayalew, 2002:69 and OEB 2002:5-6).

In terms of training, it is considered important to empower facilitators in terms of the content of subject matter, teaching methods and other professional aspects. Pre-service and on-the-job training are the mechanisms by which facilitator equip themselves with professional qualities. They should be provided with continuous inservice training. Cluster school resource centers are to organize the trainings on regular basis. Linkage to formal school will also serve as experience sharing ground between facilitators and teachers of nearby formal schools so that facilitators could capacitate themselves and contribute to improving the quality of ABE (OEB, 2005:44).

2.5.2 Application of Relevant Curriculum

One of the conditions to be fulfilled in order to bring about quality ABE is the use of curriculum which is relevant to different socio-economic realities. To this effect, it is suggested that "Curriculum of ABE program will be prepared based on the local context in such a way that it is linked to the formal primary school curriculum (OEB, 2005:58).The ABE curriculum should made to fit not only to different contexts but also must correspond to the first cycle (1-4) of the formal form of school system since the ultimate goal of the program is to integrate learners into the regular formal system (Feleke and Martin, 1997:7).

One of the requirements to make the curriculum relevant is the use of mother tongue. It is to be used as a medium of instruction and for preparation of learning and teaching materials to enhance the relevance of the ABE program (Befekadu, 2006:25). Making the content of the materials responsive to local needs and circumstances and inculcating knowledge and skills in the curriculum which is equivalent to formal schooling make the program more acceptable by the beneficiaries (OEB, 2000:87; Action Aid, 2004:11). Accordingly, vernacular language, English, Mathematics, and Environmental Science are proposed as subjects in the document of ABE strategy for Oromia regional state. Issues like economic activities, nutrition, local skills, family planning, basic hygiene and to combat harmful practices are recommended in the content of the whenever designing ABE curriculum in the same region (OEB, 2000:87; 2005:7). It is thus expected from the program to meet local needs and the national standard of minimum learning competency of the first cycle of the primary education in the country (OEB, 2000; AAE, 2004).

In terms of time of implementation of the ABE curriculum, it requires three levels each covers one year. All four subjects are taught for 40 minutes each day and five days a week. This duration covers 3 to 4 hours a day in average (AAE, 2004:13). Although the number of years allocated to complete ABE is equal to three years, the number of days of instruction are dependent up on local context and can vary from 150 to 220 (MOE, 2000:33). It extends even to 230 days in Oromia (OEB, 2002:15). The wise use of time allocated for the implementation ABE curriculum hence contributes to quality of the program or erodes it other wise.

2.5.3. Provision of Instructional Materials

Instructional materials are one of the key inputs that contribute a great deal to the quality of basic education. The sufficient presence of materials like textbooks, references and teacher's guide increase the acquisition of knowledge, skills and attitudes of students at ABE centers. When sources of these materials are diverse, learners get more chance to interact with the materials. This in turn provides them more meaning and experience that would enable them to extract more information, knowledge and skills from other and additional sources (Feleke and Martin, 1997:8). Visuals are key components of instructional materials to enhance quality in ABE program. They can be prepared at lowest cost locally, but make learning experience more tangible, practical and active (Girma, 2004: 39; MOE, 2002: 49). ABE thus centers should produce and utilize teaching materials to meet challenges of quality education.

2.5.4. Linkage to Formal Schools

In order for ABE approach to play an effective role in the realization of EFA goals, ABE centers have to have a great contact with the neighboring formal primary schools (Samaranch, 2007:17). This linkage mainly has pedagogical and promotional advantages for the success of the program. As Getu and his compatriots explain:

"Linkage of ABE centers with the nearby formal schools should be strengthened. Facilitators should be encouraged to visit the nearby schools for experience sharing and for the facilitation of smooth transfer of children from ABE centers to formal school which give them the opportunity to continue their education by joining grades which would fit them" (Getu et. al. 2002:17).

Above all, formal schools should give educational services like experience sharing and training to the nearby ABE centers. Pedagogical performance of facilitators should be supervised and monitored by regular teachers working at formal schools around (OEB, 2005:21).

2.5.5. Management of Alternative Basic Education Centers

In order to put all the resources into effect, ABE centers require proper management. Commitment and coordination among from all stakeholders is crucial the program to achieve its objectives. The government through woreda education office should direct the overall activities of the ABE centers. These include planning, implementing and evaluation of the program. Above all, the involvement of the communities is one of the most important components in managing ABE center. Therefore, the community should actively involve in the management of ABE centers (Mary and Tracy, 1994) for the following advantages. The community:

- a) entitles children to go to centers;
- b) facilitates relation of children in the school system;
- c) provides and mobilize resources;
- d) initiates more educational coverage;
- e) enhances moral of facilitators;
- f) selects appropriate facilitators;
- g) enhances involvement of women in education;
- h) helps new knowledge, skills and attitudes; and,
- i) Enhances relevance of education.

2.6. The Role of Major Stakeholders in Quality ABE Provision

The government the larger community and NGOs are the major providers of ABE program in Ethiopia. MOE has specified collective and individual role of these bodies to play in the program. Accordingly, these bodies are expected to play the following roles in the ABE provision in pastoralist areas.

2.6.1 The Role of Government

In Ethiopia, administrative bodies are expected to play crucial roles at their respective levels in putting forth the ABE program. Accordingly (MOE, 2008:16-17), the woreda education office, the immediate body next to grass root level to implement the program is responsible to accomplish the activities here under:

- Devise strategies for the realization of EFA goals in the woreda.
- Allocate the necessary budget for the program.
- Build and manage ABE centers with the active participation of the community.
- Provide consolidated supervisory support to ABE centers.
- Organize forums for continuous short-term in-service training and experience sharing for ABE facilitators in the woreda.
- Put in place an incentive system that will attract teachers and professionals.
- Sensitize, mobilize and build the capacity of the woreda community so as to enable it to actively participate in the construction and management of ABE centers.
- Establish close working relationship with governmental and non-governmental partners so as to collaborate and work for the common goals of pastoralist education.
- Encourage educated people working in other sector offices in the woreda to participate in the education of pastoralists.
- Make situational assessment of educational activities in the woreda, identify needs for special support and apply the support received to improve education in the woreda.

More over, it is expected from Woreda education officials to coordinate all stakeholders on the program for coordination facilitates the relationships among organizations, institutions, beneficiaries and help in to use resources economically in the process of NFE implementation (Kassahun, 1997:16)

2.6.2. The Role of NGOs

Trends have shown that focusing on the formal system of education and shouldering it on the government alone has a little possibility of building a national learning system that can meet the ever growing populations' need for basic education (Ahmed, 1975:68). As a result, the need for NGOs to participate in expanding the opportunities have initiated and they evolved in basic education provisions after 1980s (Prather, 1991:243). The need of NGOs to involve particularly in ABE program is mandatory. They have a lot to do in terms of resources and capacitating the manpower for the program. They can help in activities like center construction, provision of learning materials, training of facilitators and paying their salaries (Amarech, 2007:64).

In effect, NGOs have participated in a number of successful non-formal basic education provisions in many of developing countries. In Bangladesh, for instance, the recent increase in total primary enrollment and the remarkable change in closing gender gap is the result of the expansion of NGO managed schools (Prather, 1991: 243).

The roles NGOs play in education sector is essential. They help the sector in increasing access, improving quality, equity and efficiency of education (OEB, 2002:2). In 1998 academic year, for instance, the share of NGOs (CARE, AFD and GOAL) in ABE enrollment was about 51% in Borana zone. They also contributed around 22.7% to adult participation in NFE in the zone in the same year (BZEO, 1998:3). It is expected from NGOs to boost state efforts in the expansion of basic education towards marginalized areas and under groups (Ayalew, 2002:74). NGOs whose management system is flexible, who are committed to access basic education to the under deprived, marginalized and hard- to-reach areas are suitable to introduce the innovation (Prather, 1991:243). Therefore, the central administration as well as local governments should work in partnership with such NGOs in order to extend their efforts towards the pastoral areas so they can contribute in achieving EFA goals.

2.6.3. The Role of the Community

The term community refers to a group of people living in a common place and sharing common socio-economic and cultural experiences regardless of their heterogeneity in sex, social and economic status and other related factors. Introducing innovations in a community above all requires the participation of the community itself. In relation to this UNESO states that community participation is a;

...process by which people are enabled to become actively involved in defining the issues of concern to them, in making decisions about factors that affect their lives in formulating and implementing policies; in planning, developing and delivering services; and in taking actions to achieve changes (UNESCO, 2002:10).

Community participation is essential particularly for the success of ABE program. As evidences show, effective ABE programs are characterized by the participation of the surrounding communities in ABE centers. The community should participate in ABE centers from the very start of the program throughout implementation to the evaluation period of the success. Areas of community intervention in education are various. With regard to ABE provision, the participation is required basically for the community sends its children to the centers and receives education services (Mary and Tracy, 1994). Accordingly, major areas that a community should participate in ABE centers include decision making, improving school facilities and recruitment and selection of facilitators (Abel: 2006:30).

The community through its representatives in CMC makes decisions on the resources of the ABE center, the center operations, monitoring of pupils' enrollment and attendance (Hyde, 2002). In school improvement, the participation requires good links between home and the school. This will help raise the quality of education for the benefit of children (Kombo and Mounda, 1993). Recommendations of potential facilitators by the community helps minimize facilitator's resistance to work in remote areas reduce their housing problems and help children find role models from their own areas particularly when they are females (UNICEF, 1992:47). Therefore, community involvement in ABE program has indispensable support in increasing access and creating quality learning environment in basic education provision.

2.7. The Nature of Pastoralists

Providing any form development programs including education in pastoral communities requires basic knowledge on socio-economic activities and psychological make up of the people. Accordingly, pastoralists in Africa share the following meaning, mobility and socio-economic features in common.

2.7.1 Meaning and Classification of Pastoralism/Nomadism

According to Lister (2003:3), the definition of pastoralism is potentially viewed from three perspectives: definition that focuses on livestock production (from economic perspective); definition that emphasizes collectively owned and managed pastures (from the ecological perspective); and definition that focuses on geographical mobility of pastoralists. The contemporary definition of nomadism/pastoralism, however, refers to “any type of existence characterized by the absence of fixed domicile” (Ezeomach (cited in Woldemichael, 1995:7 and UNESCO, 2005:34).

Nomadism and pastoralism are names interchangeably used to qualify nomadic people. In the attempts to make distinction between nomads and pastoralists, different bodies classify nomads and pastoralists into different groups. More elaborating, UNESCO (2005:34-35) classifies nomads into five groups namely; hunters, food gatherers, itinerant workers and the pastoralists. Ezeomach (1995:4) also classifies nomads into four groups namely; hunters, food gatherers, itinerant workers and the pastoralists.

This has envisaged difficulty in finding standard definitions for the terms. Woldemichael (1995:8), however, bringing the two terms together and come up with agreeable three classifications of pastoralists based on the way their means of livelihoods are derived and the nature of their movement. The three classifications are namely, nomadic pastoralists, agro-pastoralist and transhumant social pastoralist.

Nomadic pastoralists: refers to pastoralists who mainly live and derive most of their food and income from raising domestic livestock. They do not have a recognized place of residence and move from place to place in search of pasture and water. Any crop production is only a supplement. Mostly they are pure pastoralist.

Agro-pastoralist: these are segments of pastoral societies who promote opportunistic crop farming integrated with livestock husbandry. Unlike the members of the households move in search of pasture and water, while women and children remain in the homestead, tending goats and sheep.

Transhumant pastoralist:: are pastoralists who have a permanent home place and move over more or less regular routes.

Nomadic hunter-gathers: refers to a nomadic group whose livelihoods are honey, roots and hunting.

Transhumant hunter-gathers: are hunter-gatherers who have temporary base camps and are mobile along some routes.

2.7.2. Social Organizations among Pastoralists

Age structure is the important component of social system in pastoral communities. At early age children start herding kids of cattle, sheep and goats. As they grown up they tend to look after calves of cattle and camels accordingly (UNESCO, 2005:40). Following the foot steps of their mothers, girls in pastoral society do most of the domestic chores like fetching water and fire wood, milking animals, looking after small siblings, cooking food, washing utensils, looking and watering smaller livestock. They also involve in building huts and small-scale trade with milk and beadwork (UNESCO, 2005:40). Herding animals during the long travel in search of pasture and water is the function of young men. Young pastoral men must also prove their bravery in protection against those who considered enemy and guard against predators and cattle raiders (Qaulib cited in Wouldemichal, 1995:12).

Women are responsible for all domestic chores. They build huts, take care of the young and the aged, and socialize daughter on how to become a good wife and mother and discipline children (UNESCO: 2995:12). Men are the head of the household and the clan whose main responsibilities include maintaining security of the settlement camps form hostile neighbors and wild animals, herding and watering animals, securing the tenure and wild animals, herding and watering animals, securing the tenure of communal resources, settling disputes, representing community interests and concerns to the authorities and performing mot religious duties (UNESCO: 2005:42).

Pastoralists are debatable and usually manage their affairs in a very democratic manner. Every issue that requires resolution is thoroughly discussed. The group of elders reaches a decision and execution is left to the age set below them (Woldemichael, 1995:12). Pastoral nomadic people have distinct cultures from their sedentary neighbors. Although some of the pastoralists have been assimilated into other cultures, pastoral nomadic people continue to maintain their own social organizations which enable their communities socially economically and politically to sustain (UNESCO, 2005:40).

2.7.3. Economic Activities of Pastoralists

The most basic production unit for the pastoralist economy is the household which comprises the head of the family, his wife/wives, children and other dependants. The main daily activities of a household include herding, watering, domestic chore and supervision of activities. Each task is carried out by a member of a household based on the developmental cycle of an individual (Aylele, 1982:4).

The main sources of livelihood for the pastoral people are animals. Cattle, goat, sheep and camels nearly satisfy all the food needs pastorals with their products such as milk, butter and meat. Animals also used as a means of transport and source of cash for obtaining other consumer items. Its value is more pronounced in social networks because livestock is the main bride, price of marriage and used as a present and loan in social networks. As a result pastoralists prefer accumulate limitless herds at any cost. In this regard, what account for is the number of their animals, not its quality. In effect, the ownership of a large herd of animals means the manifestation of social status and a guarantee to economic upper hand among pastoralists (Ezemoah, 1995:4).

2.8. Challenges to Expand Basic Education in Pastoral Areas

As the strategy document to promote primary and secondary education in pastoralist areas points out, the salient educational problems pastoralists facing are closely related to the socio-cultural, socio-economic, institutional and natural environments they live in. (MOE, 2008:1).

2.8.1. Socio-Cultural Problems

Pastoralists are more of indigenous people. They have their own culture and customs that have significant impact an education. As a result they resist modern schooling in the fear of cultural alimentation and distortion of their traditional values (UNESCO, 1985:169) for reasons that parents' own illiteracy and the feeling that the irrelevance of schooling to improve pastoral way of living (Swift, et.al., 1993:35). The life style, mobility and sparse population are also problems for expanding basic education in pastoral areas. This is found obviously technical obstacle to the provision formal basic education expansion into the remote areas of nomads who are space, have no permanent settlement and no boundaries for movement (Swift, et.al., 1990:87). Low population density often implies high unit cost in education, especially in rural and remote areas (World Bank, 1988:20).

Early marriage is also a socio-cultural problem that inhibits particularly the participation of girls in education. Early marriage of girls is considered socially important in traditional societies (UNESCO: 1995:1). As a result, it has become to be one of the main reasons for lower participation of girls in education and for their higher drop-out rate from schooling (Rose, 1998:45). Several studies also suggest that traditional society's preference for boy's education restricts girls' ability to access formal education systems (Kingdom, 1997), and hence a hurdle for education of girls in such societies.

2.8.2 Socio-Economic Problems

In Ethiopian, pastoralist areas have suffered a long period of neglect and marginalization. Consequently, basic development structures and social services in these areas are very meager (MOE, 2008:1). This has led educational participation lower in the areas. Particularly, poverty continues to be one of major constraints to schooling in pastoral nomads. Indeed, it is mainly children of the poorest family in rural areas and urban slums who account for a high figure of out-of-school and dropouts (Coombs, 1985:221). In similar words, Aggarwal reveals that being from poorer family and weaker section of community is the major cause of low enrollment in primary schools (Aggarwal, 1982:52).

Another socio-economic factor that contributes factor for the low level of basic education participation in nomadic areas is need of children to the household income. Nomadic children engage in labor activities like herding, doing house chore and caring for younger siblings since their early age (Aggarwal, 1982:56). Hence, parents fear that children will be less competent as herdsmen and good wives. In other words the awareness on the importance of modern education for the improvement of production is not yet developed in such societies.

2.8.3. Institutional Problems

Many education systems of such countries fail to respond to constant seasonal migration of nomads. In other words, Nomadic life could not easily allow pastoralists to send children to formal schools due to their seasonal movements. Even when there is determination on the part of pastoral families to send them to formal schools, children should travel long distance a day for their schooling (Sileshi and Kidane, 1995:36). Above all, those fewer chances are unable to differently see pastoralists in terms of relevance of the curriculum. In other words, nomadic

education is kept to follow the conventional curriculum. In Afar, for instance, the medium of instruction in ABE centers (Afarigna) is different from that of formal primary schools (Amharic) which would affect the performance of students as they reach to the second cycle of the level (Befekadu, 2006:24). Lack of curriculum differentiation, thus, is one of the challenges to the expansion and quality of basic education in pastoral nomads.

Even where schools exist, school calendar and schooling hours may also be incompatible with economic realities of pastoral areas. Often the official school calendar conflicts with economic activities. In the mornings when rural families need their children to assist them at home and in cattle keeping, formal schools are in session (Tafesse in Ziyn, 2004:49). Buildings are also in poor conditions, equipped with inadequate learning materials and with teachers who are ill-trained, underpaid, and lack motivation (CARE International, 2003). In short, schooling in pastoral nomads has been problems of relevance, program schedule and poor physical and human capacities, and education systems are reluctant to timely respond to the problems.

Policy constraint is also another problem of expanding basic education in pastoralist areas in Africa. Lack of commitment to allocate enough budgets to the sector on the part of government officials is also a problem in the case (WCEFA, 1990:55). This has led the poorest regions often to receive the lowest subsidy per school age children. Shortage of budget subsequently results in lack of enough schools, shortage of teachers, and inaccessibility of educational materials and poor management of the system. In our case, lack of commitment to allocate proportional budget to the sector of education in pastoral regions, zones and woredas are problems on the part of government officials that contributed not to use more alternative ways of delivering basic education to pastoral children (Habtamu, 2002:47).

2.8.4. Natural and Man-made Problems

Natural and man-made problems also found obstacles for the expansion of basic education in pastoral regions. In Ethiopia, for instance, repeated drought and occasional conflicts among neighboring clans on grazing and farming land and water are chronic problems of basic education in pastoral areas. They have reduced the ability of pastoral communities to send their children to schools, and led subsequent displacement of families which was followed by a huge dropping of children out of schools (MOE, 2008:8).

2.9. Successful Alternative Basic Education: Experiences of Developing Countries

Experiences have witnessed that there are a number of ABE programs successfully implemented world wide. The SFL and The Community School Project in Egypt are those implemented in pastoral areas of Ghana and Egypt. The BRAC Schools in Bangladesh in Bangladesh is also exemplary in providing NFPE for too many rural children who never attend or dropped-out of the formal school system.

2.9.1. The School for Life (SFL) in Northern Ghana

The upper west region in Northern Ghana is with harsh climate, poor vegetation, nomadic and the people are dispersed. The population density per square kilometer is 31 persons as compared to the national figure which is 79. Poverty is also endemic in the area,. People are facing formidable challenges with regards to water, food and employment. Children in Northern Gland tend to engage in economic activities to support their basic food requirements and supplement their family's income. The nature of settlements and distance from school together with costs and child labor are the major reasons for many children not attending schools in Northern Ghana. This was resulted to more than 95 percent adult literacy and 60 percent children out of school, most of whom are girls in the area (Akyeampong, 2004: 43-44).

The conditions made the Ghanaian authorities to realize the difficulty to deliver basic education for all through a one-way approach. As a result they introduced the school for life (SFL) program as alternative means of basic education provision in Northern Ghana. The program was started as a joint cooperation between the community-base organizations and Ghanaian and Danish development activities. The targets of the program are children between the age of 8 to 14 of which half of them expected to be females (Akyeampong, 2004:45).

SFL has the vision of helping the formal educational system to achieve and sustain increases in functional literacy and ensure equitable access to relevant and quality basic education. The SFL program aims to improve the functional literacy and numeric skills of young children and mainstream them into the formal school system. Adopting a skill based curriculum using the mother-tongue and employing textbooks that are highly contextualized are the major strategies of the organization. Their contents are made to reflect local realities. Economic activities and issues that children ocean easily identify with, such as farming, oxygen and local environmental issues are some in this regard (Akyeampong, 2004:45).

Program design, material development and classroom teaching are solely made the responsibility of indigenous staff. Child labor is recognized as a social and economic necessity and not despised as an obstacle to education in the context. A timetable for school attendance suitable for the community is negotiated. This made to provide their labor at fields and in household business. Schooling hours are brought in the afternoons, for 3 hours a day for five days in a week. There can be a maximum of three classes. The program runs on a 9-month cycle October to June (Akyeampong, 2004:47).

The communities made to have three main responsibilities: nominate a volunteer facilitator who is literate in the language of the area; compensate his/her service in the form of cash, food staff or labor; and set up a 5-member Center Management Committee which is responsible for ensuring the sufficient support to be given to facilitator and maintain buildings as necessary. More over, community participation higher in SFL program in the areas land provision and site selection, teachers' selection and firing, and scheduling of time-table (Akyeampong, 2004:47).

In effect, SFL program has made a significant impact in the education of Northern Ghana in the areas of coverage, internal efficiency, expansion of formal primary schools and community participation according to SFL's evaluation report (Akyeampong, 2004:47-49), the program has covered 25 percent of the community in the districts it has worked in 7 years period. SFL enrolled about 36,044 pupils and mainstreamed 22,090 (41% girls and 59%) boys into the formal school system within the given time. However, 3105 students had dropped out. Above all about 11,000 SFL graduates have not been able to access the formal school system mainly because of the absence of next level formal schools in the area.

In order to tackle this problem SFL has also assisted over 90 communities to construct their own formal schools after the program had completed its cycle in the locality. SFL has also introduced the community graduation ceremonies in the program. The ceremony is organized to show children's ability to read, write and solve problems to the community. It is hence recognized as a quality assurance event appears to be intended to motivate community participation towards the SFL program (Akyeampong, 2004:48).

2.9.2. The Community School Project in Egypt

Before the start of this project (Wanna, 1999: 73-76) the formal school system of Egypt was characterized by low participation and high drop-out rates. Female involvement in education was

also lower in the country. Longer distance to school, backward traditional outlooks toward girls' education and school fees were major factors contributed to the problems. The problems had made the Egypt government to make an extra effort to make basic education available to school-age children in the country. As result, Egypt had introduced non-formal basic education program known as Community School Project in 1992 in cooperation with UNICEF.

The main objective of The Community School Project of Egypt was to increase enrollment in hard-to-reach areas and educationally disadvantaged segment of the population mainly girls. Classes were flexible in the program. This has made pupils easily involve in economic activities of their respective communities. According to the project, paying facilitators' salary, provision of instructional materials and guidance on curriculum matters were the responsibilities of the government. The community, on the other hand, was involved in managing the schools through its representatives in community school committees. The Community School Project of Egypt had provided schooling equivalent to primary education (Wanna, 1999:74).

The program has made Egypt to increase the participation rate of rural children and reduce dropout in the area. Absenteeism and late coming also decrease. Girls also found more beneficiary of the program. Clearly stated objectives and targets, local and international support, relevance of the curriculum, flexibility of classes and proximity of community schools to beneficiaries together with periodic monitoring and evaluation of the program followed by the necessary adjustment are the major factors that contributed to the success of the community school project in Egypt (Wanna, 1999:74).

2.9.3 The BRAC Schools in Bangladesh

The BRAC (Bangladesh Rural Advancement Committee) program began with 22 experimental schools in 1985. The purpose of the program was to provide NFPE to rural children who never attend or dropped-out of the formal system. The major components by which BRAC could be explained are (Ahmed et.al., 1993 and BRAC, 1997 in Ayalew, 2002; 16-18) are the schools, the students, the teachers and parents. The same source briefly discusses the components as follows.

Schools: BRAC schools are one-room schools. They are made of bamboo and mud was and tin roofs. The schools are not necessarily the properties of the program. In some cases they built on the land of volunteers. In others they are rented with small amount of money from the villagers.

BRAC classrooms are equipped with mats for students and a stool for a teacher. BRAC utilizes, less quality low cost and locally produced materials and equipments, hence it is cost effective.

Students: In BRAC schools, students are from poor families who denied of access to basic education or dropped out of the formal system due to poverty. It is required from each student to fulfill the following requirements to be evolved in BRAC's NFPE program: (i) At least 8 years of age, (ii) A family with two hectares of land and (iii) One who never attend primary schooling or dropped out of it. In the BRAC's basic education program 70 percent of the attendance is eligible for girls. Registration is free in the schools. Hence parents do not pay any direct financial cost for the education of their children.

Program: The BRAC's NFPE program has three years of instructional cycle, not operating on permanent basis. It ceases to exist once the three-year cycle is completed. The program is one-room-one-teacher with usually 30 pupils in a classroom. The BRAC's NFPE program has the types of schooling. One is for children aged 8-10 and the other is for those between 11 and 16. The latter type is only for those girls who need to serve in health areas in their community.

Community: The community that surrounds the BRAC schools is involved in the implementation of the program. Parents, in particular, participate in selecting teachers; setting the school schedule; and discuss their children progress, attendance, clearness and hygiene. Meetings are the use ways by which school improvement issues are to be settled.

As it is cost-effective, the BRAC program was expanded rapidly through Bangladesh. There were about 34,334 BRAC school in the country by the end of 1997. And more than a million children were provided basic education opportunities in these schools. BRAC schools are located within villages which makes parents to keep an eye on their children. Especially they do not worry that girls will be teased by opposite sex. Females are highly favored in opposite sex. Females are highly favored in BRAC's NFPE program. At least 70 percent of children attending in BRAC schools are girls. Curriculum is also designed for girls in the second type of schooling in response to the need to health education.

These days, the BRAC's NFPE program has seen as successful experience in the field world wide for its efficiency in accessing basic education to the poorest and the disadvantaged without affecting quality, lowering drop-out and reputation rates and for good performance of students.

2.10. Alternative Basic Education in Ethiopia: History and Contribution

Action Aid Ethiopia which is the non-governmental organization is the first to introduce ABE program in the country in 1991. The organization initially started implementing the form of NFPE focusing on children who lack access to basic education in Aloha Kebele, the current Silti zone in SENNP Region. A year later, the organization had initiated a new basic education provision called ACCESS (Appropriate Cost-effective Center for Education within School System) based on experiences gained from the former NFPE program and making the necessary adjustments on. Then the organization has extended its educational program and started implementing ACCESS in Koysba Woreda, Wolayita Zone in 1997. NFPE of Action Aid was implemented between 1991 and 1996 (AAE, 2003:1).

The purpose of ACCESS program was to provide basic education equivalent to first cycle (1-4) for children who are out-of-school and from minority groups most of them were girls. The program employed alternative mode of delivery and community based education centers that are cost-effective, flexible and closely linked with formal primary schools (AAE, 2003:1-2). The idea of expanding basic education towards poor and marginalized on the basis of local resources, capacity and reality, therefore, was first introduced in Ethiopia through ACCESS programs. ACCESS is recognized by the government more for its innovativeness, cost-effectiveness, adaptability and for being local resources and capacity based rather than numbers it has contributed to the enrollment of primary education (AAE, 2003:25). As a result, different regions had adapted the ACCESS program in the form of ABE in their respective regions with the intention of reaching UPE target at 2015.

Step by step, the contribution of ABE programs gained increased acceptance by the government and other development actors for targeting children in the age group of 7-14 who are living in the areas of formal schools were non-existent or not sufficient and for offering curriculum comparable to the first cycle of primary education. In Amhara region, for instance, GER for primary (1-8) was reached 99.5 % of which 8.07% was the contribution of the ABE program (Amhara region Education Bureau as cited in Alemayehu, 2008:30).

At the national level ABE enrollments have been included in reporting of regular education since 1996 E.C. accordingly, 390,435 children were enrolled at the given year. This has contributed 5.6

% to GER of primary education in the same year. In the year to follow the figure was almost doubled and the total of 741,758 out-of school children was enrolled in the program. The enrolment again showed progress and became 817,332 in 1998 E.C. as a result the program contributed 10 % (9.7 % for females and 10.3% for males) for first cycle primary education participation at the national level. However sharp decrease was observed in 1999(2006/2007) school year and the enrollment fallen to 582, 766. Pastoral-nomadic regions like Afar and Somali are the less privileged from the ongoing ABE program in the country (OEB, 2009:37-38).

2.10.1. Pastoralist Background of Oromia Region

Oromia is the largest regional state in Ethiopia. It covers 363, 082 km² (OARDB, 2008:4). According to the initial report of the 1999 (2007) census, the population of the region is 27,158,471. This makes the Oromia the highest in its population followed by the Amhara and Southern regions in the country (Addis Zemen, HEDAR 26, 2001 pp5). The majority (87%) of the population live in rural areas while only 13% live in towns (OER, 2008:32). Pastoralist or semi-pastoralist population of Oromia live in 6 zones (Bale, Borana, Gujji, East and west Hararge and East Shewa) or 33 woredas of the region. These cover 152,170 km² (43%) land of the region. The number of pastoralist population in Oromia is about 4.3 million or 16% the total population of the region (OPDC, 2001: 9-10).

The pastoral lands of Oromia is laid down in the altitude of 400meter 1600meter above the sea level having 25⁰C to 35⁰C daily temperature and 400mm-700mm annual rainfall in average. Live-stalk production is the major economic activity in the areas having 30% share of the resource in Oromia (OPDC, 2001:10).As of any other pastoral areas of the country pastoralist in Oromia are characterized by poor socio-economic structures. To change these situations some policy measures are undertaken in recent years. as one of such measures , the regional government has established Oromia Pastoralist Development Commission (OPDEC) under the proclamation No. 62/2002 in 2002 G.C. It is expected from the commission to carry out development programs in harmony with the interest and traditional values of the pastoralist population of the region (Megeleta Oromia, 2002:1-2). These days Pastoral Community Development and Food Security Program are the two pillars of the commission in pastoral woredas of the region (OPDC, 2001:10).

In terms of education, pastoralists are of the least benefited population in the region. Borana, the subject of this study and which involves 10(30.3%) of the total pastoral woredas of the region, for instance, is the least advantageous among from 26 zones in primary school coverage for the last many years (OEB, 2007;2008; 2009:18). As ABE is believed to be changing this situation in pastoralists, it is given do attention in ESDP-III the region's education bureau aiming toward the attainment of UPE in the region (OEB, 2005: 13-14).

2.10.2. The Current Status of ABE in Oromia

Non-formal basic education program is started in Oromia in 1992 E.C. About 190,000 children were enrolled in the program which was contributed around 3.5% to GER of primary participation in 2001/2002 school year in the region (OEB, 2009:160). Since then the program has been serving the educationally underserved areas and segments of the region trough collaborative effort of the government, NGOs and the community (OEB, 2005:13). The table summarizes 5 years contribution ABE program to primary education participation in region.

Table 1: Contribution of ABE in to GER (1-8) Oromia (2003/2004-2007/2008)

School Year	Enrollment			Annual contribution (%)		
	Boys	Girls	Total	Boys	Girls	Total
1996(2003/2004)	233769	182780	416549	9%	7.1%	8.1%
1997(2004/2005)	177796	184119	361915	6.7%	7%	6.8%
1998(2005/2006)	207993	189052	397045	7.5%	7%	7.3%
1999(2006/2007)	955663	77441	173004	7%	6%	6%
2000(2007/2008)	88113	65185	153298	3%	2.2%	2.6%

Source: OEB (2008:26).Education Statistics Annual Abstract 1998(2005/2006)

OEB (2009.59).Education Statistics Annual Abstract 2000(2007/2008)

As figures from the table points, the totals of 416549 pupils were enrolled in the ABE program in 1996 (2003/2004) school year in Oromia region. This has contributed 8.1% to GER of primary (1-8) education participation at the regional level. The enrollment was declined in the level. The enrollment was declined in the year to follow. As a result the share of the program to GER of primary education falls to 6.8 percent in 1997. Compared with the previous year slite positive difference was observed in 1998. GER was increased from 6.8% to 7.3% in the given year. Since then contribution of the program at the regional level was decaling. In 2000 school year in

particular sharp fall was observed both in the enrollment and the annual share of the program. It was only 158, 298 pupils were enrolled in the ABE program which contributed 2.6% to the GER of primary education in the region at the given year. The figures, hence, will be much bigger than that if only a little effort would have been exerted to expand ABE program would have genially employed even in Borana zone alone.

2.10.3. Contextual Overview of Borana Zone

Borana is one of the six Oromia zones which pastoralists are living in. There are 13 rural woredas in the zone among which 10 of them are pastoralist. This covers 30.3% of the total (33) pastoral wordas found in Oromia. The total land coverage of Borana is 48,426.6 Km² of which 73% is lowland whose inhabitants are pastoral nomads. The rest 24.3 % is with moderate temperature and 3.7% is in the higher altitude (OPDC, 2001; BZAO, 2001:1). The population of the zone is estimated to be 1.2 million. Bonana, Gujji and Gabara Oromo are the endogenous communities living in the zone. The "Gada" system of cultural administration and "Waqeffanna" (a belief in One God) are the respected heritages of these communities in Borana (BZAO, 2001:2). There are 199 rural kebeles in Borana with 14.5 % the coverage of Oromia land (BZEO, 1998).

In terms of education, there are 10 kindergartens, 266 formal primary schools, 165 ABE centers 96 satellite (feeder schools), 13 first cycle (9-10) secondary schools, 4 preparatory (11-12) schools, 4 community skill training centers and 4 technical and vocational schools in the zone at the beginning 2001 E.C. school year (BZAO 2001:7). According to the 2000 annual educational statistics of OEB, the total enrollment rate to primary is 71 percent in the zone where 83% goes to boys and 59% to females (OEB, 2009:61). As initial reports of the current academic year suggests the figure dropped by a 3% and remained around 68.3% to the level (BZEO, 2001:).

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1. Research Methodology

As mentioned earlier, the major aim of this research is to assess how beneficiaries and practitioners perceive ABE in pastoral nomad woredas of Borana zone. The study tried to seek answer for the questions weather the ABE is perceived in its very nature and practiced in accordance with its basic principles. In addition to these, it tried to show those problems that impede in putting the provision into effect in the study area. In order to secure dependable data on the study, therefore, both quantitative and qualitative research methods were employed through the application of descriptive survey. As Best and Kahn (1999) write, this research methodology is believed to be effective in providing more chance to gather adequate data on the study for it can dig out real feeling and attitude of clients towards ABE provision and to disclose the existing practice of the program in pastoral woredas of Borana zone.

3.2 Sources of Data

Beneficiary ABE pupils and CMC members, facilitators, woreda and zonal education experts and focal persons from NGOs working on ABE in the area served as a primary sources of data for this research. Documents mainly from MOE, OEB, Zonal Education Office and Oromia Pastoral Commission also referred as secondary data sources in the study.

3.3 Sample Population, Sample Size and Sampling Techniques

3.3.1 Sample Population and Sample Size

Currently, there are 14 woredas in Borana zone. Among these 10 are pastorals and subjects of this study. The sample population, however, covers only 4 of them namely Arero, Moyale , Taltelle and Yabello. They are chosen as sample woredas for they are the first 4 woredas in having the largest number of ABE centers in 2001 Ethiopian school year, most of them are remote who can represent the pastoral realities and they are woredas in which government and NGO sponsored ABE centers are found in. The following table presents the sample size of facilitators, education experts and NGO focal persons from each of these sample woredas.

These woredas are chosen as sample for they are the first 4 woredas in having the largest number of ABE centers in 2001 Ethiopian school year; for they covered 71(78%) of the total ABE centers found in the zone in the same year; and for they represent 40% of the total rural pastoral woredas found in Borana Zone.

Table 2: Sample Woredas, Sample ABE Centers and Sample Respondents

Sample Woreda	Number of ABE Centers in Sample woredas				Number of Questionnaires							
	GO	Community	NGO	Total	Experts		NGO focal		Facilitators		Total	
					Distributed	Returned	Distributed	Returned	Distributed	Returned	Distributed	Returned
Arero	30	-	7	37	8	8	1	1	40	25	49	34
Moyale	6	-	2	8	8	4	-	-	6	4	14	8
Taltalle	-	-	11	11	8	6	1	1	34	29	43	36
Yabello	-	-	15	15	8	8	1	1	27	26	36	35
Zone					7	7	2	1	-	-	9	9
Total	36	-	35	71	39	33	5	4	107	84	151	122

Source: Borana Zone Education office 2001 E.C. first quarter report (BZEO, 2001:13).

As it is shown in table 2, there were the total of 71 ABE centers in the sample woreds and all of them were included in the study. Among these, 36 were government sponsored and the rest 35 were NGO sponsored ones. With regard to NGO sponsored ABE centers, the same source indicates that all the centers found in Taltelle and Yabello belong to GOAL Ethiopia while those found in Arero and Moyale were sponsored by AFD (Action for Development) and Gayo Pastoralist respectively. According to the same report there are 91 ABE centers under Borana Zone Education Office of which none is community sponsored one. And there are no government sponsored ABE centers in Taltale and Yabelo woredas. Thus, the sample population represented 40 % of the total rural pastoral woredas, 50.7% of government sponsored and 49.3% of NGO sponsored ABE centers from sample woredas and 78 % of the total ABE centers functioning in the zone in 2001(2008/2009) school year.

With regard to the population of respondents, 151 questionnaires were distributed to 107 facilitators, 39 education experts working at woreda and zonal level and 5 NGO focal persons.

However, only 122 of them were filled in and returned. This represents 80.8% of respondents. Still 6 questionnaires were discarded for they were carelessly reacted. Thus the response gained from the remaining 114 (75.1%) respondents were processed using SPSS and then analyzed. In terms of beneficiary, 24 ABE pupils and 17 CMC members were included in the study through focus group discussions. In short, the total of 155 individuals directly provided the required information to the research.

3.3.2 Sampling Techniques

Purposive sampling was employed to choose the four sample woredas. They are deliberately chosen by the researcher for they are the first 4 woredas having the largest number of ABE centers and for which the major sponsors, the government and NGOs directly involved in implementing the ABE provision in 2001 (2008/ 2009) school year. In line with this, Kumar (1999:162) states that the researcher can select the sample that can provide the best information to achieve the objectives of his/her study.

Stratified random sampling technique was employed in sampling ABE centers for focus group discussion and observation-two from government and the other two from NGO sponsored ABE centers. Then applying simple random sampling, one ABE center from each sample woredas was chosen for the purpose assuming that they represent the rest all ABE centers for they have the same objective of providing basic education through the provision. In applying the technique, better experience in delivering the program served as the main criteria to select the centers expect Dugda-dhera in Moyale which is a newly established ABE center and 38km away from the woreda town. Even though four ABE centers were chosen for focus-group discussion and observation in practice, the researcher was successful in visiting only three of them-Dugda-Dhera in Moyale, Darra in Taltalle and Difi in Yabello. The first was government sponsored ABE centers while the rest are helped by GOAL Ethiopia, an NGO working on basic education, livelihood provisions, family health, and savings and avoiding backward cultural practice in selected pastoral woredas of Borana zone.

Availability sampling was applied in order to make facilitators, woreda and zonal education experts and NGO focal persons informants of the study. Accordingly, all these study groups gave their responses through questionnaires. Applying the same sampling technique, 15 CMC members and 2 older individuals provided chance to speak on how they understood ABE and the way the

provision being implemented in their surrounding. On the basis of their ability to express their ideas, as witnessed by their facilitators, 24 beneficiary students were selected using simple random sampling and made involved in focus group discussions in two ABE centers: Darra and Dofi.

3.4. Data Gathering Instruments and Procedures

It is believed that employing multiple instruments in collecting information for a research increases the credibility of the finding and minimizes the risk of drawing erroneous conclusions. Accordingly, questionnaire, focus- group discussion and observation check lists were used in data gathering data for this research.

Questionnaires with open and closed-ended items are designed and administered to sample facilitators, woreda and zonal education experts and focal persons. The closed-ended questionnaires are made to represent the Likert scale questions having 5 options in each item. As open-ended questions provide enough freedom to informants it was administered to the above respondents in view of coming with innovative ideas that have a great importance for the research. Structured questions were employed in observation and open ended questions were used for focus group discussions. All the questionnaires are translated into 'Afan Oromo' to make the data gathering procedure convenient to the study.

Official contacts were made in advance with all the organizations in order to make clear the objective of the research, seek the necessary data and cooperation from the respective informants and institutions. The distribution and collection of questionnaires are undertaken with the help of contact persons selected for this purpose. Focus group discussions and observations, however, were conducted using field assistances at the presence of the researcher himself.

3.5 Pilot Study

In order to check the appropriateness of the instruments the questionnaires were tested in advance on voluntary 5 education experts and 11 facilitators from Dugda-Dawwa Woreda which is one of the rural pastoral woredas in Borana Zone. And then the necessary corrections and amendments were made on in the content and the language of the questionnaire. Accordingly, two items were deleted; other three merged into one and another one new item is added to the part of the questionnaire that presented to measure the extent of practicing ABE in the study area

3.6. Methods of Data Analysis

The data which was gathered through various tools were coded and tabulated in tables. Related issues were brought together and both quantitative and qualitative methods were employed in the process of analyzing it.

3.6.1. Variables Used

In this study, the level of implementation of ABE is dependent variables while the perception of respondents is an independent variable. The better the perception, the more the implementation will be. In deed the implementation of the program is also dependent up on factors that relate to facilitators, the pastoral community, the woreda education offices, the level of NGO intervention and coordination within these parties.

3.6.2. Data Analysis Techniques

Percentages, ANOVA, Chi-square, weighted means and rank order were mainly used to analyze the data depending up on the number groups involved in the study. Accordingly, percentage was employed to explain personal characteristics of respondents.

One-way ANOVA was used to determine the significant mean differences of facilitators, education experts and NGO focal persons on the 20 items used to know their level of the perception of ABE on the basis of the 5 Likert scales of measurements ranging from strongly disagree to strongly agree. Chi-square was employed to rate the 15 items on extent of practicing ABE in the study area. This test is used (Gravetter and Wallnau, 2000:584) to judge the proportion of respondents' observation distribution on the corresponding 3 options of the items rating from never to always. The existing differences were tested at $\alpha < 0.05$ for both cases to tolerate errors that come due to chance.

Grand mean and rank order were used in order to explain and determine the influence of different variables in the study. The data from focus group discussion and observation check list discussed in narrative approach. Information gained from different documents also exploited in order to supplement the data gained through the above instruments.

CHAPTER FOUR

4. Presentation and Analysis of Data

This chapter deals with the presentation and analysis of data. Data in the study are categorized into two main sections. In the first section, characteristics of respondents is treated while the second section deals with the analysis of the data obtained through questionnaire, focus-group discussions, observation checklists and secondary data sources. Tables are used in summarizing the main data. Then the analysis and discussions of the major results are presented respectively.

4.1. ABE in Borana

ABE was introduced in Borana in 1996 (2003/2004) academic year as a pilot program before officially indorsed in documents like ESDP-III. Since then significant number of out-of-school children and youth are taking part in the program. The following table, for instance, summarizes the number of participants and the contribution of the program to education of Borana zone in four years time between 1996 and 1999 E.C

Table-3: ABE Contribution Program to Primary Education (1-8) Participation in Borana (2003/2004-2006/2007)

Academic Year	Enrollment			Annual Contribution	
	Boys	Girls	Total	To GER	To Gender Gap
1996 (2003/2004)	3789	2354	6143	5.1	0.6
1997 (2004/2005)	6490	3554	10,044	10	0.5
1998 (2005/2006)	5780	3489	9269	9.9	0.6
1999 (2006/2007)	3756	2711	6467	7.9	0.7
AVERAGE			7980.2		

Source: WBGB (1998:3).Three Years (1996-1998) Zonal NFE report.

WBGB (2000:8).Three Years (1997-2000) Zonal AE & ABE report.

As shown in table 8 above ABE is operational in Borana zone since from 2003/2004 academic year in support of accessing basic education opportunities in the zone. The ABE program provided to 7980 children and youth the opportunity in the given four years in average. In 2004/2005 school year alone, for instance, the program has contributed around 10% to the total GER of primary education. In terms of its contribution in narrowing the gender gap, it was improved from 0.5 to 0.7 in 2004/05 and 2006/07 academic year. The involvement of the

community in supporting the program was also encouraging. According to OEB (2009:63), for instance, community contribution in the form of cash, labor and material to the ABE program in 2007/2008 school year was estimated birr 118, 286 in the zone. This figure was around Birr 432,046 in 1998 Ethiopian school year (BZEO, 1998: 6). These promising progresses were not last longing. As indicated in the table, the enrollment to the program was seen declining since from 2004/2005 to 2006/2007 academic year. Following this, the annual contribution of the program to GER of primary education participation in the zone has also fallen from 10 percent to 7.9 percent in these academic years and the growth of the primary education participation in the zone is sluggish.

The change in GER so far achieved was only from 61% in 1997 (2004/2005), to 66% in 1998(2005/2006) and 68.8%in 1999(2006/2007) to the level. Even though the number of formal primary (1-8) schools were made to rise from 154 in 1997 (2004) to 266 in 2001(2008), the result is not as such promising. As half year reports from zonal education office indicated, GER for primary education was only 71% in 2001(2008/2009) academic year (BZEO, 2001:5). According to the SPM (1999-2003) of Borana zone education office, the figure was expected to reach 93 per cent in the year (BZEO, 1998:2).The following table presents the targets to be achieved in each given years universalize primary education at 2015.

Table 4: Forecasted Primary Education Participation in Borana (1999-2003)

Year	Students to be Enrolled			Expected Growth in GER (%)		
	Male	Female	Total	Male	Female	Total
1999	86051	58743	144794	87	62	75
2000	96780	71980	168760	94	73	84
2001	108138	86119	194257	101	84	93
2002	120128	101177	221305	108	95	103
2003	133909	117136	251045	116	106	111

Source: Five years' (1999-2003) Strategic Plan for the Education Sector in Borana.

As figures in table 4 indicate, the zone remained far behind from the planned targets in relation to the Strategic Plan. It could also remain from addressing UPE goal unless trends in the education of Borana zone examined in which ABE program is not exceptional. Therefore, the extent of perceptions so far built on ABE program and the way these perceptions are changed in to practice are discussed below to point out the gaps and problems.

4.2. Characteristics of Respondents

In this section, background characteristics of all study groups that is ABE pupils, CMC members, facilitators, education experts and the NGO focal persons was analyzed.

4.2.1 Background of ABE Pupils and CMC Members

ABE pupils and CMC members were subjects of the study as direct beneficiaries of the ongoing ABE program in the pastoral woredas of Borana zone. Their sex, age and education composition looks the following as stated in table 5 bellow.

Table 5: Characteristics of Beneficiaries by Sex, Age and Level of Education

Characteristics		ABE Pupil		CMC Members	
		f	%	f	%
SEX	Male	14	58.3	14	82.4
	Female	10	41.7	3	17.6
	Total	24	100	17	100
AGE	7-14	3	12.5		
	15-17	10	41.7		
	18-25	8	33.3		
	26-35	3	12.5	7	41.2
	36 & above			10	58.8
	Total	24	100	17	100
EDUCATION	Illiterate			7	41.2
	1-4	24	100	8	47
	5-8			2	11.8
	9 & above				
	Total	24	100	17	100

Table 5 above presents the sex, age and educational background of the sample beneficiaries of the ABE pupils and CMC members. As shown in the table, a total of 24 ABE pupils involved in the study of which 58.3% were males and 41.7% were females. With regard to CMC members, 14(82.4%) were males and 3 (17.6%) were females. In terms of the age of beneficiaries, most of the sample ABE pupils fall under the age range of 15-17 and 18-25, 10(41.7%) and 8 (33.3%) respectively. Most (58.8%) of the sample CMC members aged of 36 years and above while the rest (41.2%) of them were found in the range of 26 and 35 years.

As indicated in the same table, the entire 24 sample pupils have had education between the three levels of the ABE program (See Appendix G). Among the 17 CMC members who included in the

study, 7 (41.2%) of them were illiterates while 8 (47%) of them had an education of grade 1 to 4. Only 2 (11.8%) of CMC members were found having education between grades 5 and 8.

4.2.2. Background of Facilitators, Experts and NGO Focal-Persons

The following table presents the background of facilitators, education experts and NGO focal persons who involved in the study by providing information through questionnaire.

Table 6: Background Characteristics of Implementers by Sex, Age and Level of Education

Characteristics		Facilitators		Education Experts		NGO Focal Persons	
		f	%	f	%	f	%
Sex	Male	69	90.8	27	81.8	3	60
	Female	7	9.2	6	18.2	2	40
	Total	76	100	33	100	5	100
Age	18-25	71	93.4	5	15.1	3	60
	26-35	5	6.6	13	39.4	1	20
	36 & above			15	45.5	1	20
	Total	76	100	33	100	5	100
Education	5-8	12	15.8				
	9-10	14	18.4				
	11-12	25	32.9				
	TTI	25	32.9				
	Diploma			26	78.8	5	100
	Degree			7	21.2		
	Total	76	100	33	100	5	100
Work Experience in Years	1-2	46	60.6			2	40
	3-5	27	35.5	1	3.1	1	20
	6-8	3	3.9	8	24.2	1	20
	9 & above			24	72.7	1	20
	Total	76	100	33	100	5	100

The above table shows the sex, age, and level of education and the work experience of facilitators, education experts and NGO focal persons who have the major responsibility of executing the ABE program in the study area. With regard to the sex of these study groups, 69 (90.8%) of facilitators were males while only 7(9.2%) were females. This implies low level of girls' participation in ABE since the involvement of more females in the facilitation duty serves as a role model in remote pastoral villages of Borana. As to education experts above, 81.8% were males and the rest 18.2 % were females. The proportion of females as NGO focal persons was better compared to the number of females serving as experts in education offices.

In terms of age, 71(93.4%) which is quite the largest proportion facilitators fall between the age ranges of 18 to 25. This implies that most members of this study group were young. This was also true for NGO focal persons. Among the 5 individuals of this study group, 60% of them were in the same age with facilitators. In contrast, the largest number of education experts was 36 and above years old which were the biggest age category in the table.

With regard to the level of education, nearly one-third of facilitators were TTI graduates. Among 76 members of this study group, 25 (32.9%) of them were graduates of Teachers Training Institutes who are eligible to teach in the first cycle (1-4) of primary schools. This implies that these individuals have the right level of education to serve as a facilitator in the ABE program. Similar proportion (32.9%) of the above group was also found completers of grade 11 or 12. Only 12 (15.8%) of facilitators were below the first cycle of secondary education. As can be seen in the table, generally, the largest portion of facilitators possessed the required level of education. The minimum requirement to teach in ABE is grade 8 (MOE, 2002:6).

As shown in the same table, the older age category of education experts was also reflected in their work experience. Quite a largest portion (72.7%) of these respondents were with the experiences of 9 years and above while the majority (60.6%) of facilitators and 2 (40%) of focal persons were found to have 1 to 2 years of services.

4.2.3 Facilitators by their Organization

As pointed earlier the total of 71 ABE centers found in sample woredas included in the study. Among these 36 of them were government sponsored and 35 of were NGO sponsored ABE centers. Accordingly the following table specifies the proportion of facilitators from both organizations as subjects of this study.

Table 7: Composition of Facilitators by Sponsor Organizations

ORGANIZATION	Male	Female	TOTAL	
			f	%
Government	16	1	17	22.4
NGOs	53	6	59	77.6
Total	69	7	76	100

As shown in the above table, 17 (22.4%) facilitators were from the government sponsored ABE centers while the rest 59 (77.6%) as well as quite the majority of them were from the NGOs. The share was in favor of NGOs. The difference was because of the difference in the number of questionnaires filled in and returned from both sides. In Arero, for instance, 30 questionnaires were distributed to facilitators hired by the government, and only 11 (36.6%) were returned.

4.3 Analysis of the Main Data

This part of the analysis tries to address the basic questions of the study by analysing the data obtained from all groups of respondents quantitatively and qualitatively.

4.3.1. Respondents' Perception on the ABE Objectives

Clarity on the objectives of ABE program will enable both beneficiaries and implementers to work together and exert all efforts toward the access of the program. With this regard, all the ABE pupils and CMC members partially responded as the program is important for their community. The responses from facilitators, education experts and NGO focal persons on the objectives of the ABE program is summarized and analyzed here under.

Table 8: Facilitators, Experts and NGO Focal-Persons Perception on the Objectives of the ABE.

No.	Item	Facilitators		Education Experts		NGO Focal-persons		F-Ratio
		Mean	SD	Mean	SD	Mean	SD	
1	I believe that ABE provision can provide more basic education opportunity to out of school children in pastoral community.	4.64	0.778	4.91	0.292	4.40	0.894	2.284
2	In my understanding ABE should focus on school-age children whose labor is needed for service by pastoral parents.	4.21	1.099	4.45	0.794	3.80	1.643	1.137
3	As to me the ABE can provide better chance to education of girls in pastoral community.	4.53	0.791	4.64	0.783	4.60	0.548	0.235
4	I believe that ABE can help improve quality of basic education.	3.28	1.410	3.06	1.435	3.80	1.435	0.695
5	I believe that ABE can help reduce pupils' drop-out from their schooling.	3.99	1.000	4.30	0.77	4.80	0.447	2.789

*alpha=<0.05 df= 2 between groups & 111 within groups x critical = 3.09

Table 8 above summarizes the computed ANOVA value of the data as responded by the three study groups: facilitators, education experts and NGO focal persons toward the objectives of the ABE program. The one-way ANOVA results pointed out that the overall differences among the mean scores of the three study groups shown no statistically significant difference on all of the five items.

Accordingly, respondents rated their view toward one of the objectives of the ABE program in providing more basic education opportunity to pastoral children in item number 1. The one-way ANOVA result pointed out that the over all differences among the means scores of the study groups had no statistically significant difference at alpha level less than 0.05. This implies that all the three groups believe that ABE can help in expanding access to basic education in the area. The comparison of the mean values of each group reveals that education experts showed more confidence (mean=4.91) on the program than facilitators (mean= 4.64), and NGO focal individuals (4.40). This may resulted from longer years experience and training exposures the experts have on the ABE program.

All the three groups also rated item 2 in the same way. The obtained mean values to facilitators, education experts and NGO focal persons were 4.21, 4.45 and 3.80 respectively which are high above average and showed no statistically significant differences to the item at alpha level below 0.05. This indicates that facilitators, education experts and NGO focal persons perceive ABE as an instrument of reaching basic education to pastoralist children whose labor is needed by parents. All types of respondents also rated item 3 with very high mean scores with 4.53 to facilitators, 4.64 for education experts and 4.60 to NGO focal persons which implies the program to be viewed as a means of attracting more girls to basic education which would enabled to narrow the existing gender gap in the study area. As described by the ABE pupils at focus group discussion, the program is through which one can writes his/her name, words and shorter sentences and compute minor mathematics. And the ABE centers are places that create an opportunity to play with many more boys and girls from villages around. Thus, ABE as a non-formal education provision is capable of responding to the basic education demands of women and disadvantaged social group like pastoralists (Wanna, 1999:62).

Item number 4 was about whether ABE provision helps in improving the quality of basic education of its level. It was seen in the same table that there was no statistically significant mean difference within the groups at $\alpha < 0.05$. The observed mean scores to the three study groups were 3.28 to facilitators, 3.06 to the experts and 3.80 to the focal persons. This suggests that ABE is believed to contribute for the quality of basic education in the area. However, NGO focal-persons rated the item highest when the obtained mean score of this study group is compared with the other two. This may be because of NGO sponsored ABE centers are better equipped with schooling facilities as witnessed by observation. Pupil-classroom and pupil-teacher ratio is lower in the ABE centers of pastoral communities which resulted from sparse nature of population in the area. As data gained from observation check lists reveals, for instance, the number of pupils in level 3 was 35 at Darra ABE center in Taltalle woreda which was highest among the three ABE centers visited in the study.

In deed, ABE program has been providing more access to basic education using less quality resources. With this regard, it seems that education experts have taken their exact position when their mean value (3.06) is compared to the mean values of the other two groups (mean=3.28 to facilitators; mean=3.80 to NGO focal persons). It is smallest and nearest to the average 2.5. This could be from their level of education, work experience and their observation in the implementation of the program in particular. Education experts are less likely to believe that ABE could bring about quality basic education of its level even though there was no significant mean difference within the overall results on the item.

The data still have no significant difference for the overall mean value of the mean scores of the study groups for item number 5 at $\alpha 0.05$. This suggests that ABE provision can help in reducing pupils' drop- out in pastoralist woredas of Borana. However, comparisons between the mean differences of facilitators (mean=3.99), education experts (mean=4.30) and NGO focal persons (4.80) indicate that facilitators were least likely to believe the contribution of ABE to the reduction of drop-out in the study area. This is may be because facilitators experience pupils' drop-out from the ABE centers as they are the nearest to sense the problem at the grassroots.

The perception of pastoral community on the ABE was evaluated in the way how far these objects were met in the ABE pupils and they see changes so far observed in the pupil. Accordingly, CMC members who participated in the focus-group discussions witnessed that

out-of-school children think only about cattle; where and when to provide them grass and water while ABE pupils were heard talking about life, health and sports affaires in addition to their daily household obligations. In relation to this one participant (BG), who is 62, illiterate and older individual near by Dugda-Dhera ABE center, said that" a new thing is added to our night gatherings. Usually we older are the major participants in conversations with children. We are now left kin observant rounding the fire while our children are debating on their day-time lessons." As perceived by those over aged pupils at Darra and Doffi ABE center, the program is the way to have better social status in their community and their country.

4.3.2. Respondents' Perception on who should initiate the ABE Program

ABE program could be started at any individual village by the government, NGOs and the surround community separately or the joint effort of the three. In relation to this, facilitators, education experts and NGO focal persons view is presented in table number 9 bellow.

Table 9: Facilitators, Experts and NGO Focal-Persons Perception on the Promoter of the ABE.

No.	Item	Facilitators		Experts		Focal		F-Ratio
		Mean	SD	Mean	SD	Mean	SD	
6	As to me it is only the government who should initiate ABE program in pastoral villages.	2.36	1.186	1.58	0.867	2.00	1.225	4.890*
7	In my understanding NGOs can help in expanding ABE provision.	4.63	0.830	4.55	1.003	4.20	1.304	0.586

*alpha=<0.05 df= 2 between groups & 111 within groups x critical = 3.09

Item number 6 is one of the items where statistically significant difference was observed within the three respondent groups at $\alpha < 0.05$. It was about considering government to be the only initiator of the ABE program. As mean values (mean=2.36) of facilitators pointed in table above, this study group tend to perceive government has to be the only promoter of ABE in the study area. The other two groups, however, strongly disagree with the idea as their mean values (mean=1.58 to education experts; mean=2.00 to the focal individuals) were far below the average 2.50. Moreover, the mean values of all the three study groups show below average (2.5) indicating the need for involvement of other parties to initiate ABE in the study wordas.

In relation to this, the role of NGOs to expand ABE centers is found too much important among CMS members in all the three ABE centers where focus group discussion was under taken. They also commented NGOs to provide exercise books, pens and pencils to ABE children. In addition to this, it is required of NGOs to buy ABE centers schooling facilities like chalkboards, seats, dusters, construct shelters for facilitators and repair centers which all the cases required the intervention of NGOs to access quality ABE provision in the study area.

With regard to the role NGOs play in providing ABE opportunity in the area (item number 7), the ANOVA result had no statistically significant difference to the item at $\alpha < 0.05$. This suggests that respondents were aware of the need of non-governmental organizations to promote ABE in pastoral areas. The community and NGOs can provide ABE access separately or jointly to the groups considered the provision is necessary (MOE, 2008; Prater, 1991:243; UNESCO, 2002:10). NGOs can also provide resources and capacitate manpower to the ABE program.

4.3.3. Perception of Respondents on the ABE Curriculum

The way facilitators, experts and NGO focal persons perceived the curriculum of the ABE program going on in the pastoral woreda of Borana zone is presented in the table to follow.

Table 10: Facilitators, Experts and NGO Focal-Persons Perception on the Curriculum of ABE.

No.	Item	Facilitators		Experts		Focal Persons		F-Ratio
		Mean	SD	Mean	SD	Mean	SD	
8	In my understanding the curriculum of the first cycle of formal primary education and ABE should be one and the same.	4.05	1.210	3.58	1.001	4.20	1.304	2.106
9	As to me it is possible to locally develop curriculum for the ABE program.	2.97	1.316	2.79	1.431	2.20	0.837	0.911
10	I believe that ABE can help in promoting the relevance of basic education in pastoral community.	4.49	0.945	4.48	0.712	3.60	1.673	2.207

* $\alpha = <0.05$ $df=2$ between groups & 111 within groups x critical = 3.09

Table 10 above presents whether the curriculum of ABE and first cycle formal primary education to be similar (item number 8), the possibility of developing local curriculum in ABE program (item number 9) and whether ABE is helpful in promoting relevance of education in the area (item number 10). The one- way ANOVA showed statistically no significant difference on the

over all mean of the three study groups for all the three items at alpha less than 0.05. This implies that facilitators, education experts and the NGO focal individuals perceived the ABE program as it allows developing curriculum which is responsive to local realities of pastoralists. They also believed that the ABE program to be equivalent to the first cycle (1-4) of the formal education provision. This may result from the exposure the respondents had to ABE textbooks, trainings and workshops and the observations they made when ABE pupil promoted to grade 5 after the completion of the program.

4.3.4. Perception of Respondents on the Calendar of ABE

Calendar is one of crucial issues in ABE program. The assumption is that it has to be flexible so that parental interest particularly in using children labor could be addressed so that children can attend the program at their spare time. Question number 11 and 12 in the table below require facilitators, education experts and NGO focal persons' perception on the issue.

Table 11: Facilitators, Experts and NGO Focal-Persons' Perception on ABE Time-table.

No.	Item	Facilitators		Experts		Focal-Persons		F-Ratio
		Mean	SD	Mean	SD	Mean	SD	
11	In my opinion ABE is to be given under the official academic calendar.	2.68	1.288	1.79	0.96	2.60	0.96	6.346*
12	As to me pastoralists are not knowledgeable to decide on time suitable for the learning of their children.	2.57	1.500	1.67	1.021	2.40	1.021	4.902*

* alpha <0.05 df=2between groups &111 within groups x critical = 3.09

Items number 11 and 12 in the table above were about the calendar of the ABE centers and the computed ANOVA values showed statistically significant differences for both items at alpha 0.05. In the case of item number 11 (In my opinion ABE should be provided under the official academic calendar), education experts were found to be too negative in their view to provide ABE in similar time with that of the formal schooling, as their mean value (Mean=1.79) is far from the average. In contrast, facilitators and NGO focal persons rated 2.68 and 2.60 respectively to the item. This suggests their attitude to ward providing ABE under the regular academic

calendar. This implies that they are sharing the official time table at their respective ABE centers which has been employed by formal schools.

Item 12 requires how the study groups perceive the right of pastoral parents to choose the suitable time for the learning of their children in the ABE program. As can be seen in the table, statistically significant mean difference was observed within the three groups on the overall results to the item at alpha 0.05. Facilitators and NGO focal persons rated negatively with mean values of 2.57 and 2.40 respectively to ward the right of pastoral community to decide on ABE calendar. The mean value (Mean=1.67) of educators, on the other hand, indicted that pastoral parents are considered knowledge to decide on when their children to learn and when to provide services in return. The other two groups, however, viewed them as pastoral parents are less conscious of doing so. It is also observed in focus-group discussion that ABE centers lack flexible calendar. At Dofi, for example, participants proposed their own time convenient to those who keep cattle and look for goats. They also prefer if centers did not carry out schooling on market days particularly on Thurs days. According to many of response to open-ended questions by facilitators centers start registration at the beginning of new academic year. Experts viewed the problem relating it with the budget year in the same instrument.

The ABE schedule also was not convenient at ABE centers in sample woredas. In Yabello, for instance, 8 (57.1%) ABE centers start their schooling time at 8:00 am in the morning at 14 GOAL Ethiopia sponsored rural centers. Still 4 (28.6 %) centers found to begin classes at 8:30am. Only Redde ABE center carry-out its teaching and learning duties between 1:00 to 3:00pm in the afternoon after children come back from keeping cattle and taking rest before leaving for evening pastures (see appendix-J for the detail). At focus group discussion conducted at Doffi and Dugda-Dhera ABE centers with community representatives participants said that suitable time is determined as preferred by facilitators not CMC members and to be based on regular academic calendar. This is adverse to the principle of ABE in relation to the time to be used in providing ABE. This therefore implies either the confusion of roles on the part of facilitators or pastoral parents are unaware of their rights to decide on ABE time table.

4.3.5. Perception of Respondents on the use of Local inputs in the ABE Provision

The use of local resources in the construction of ABE centers as well as schooling facilities is one of the major characteristics of the ABE program. It has given the program popularity among providers such as the government, the community and the NGOs due to its cost effectiveness for creating basic education opportunity for large number of the needy out-of-school children. Item 13 and 14 below measure how this issue is perceived among facilitators, education experts and NGO focal persons as subjects of the study.

Table 12: Respondents' Perception on the use of Local Resources in ABE Program

No.	Item	Facilitators		Education Experts		NGO Focal-persons		F-Ratio
		Mean	SD	Mean	SD	Mean	SD	
13	As to me it is not fair to build ABC centers from local resources.	2.20	1.347	1.45	0.711	2.00	0.707	4.570*
14	In my understanding basic education should not be given in a setting with local facilities like using stools	1.92	1.197	1.42	0.867	2.20	1.095	2.670

*alpha < 0.05 df=2between groups &111 within groups x critical=3.0

Item number 13 in table above requires respondents to show their attitude toward the construction of ABE centers from local resources. It is indicated in the same table that the overall differences among the mean scores of the study groups found statistically significant at an alpha level <0.05. The ratings obtained for experts (mean= 1.45) on one hand and to facilitators (mean=2.20) and to NGO focal persons (mean= 2.00) on the other showed variations on the overall perception of respondents on the issue. The mean value corresponding to education experts was by far lower than the average, which implies the need to use local resources in the construction of ABE centers as the item is stated negatively. The latter groups rated in contrast opposed the use of the inputs in the construction of the centers. This variation existed may be it is relatively easy financially to construct ABE centers from industrial products for NGO focal persons. With regard to facilitators, they rated negatively the contraction of ABE centers from locally available

resources for some of them have pointed in the open ended questions that the roof of such type of centers leak during those rainy seasons which was usually followed by interruption of classes.

Like wise, respondents were asked as how they evaluate the use of locally made school facilities in the centers in item number 14. As can be seen from the same table, there was no statistically significant difference observed on the overall ANOVA results of the groups. Facilitators, education experts as well as NGO focal persons agreed the use of locally made schooling facilities like stools, dusters, shelves and other teaching aids in the ABE classes.

4.3.6. Respondents' Perception on the Role of Community in the ABE Provision

It is expected from the ABE program to provide chance the community to exercise leadership in education at the village level through CMC. Recruiting facilitators, choosing places where centers to be established and coordinating the larger community to render help to the centers in the form of labor, material and money are some of the responsibilities of CMCs. Accordingly, the following two questions in the table below test how the three study groups perceive the community involvement in the ABE program.

Table 13: Implementers Perception on the Role of the Community in ABE Program

No.	Item	Facilitators		Education Experts		NGO Focal-persons		F-Ratio
		Mean	SD	Mean	SD	Mean	SD	
15	I believe the ABE provision provides better chance to the pastoral community exercise leadership in managing education in its surroundings.	4.29	0.964	4.67	0.692	4.00	1.225	2.473
16	To my knowledge the recruitment of ABE facilitators need to be accomplished only by wereda education officials.	2.71	1.325	3.06	1.321	3.40	1.817	1.230

* alpha <0.05 df=2between groups &111 within groups x critical = 3.0

With regard to item 15, the one- way ANOVA result in the table 13 indicated the types of respondent have no statistically significant difference at an alpha level <0.05. They all

considered ABE program as participatory in its nature. Education experts in particular rated the item mean value as high as of 4.7. This suggests that the program allows pastoral community to exercise leadership role in managing educational issues in its own locality.

Item 16 was about the recruitment of facilitators to be accomplished only by woreda education experts. As the results in the table pointed out, no statistically significant difference was observed within the groups and they all agreed to the given statement. The obtained mean values to all the three groups were found to be above average i.e. 2.71 for facilitators, 3.06 for experts and 3.40 for NGO focal persons. Community participation in recruitment of facilitators (UNICEF, 1992:47) helps to select potential facilitators, minimize their resistance to work in remote areas and find role models to ABE pupils who are accepted by the locality. Therefore, it is possible to deduce from the result that the selection of facilitators is carried only at woreda education office without consultation with the community who are believed to benefit from the recruit.

4.3.7. Respondents' Perception on the Selection and Training of Facilitators

According to the criteria to select facilitators to the ABE program, they should be grade 8 completers, who can communicate proficiently in the local language and know the culture of the community. Particularly, women preferred if recruited as the facilitators to serve as a role model in pastoral societies where participation on the need girls' education is lower. Alongside the above issues table 14 presents how facilitators, education experts and NGO focal persons perceive the importance of training and for facilitators and the need of experience sharing between ABE centers and formal schools.

Table 14: Implementers Perception on the Selection and Training of Facilitators

No.	Item	Facilitators		Education Experts		NGO Focal-Persons		F- Ratio
		Mean	SD	Mean	SD	Mean	SD	
17	As I believe ABE facilitators should not be less than TTI completers.	2.88	1.376	2.73	1.098	2.40	1.517	0.425
18	To me females can perform better in ABE provision if they recruited as facilitators.	2.22	1.103	2.73	1.098	2.40	1.517	0.425
19	As they are contractual workers, there is no need of providing on the job training for ABE facilitators.	1.87	1.037	1.58	0.751	2.20	1.304	1.480
20	In my opinion no need of sharing experience for ABE centers with formal primary schools for each serving separate objectives.	1.68	1.048	1.48	0.667	2.00	1.225	0.860

* alpha<0.05 df=2between groups &111 within groups x critical = 3.09

Table 14 presents facilitators, education experts, and NGO focal persons' perception on the selection and training of facilitators for the ABE provision. As the obtained ANOVA results for item 17 showed respondents have no significant difference at alpha less than 0.05. This indicated that all study groups were in favor of recruiting facilitators whose level of education can be below TTI. Such a view, hence, implies the need for using more facilitators in the study area in order to make out-of-school pastoralist children get an opportunity to basic education through ABE provision in the area perceived positively by respondents.

Females play a greater role in caring and treating children in the program so that ABE pupils remain at the center. They can also contribute to change the perception of the pastoral community toward teaching their girls. With regard to the view that females can perform better in the provision if recruited as facilitators (item number 18), all the study groups rated the item negatively. This may result from the majority 99 (86.8%) of respondents were males. Above all this may have the implication that females might not be encouraged well in the study area to serve as a facilitator which accounted for respondents to have lower conception on the special contribution of females to ABE program if hired as facilitators.

The last item in the above table refer to how respondents perceive the need for experience sharing between ABE centers and the nearest formal primary schools. The results obtained from the ANOVA analysis indicated that there was statistically no difference among the overall mean scores of facilitators, experts and NGO focal persons at alpha <0.05. The obtained mean values of the three groups (mean= 1.68 for facilitators, 1.48 for experts and 2.00 for focal persons) were far below the average. This implies that the study groups are well aware about the importance of the provision to the benefit of ABE pupil. Hence, the need of experience sharing between ABE centers and formal primary schools is perceived positively by respondents.

4.3.8. The Extent of Implementing ABE in the Study area

ABE implementation requires harmonizing the objectives of the program and the need of beneficiaries. The program should serve both basic education need of the pupils and meet the interest of their pastoral families. The program, thus, expected to fulfill these separate but interwoven objectives simultaneously. In light of this, the following 15 items deal with the extent of implementing ABE in pastoral woredas of Borana Zone.

Table 15: Chi-Square Results on the Extent of Practicing ABE as Observed by Implementers
(See appendix 'A' for the items)

Item No.	ALWAYS						SOMETIMES						NEVER						df	X ²
	Facilitators		Experts		NGO Focal		Facilitators		Experts		NGO Focal		Facilitators		Experts		NGO Focal			
	Observed	Expected	Observed	Expected	Observed	Expected	Observed	Expected	Observed	Expected	Observed	Expected	Observed	Expected	Observed	Expected	Observed	Expected		
1	34	40.70	23	17.4	4	2.70	40	32.70	8	14.2	1	2.10	2	2.70	2	1.2	0	0.20	4	9.276
2	10	9.30	3	4.10	1	0.60	52	43.30	17	20.80	3	3.20	14	18.70	13	8.10	1	1.20	4	5.778
3	30	26.70	9	11.60	1	1.80	39	43.30	22	18.80	4	2.90	7	6.00	2	2.60	0	0.40	4	3.453
4	22	29.30	18	12.70	4	1.90	44	38.00	13	16.50	0	2.50	10	8.70	2	3.80	1	0.60	4	11.774*
5	27	27.30	13	11.90	1	1.80	38	36.00	16	15.60	2	2.40	13	12.70	4	5.50	2	0.80	4	2.583
6	32	30.70	10	13.30	4	2.00	38	37.30	17	16.2	1	2.50	6	8.00	6	3.50	0	0.50	4	6.609
7	16	18.70	11	8.10	1	1.20	50	46.70	18	20.30	2	3.10	10	10.70	4	4.60	2	0.70	4	4.851
8	13	32.00	16	13.90	1	2.10	32	42.00	14	13.60	1	2.10	13	12.70	3	5.50	3	0.80	4	8.281
9	29	28.70	10	12.40	4	1.90	40	42.00	22	18.20	1	2.80	7	5.30	1	2.30	0	0.40	4	6.471
10	21	20.70	8	9.00	2	1.40	37	42.70	24	18.20	2	2.80	18	13.30	1	5.80	1	0.90	4	8.653
11	16	15.30	5	6.70	2	1.00	49	48.70	21	21.10	0	0.80	11	12.00	7	5.20	0	0.80	4	2.919
12	20	16.00	4	6.90	0	1.10	46	44.00	19	19.10	1	2.90	9	15.30	10	6.70	4	1.00	4	18.298*
13	40	34.70	9	15.10	3	2.30	32	36.00	20	15.60	2	2.40	3	4.70	4	2.00	0	0.30	4	8.528
14	26	19.90	2	8.80	2	0.70	43	47.80	26	21.00	3	3.20	6	7.30	5	3.20	0	0.50	4	10.800*
15	24	22.00	7	9.60	2	1.40	37	42.00	24	18.20	2	2.80	15	12.00	2	5.20	1	0.80	4	6.487

*Significant at $\alpha < 0.05$ df=4 X² critical=9.49

Table 15 above presents the summary of chi-square results on the extent ABE program was practiced in the study area as responded by facilitators, education experts and NGO focal persons. As the results to each of the 15 items of the table indicated, the three study groups did not differ among their significant values at alpha less than 0.05 for most of them except for the three: items 4, 12 and 14.

Looking separately, as responded by the majority- 40 (32.6%) of facilitators and quite fair proportion of NGO focal persons pastoral parents were observed choosing suitable time for the learning of their children occasionally. To the majority 23 (69.7%) of experts, on the other hand, and 4 (80%) ABE centers run their teaching-learning activities on the pastoral parents' preference of time of operation. Hence there was a variation between the two study groups. This variation may result from the practical distance of the group from the ABE centers in implementing the program. Facilitators are the nearest to judge whether parents involve in the selection of timetable at ABE centers.

NGOs may also have better opportunity of resources to observe centers closely. Education experts, on the other hand, are relatively set apart from ABE centers and could close the gaps from reports and supervisions undertaken. As a result the latter groups may lack complete information on what is going at ABE centers which therefore implies the need to have closer follow-up and timely inspection on the day-to-day activities of ABE centers.

The selection of time table for the ABE activity by the community will have positive effect on the implementation of the program. With this regard the first focus group discussion with CMC members was conducted at Darra ABE center with the view of knowing how people perceive ABE calendar. Participants regarded the program positively for it has provided enough time to school-age children, youth and adults of the surrounding community to plough land and keep cattle mean while attending ABE classes. As observed in the field, schooling hours are flexible at Darra ABE centers. The center carries out its duties between 6:00pm to 8:00am in the mornings.

CMC members at Dofi and Dugda-Dhera have different views in respect to the schedule of the program. To their reaction basic education is important for pastoralist children these days. They also confirm that they are lucky for their children get ABE center nearest to their village. But

they are inconvenient with the time employed at the centers. At Dofi, for instance, they proposed the convenient time to be between 6:00pm and 8:00 am which is similar to that of Darra in Taltalle. Both Darra and Dofi (Yabello) are GOAL Ethiopia sponsored ABE centers. It is therefore, possible to infer that ABE schedules are not fully flexible in the same organization even if the need is there from the past of the community. As indicated in appendix I Dofi ABE center carryout its duties 8:00am to 10:30am. When beneficiaries are not consulted NFBE program implementation is usually affected in most cases remain irrelevant to beneficiaries (FAWE cited in Ferdissa, 2003:130).

With regard to item number 2, the majority 52 (68.4%) of facilitators, 17 (51.5%) of education experts and 3 (60%) of NGO focal persons replied that only sometimes registration to ABE centers follow their own time schedule which is different from the formal academic calendar. Furthermore, the chi-square results of item 3, i.e. 39 (51.3%) of facilitators, 22 (66.7%) of education experts and 4 (80%) facilitators indicated that pastoral parents observed less likely to send their children to ABE centers. In deed, factors like low level of consciousness on the need of modern education and home-center distance can contribute towards the problem. Nevertheless, the need for child labor could also be the major problem that discourages families from sending their children to ABE centers on their own interest.

The construction of ABE centers from locally available resources is one of the principles in ABE provision. In relation to this, there was statistically significant difference observed within the study groups at alpha less than 0.05. As the chi-square results of item 4 indicated, for 44 (57.9%) facilitators, local resources were sometimes used for the construction of ABE centers. Education experts and NGO focal persons who were 18 (54.5%) and 4 (80%) respectively and the majority under the scale, on the other hand, confirmed that the resources were usually used for constructing the centers.

On top of this, evidences gathered from the facilitators on the training session organized by GOAL Ethiopia at Yabello among 15 ABE centers currently operating in Yabello wreda, 12 (80 %) of them are carrying out their teaching-learning duties in hats and soil-covered wooden houses. In addition to this, the researcher has watched two ABE centers namely Dugda-dhera and and Dofi constructed poorly from bush-cuts during his field observation in Moyale and Yabello woredas respectively. Both cases, hence, favored the responses of experts and the NGO focal

persons who in other words pointed out the low level of perception of facilitators exhibited on what it meant by locally available resources in relation to the construction of ABE centers.

As the majority of facilitators and education experts, 38 (50%) and 16 (48.5%) respectively, and quite fair proportion NGO focal persons that is 2 (40%) reacted to item number 5, the woreda education offices had lesser attention to the provision of educational materials for the ABE program. Accordingly, it was sometimes that the offices timely provided the materials to the ABE centers. The problem becomes more obvious when seen in relation to the responses of the next item, item number 6. Almost one-half, 38 (50%) of facilitators and the majority, 17 (51.5%) of education experts responded as the ABE pupil complain for shortage of textbooks. However, the degree of the problem was more series as responded by NGO focal persons. According to 80% of this study group the ABE pupil were always seen asking for textbooks.

This was also seen true during field observation conducted by the researches at Dugda-dhera ABE center (Moyle Woreda). ABE pupils were observed seating without textbooks in the centers even though the books were plenty in the store of the office as seen back from the field. As one expert to non-formal education in the office and the researcher's field assistance during his visit in Moyale reacted in the following way. The problem was due to the newness of the centers as recent establishments. He also added that the office lacks budget to transport the materials. However, Maddo primary school which is only 8km away from Dugda-dhera ABE center provided textbooks a week a go with the expense of the same office. Therefore, it is possible to infer that woreda education offices either lack attention, coordination and/or perception to treat ABE problems timely alike with that of the formal program.

As chi-square results to item 7 shows, more than two-third of facilitators and the majority of education experts indicated that experts were found supervising ABE centers occasionally. To quite fair proportion (40%) of NGO focal person's education experts were never observed visiting ABE centers. It was also only occasional that the education officials visit the centers for equivalent proportion of the same study group. This could be because of the lesser attention given to the program by the woreda education offices. In addition to this, lack of coordination between the education offices and the NGOs working there may contribute to the problem.

The same table shows the extent to which woreda education offices organize community forums on the ABE provision (Item number 8) and the extent of encouragement given to the CMC members to fully involve in running the program (Item number 9). Statistically significant mean differences were observed for both items to the chi-square results of the study groups at alpha less than 0.05. As to the first item, the majority of facilitators (32 in number) replied that community forums were sometimes held on ABE while it was always for the 16 (48.5%) of education experts. NGO focal persons also responded in the latter way. Among the whole members of this group (60%) of individuals never observed when such forums were organized by woreda education officials in their surroundings.

As specified by MOE (2008), Woreda education offices are accountable to conduct public forums on ABE. And it is believed that such forums would help the community raise awareness and actively participate in implementing the program. However, figures that correspond to the response of facilitators and NGO focal persons above indicated that the woreda education offices were found unable to carry out their duties in relation to coordinating community discussions on the ABE. This may be one of the major factors that contribute for the weakening of ABE in the pastoral woredas of Borana zone.

With regard to the next item, 40 (52.6%) of facilitators rated as encouraged was not given to the CMC members to actively involve in running ABE provision in their surrounding. According to the two-third (66.7%) of education experts, it was only sometimes that CMC members receive praise for their participation in the ABE program. This will gradually lead those who actually involved to lack confidence on the program and others keep children on home based activities and/ grazing fields and rendering labor, material or other services to the success of the program in the study area.

Item number 10 was about one of the roles of NGOs in expanding basic education through the ABE provision. As pointed in the previous sections ABE is new innovation in the study area. In such situations NGOs could employ different strategies to attract out-of-school children toward ABE centers. One of these strategies is the provision of providing writing materials freely to the ABE children.

As Chi-square results to the item pointed, more than half of facilitators and the majority of education experts (72.7%) replied that NGOs do provide schooling materials to the ABE pupil. Still quite faire (40%) of focal persons showed similar observation to the same option. The results suggest the need for NGOs to stretch their ABE participation in the area through the provision of schooling materials to ABE pupil. This, hence, would help in encouraging ABE pupil and their families to remain firm in the program. Out-of-school children, youth and other members of pastoral community who were not taking part in the program could also initiate toward ABE provision going on in their nearby villages. Ultimately, the rate of basic education will be raised and gender gap and urban-rural disparities of basic education will be narrowed.

With regard to item number 11 (How often you attend NGO organized training on ABE), the chi-square results at $\alpha < 0.05$ indicated no significant difference within the study groups. The majority of respondents in each group that is 49 (64.5%) of facilitators, 21 (63.6%) of education experts and 3 (60%) of NGO focal persons replied it is sometimes that they took part in training programs on ABE which is organized by NGOs. In relation to this the researcher has observed five days (November 10-14, 2008) training program organized by GOAL Ethiopia at Yabello. The participants were 27 in number who came from 15 GOAL sponsored ABE centers currently operating in Yabello woreda.

Major topics for discussions included in the training were formal versus non-formal education, basic facilitation skills and classroom management, preparation of yearly and weekly lesson-plans and utilization of teaching and learning materials. It is, therefore, possible to infer from these results that GOAL had tried to equip those participants with knowledge of facilitation that could enable them properly handle their duties at the respective ABE centers.

In contrast, the researcher met government hired facilitators who were complaining for not having even preliminary orientation on ABE provision at Dugda-dhera ABE center, Moyale Woreda. Above all, the need for on-the-job training was found to be one of the most demands of facilitators from their responses to the open-ended part of the questionnaire. Such variations between government hired and NGO hired facilitators on the training opportunity and high training need of facilitators as a whole, therefore, would bring about differences in competence of these practitioners.

Item number 12 was one of the items on which chi-square results showed statistically significant differences at alpha less than 0.05. As seen in the table, 46 (60.5%) of facilitators and 19 (57.6%) of education experts rated that experience sharing between ABE centers and formal primary schools was rarely taking place in pastoral woreda of Borana zone. The figures represent the majority of respondents in their own groups. About 80% of NGO focal persons further responded that the problem is more serious than as it was rated by the above two groups. These results indicated that not much was done to bring ABE centers closer to primary schools for the success of ABE program. In relation to this Getu and his friends (2002:17) point that strong linkage between ABE centers and the nearby primary schools facilitate the transition of ABE pupil to the next cycle of primary education. Facilitators can also gain priceless experiences through interaction of formal teachers and visiting to formal schools.

Application of relevant curriculum is one of the requirements for the success of ABE program. When ABE students come across with a curriculum which is responsive to their local way of life, they get happy and can easily integrate it with the formal form of education (OEB, 2005: 58). In regard to this, result corresponding to item number 13 indicated statistically no significant difference within respondents at alpha <0.05. Accordingly, 40 (52.6%) of facilitators and 3 (60%) of NGO focal persons, the largest proportion in both cases reacted that the ABE pupil were observed always being happy for what was found in the textbooks. This is may be because of facilitators are the nearby individuals who mediate between learners and the materials during the actual interaction. Above all, the use of 'Afan Oromo' may be instrumental to the case in point. Mother tongue (Befekadu, 2006: 25) when used as a medium of instruction and preparation of learning and teaching materials, could enhance the relevance of the ABE program.

However, education experts were differently responded to the item. To the majority (60.56%) of them ABE were people seen sometimes when they were happy for their way of life was reflected in the curriculum. Indeed, it is expected that this group have better understanding on what it mean by relevant curriculum. As a result, such reaction from this group of study would have the advantage of evaluating the existing curriculum and revising it as necessary so that the ABE program will become more responsive to the realities of pastoral community in Borana zone.

As to item 14 of the same table, chi-square results indicated that facilitators, education experts and NGO focal persons similarly responded to the role played by parents so far in providing a close look toward the education of their children. In their own respective scales the majority of facilitators, experts and the focal persons that is 43 (56.7%), 26 (78.8%) and 3 (60%) respectively rated as only sometimes pastoral parents have had a follow up on the education of their ABE pupils. However there is statistically significant difference within the study groups at alpha less than 0.05 for quite large proportion, 26(34.2%), of facilitators responded pastoral parents always look over the education of their children.

The observed difference on the part of facilitators in particular may be resulted from the very nature of ABE centers in providing opportunity to parents to keep eyes closer on their children. Parents' closer follow-up on the learning of their children strengthens the implementation of the program. Their involvement, for instance, in discussion of their children's academic progress, their attendance, their personal hygiene and the clearness of their learning and living environment helped the achievement of the BRAC program in Bangladesh (Ahmed et.al, 1993).

The above result seems less satisfactory. Nevertheless it is necessary to consider that pastoralists in Ethiopia are among the groups who were neglected from modern education opportunities for a long (MOE, 2008:1) which resulted in most of the current pastoral parents to remain illiterate. Illiterate parents, on the other hand, are less able to assess their children's progress in schooling (Mensha, 1992). In such situations, thus, the result gained in the given item was not frustrating. It would rather tell pastoral families of the study area have been positively changing their mind toward the importance of modern education for their kids.

The last item in the table required to what extent respondents observe CMC member, education officials and NGOs work together to implement the ABE program. As chi-square results in the table showed significance difference within respondents' responses at alpha less than 0.05. According to 37 (48%) of facilitators and 24 (72.7%) of education experts, these stakeholders were observed only sometimes to work in coordination for implementing the program. On the other hand, 4 (80%) of NGO focal persons replied that the parties always work together for the success of the ABE programme in pastoral woreda of Borana. The overall result thus implies that CMC members, education officials and NGOs were found less likely to bring their efforts together and work on the program.

4.3.9 Factors that affect the Implementation of ABE in the study area

As pointed earlier natural, socio-economic and institutional factors are the major obstacles of expanding education in pastoral areas. This section of the analysis, however, examines those related with beneficiaries and implementers as discussed below.

4.3.9.1 Problems that inhibit Pastoral Children from Going to ABE Centers

Pastoral children can be inhibited from getting basic education opportunities doe to economic, social, or capacity problems some of which examined as follows.

Table 16: Factors That Hinder Pastoral Children from Attending ABE Centers

No.	Factors	Statistical Tool	Facilitators (N=76)	Experts (N=33)	NGO Focal (N=5)	Grand Mean	Rank Order
1	Low level of awareness of parents on education	Mean	2.69	3.18	2.80	2.89	6
2	The need of parents to use child labor.	Mean	2.84	3.55	3.40	3.26	3
3	Poor ABE center schooling facilities	Mean	2.55	2.85	2.80	2.73	7
4	Inability of parents to buy schooling materials	Mean	2.57	3.06	3.40	3.01	5
5	Distance from homes to ABE centers	Mean	3.45	3.64	3.60	3.56	1
6	Lack of hope on schooling next to ABE	Mean	2.84	2.82	3.80	3.15	4
7	Clash between neighboring clans	Mean	3.29	3.30	3.60	3.39	2
Average						3.14	

Table 6 depicts problems that hinder pastoral children from attending in ABE provision. Distance to ABE centers, clash between neighboring clans, parental need of children for service and deemed vision on further education became the most serious education problems that do not allow out-of school pastoral children from taking part in ABE. As responded by all study groups, the items received grand mean scores that are above average and believed to be the 1st, 2nd and 3rd most series problems of the program respectively.

School-home distance is the single most important determinant of enrollment (Lockheed,1991) in formal education , and this has also became true in the ABE provision too as the result to item 4 pointed above. The problem may be because of scattered settlement pattern of pastoralists in the area that would require a child to travel about 8.1 km in Borana. It is only 1.2 km at regional level on average (MOE, 2005).

School distance is also detrimental on efficiency of the system. Fatigue after making a long trip resulted in high dropout and/or repetition rate in the system. In this regard, for instance, out of the total of 10,044 and 9269 students who enrolled for the ABE in 1997 (2004/2005) and 1998 (2005/2006) academic years, 1026 and 775 students were dropped out-of the program respectively. As sample facilitators responded to the open-ended questions drop-out from and late-coming to ABE centers are the major problems of the program due to home-center distance and the need of child labor by parents (item 3= grand mean = 3.26 = Rank order 3rd). Thus high drop out from few enrollments together with the existing population dispersion in the area escalates the problem and remain obstacle to the effort reaching UPE in the zone. The results, however, imply the need for more ABE centers in the area.

Clash between neighboring clans was considered the second most serious problem of the ABE provision in the study area. The separate mean values obtained at each category also witnessed the same. It was 3.29 to facilitators, 3.30 for education experts and 3.39 to NGO focal persons that are far greater the average (2.00). This implies, therefore, that the attention to be given on the part of the government officials to establish permanent peace and stability in the area so that all other educational problems would be alleviated including those ranked 3rd to 7th in same table.

The need of parents to use the labour of their children was considered at the third place with the mean value of 3.26 which is above average and pointed out the inability of the ABE schedule to satisfy the very principles of the program. ABE provision as non-formal mode of education should be flexible in its time arrangements so that a child as well as parents could be served from the program. The grand mean result 3.15 for item 6 indicated, deemed vision for the level of education next to ABE was the 4th most serious problem of pastoral child attending the program. This can also relate with disperse nature population of the community which lead to lack of enough number of second cycle primary schools in the area which requires looking for suitable strategies on the problem.

As can be seen in the table, item 4, 1, and 3 rated bellow average having grand mean of 3.01, 2.89 and 2.73 respectively. As a result they ranked 5th, 6th and 7th in the category. The overall result to the items, however, had positive implications for the ABE program being implemented in the area. There are two-fold advantages in the future trends of the program in the area. On one

hand, the perception of pastoral community towards the need of ABE is improving since item 1 ranked 6th and hence found less serious problem of the program in the area. Respondents also viewed item number 3 as the list problematic in ABE implementation which suggests that ABE pupils have not much complaint for poor schooling facilities of ABE centers.

The ABE program encourages the use of local resources both in the construction of centers and equipping them with schooling facilities. As seen from the actual observation, basic school facilities like chalkboards, dusters, chalks, attendances, notebooks, textbooks, pens and pencils were too old, inadequate or completely invaluable in the hands of the pupils and facilitators and in the sample ABE centers. However, CMC members who involved in focus-group discussion were positive with this regard. At Dugda-Dhera, for instance, villagers, many of them are women, were observed making seats at the center. As pointed by participants Dofi ABE center was established at 2001 E.C. It was less trusted by the community at the beginning due to the resources made schooling facilities used in the center. Things are gradually changing.

As explained by one of the participants (SS, who is 26, grade 4 and member of CMC), "ABE centers are small schools look like our-homes and slowly walking to pastoral villages". Adde SS is a mother of one whose son is 9 years old currently attending level 3 at Dofi ABE center. According to the participant no-matter if their children learn in ABE centers made of local resources. However, all CMC members aspire for having better buildings and better schooling facilities for their children ahead particularly when the pupils reach grade five and above. This could be achieved, as some members stressed, mainly with the help of the government. Thus, it is promising for the success of ABE program in pastoral woredas of Borana if all other problems of the provision fall under control.

4.3.9.2. Problems Affecting ABE Provision from the Part of Community

In the following table, five factors that refer to the role of pastoral community in implementing the ABE are indicated. The factors believed to be influential in the practice of ABE as the provision is new in the study area

Table 17: Problems Affecting ABE Provision from the Part of Community

No.	Factors	Statistical Tool	Facilitators (N=76)	Experts (N=33)	NGO Focal (N=5)	Grand Mean	Rank Order
1	Pushing children to withdraw from ABE.	Mean	2.96	3.39	3.60	3.31	2
2	Inability to send children to ABE centers.	Mean	2.97	3.21	3.40	3.32	1
3	Inability to support ABE centers financially.	Mean	3.00	3.06	2.80	2.95	3
4	Inability to support ABE centers materially.	Mean	2.67	2.91	2.80	2.79	5
5	Failure to provide labor service.	Mean	2.79	2.76	3.20	2.91	4
Average						3.05	

As the grand mean results in table 17 above pointed out, items 2 (3.32) and item 1 (3.31) came to be the first two most serious community related problems while implementing the program in pastoral woredas of Borana zone. As the corresponding results indicated, the community was observed less willing to send out-of-school children to the nearby ABE centers for registration in the first place. Secondly, pastoral parents have found contributed to their children withdraw from ABE centers. As a result, the above two items ranked as 1st and the 2nd community related problems as agreed by the majority of respondents.

In contrast, the grand mean scores (2.95, 2.91 and 2.79 respectively) to items number 3, 5, 4 rated below average posted 3rd, 4th and 5th in their rank order. The results of the last two items in particular indicate that the community has shown moderate problems in its role of providing financial, labor and material support to the ABE provision. As raised in the previous discussion, pastoral community was found improving interest on modern education in the study area. Hence the grand mean results of these sounded the same since getting labor service and material support to ABE centers were not the most serious problem. The financial aspect rather seems difficult to deal with the pastoral community for it was rated 3rd in the category.

ABE program is basically designed in the way it can potentially responding to realities and needs of the beneficiaries. Clarity on objectives, the roles and responsibilities of the program is important on the part of the beneficiary so that they will have initial to implement the program. As experts repeatedly responded to open ended questions, the community sees the ABE program with mixed feelings. According to this study group ABE is viewed by pastoral community as:

1. A program arranged to adults and which is less important to their children and formal education.
2. As a playing ground that separates children from keeping cattle the most useful job in the community.
3. Important for the fate of their children. However, they are less likely to involve themselves as well as their children in the provision due to poverty, famine, drought and clash with neighboring clans.
4. Obligation imposed by the government. They took part in any activity of the program with the view of putting this obligation into practice including sending children to ABE. As a result not all school-age children are sent to centers: for instance, one from a family where two or more children are grown up.
5. See it positively and prefers it to the formal program for it has providing the chance to use the labor of their children which is true at ABE centers where schedule is flexible.

4.3.9.3. Problems Affecting ABE provision on the Part of Facilitators

Facilitators are key individuals in the ABE program. Problems on the part of facilitators can highly affect the provision more than any other stakeholder of the program. In the table to follow, the major problems challenging the ongoing ABE program on the part of facilitators in pastoral woredas of Borana zone are prioritized.

4.5.3 Table 18: Facilitators Related Factors affecting ABE Provision as Rated by Respondents

No.	Factors	Statistic Tool	Facilitator (N=76)	Experts (N=33)	NGO Focal (N=5)	Grand Mean	Rank Order
1	Lower level of qualification.	Mean	2.49	2.88	3.00	2.79	3
2	Poor cultural Knowledge.	Mean	2.50	2.18	2.20	2.30	5
3	Lack of pre service training.	Mean	3.71	2.97	2.80	3.16	2
4	Lack of on- the-job training.	Mean	2.72	2.79	2.80	2.77	4
5	Looking for better job.	Mean	3.30	2.91	3.80	3.33	1
Average						2.87	

Table 18 summarizes data obtained on problems related to facilitators in implementing ABE. As seen in the table, item 5 ranked first for with the grand mean of 3.33 indicating turn over from their duties was the most serious problem that impeded the implementation of the ABE program in pastoral woreda of Borana zone. This is could be because of the following three reasons.

First of all, facilitators are hired on the contractual terms of employment. As a result they sniff for permanent job and join it as they get the opportunity. Secondly, they earn lower salary when compared with other teachers serving in first cycle primary schools which is equivalent to the ABE program even if they have equivalent qualification. Facilitators, for instance, earn birr 250 or birr 350 in the study area while permanent TTI graduates paid Birr 447 per month. Thirdly, there was high discrepancy between the salary of government hired and NGO hired facilitators for the same qualification and services.

Regarding this, a letter dated 22/3/2001 with reference number W/B/G3-502/37 written from Moyale woreda education office witnessed that the woreda finance office was ordered to pay Birr 250 for each of government hired facilitators as the salary of November from the financial source coded 311/02/22. GOAL Ethiopia, on the other hand, paid Birr 350 for individual facilitator working in Yabello woreda in the given month from the budget code 4424 ETB on the payroll written November 29, 2008.

Lack of pre-service training was rated as the second facilitator related problem by respondents. In fact provision of in advance training to newly recruited facilitators is important. It helps (OEB, 2005: 44) them oriented on the principles and characteristics of ABE, equips them with the necessary teaching methods and the basic knowledge of handling the pupil and the community. As pointed above the grand mean result (3.16) corresponding to the item showed the program failed to provide pre-service training to facilitators as expected.

During actual observations undertaken at ABE centers too all facilitators working at Dugda-Dhera (Moyale), Dofi (Yabello) and Darra (Taltle) were found to have no in advance training on ABE. Though those from Dofi were all TTI completers who could deserve to work in the formal system, nonetheless their qualification can fully guarantee them work on ABE without pre-service training on the program as non-formal mode of delivery. Thus lack of training before their actual involvement in the ABE leads facilitators to lack basic quality of handling the program from the out set.

With regard to items 1 and 4, respondents rated them with the grand means values as high as 2.79 and 2.77 respectively. This suggests that the possessing the required qualifications and lack of

on- the-job training are amongst facilitators related problems even though they seem less serious compared with the grand mean values of high turn-over facilitators and absence of pre-service training for those who are newly recruited.

Lawton (1984) as cited in Woube (2003:18) curriculum as a process of transmitting culture it is taken as every thing that is man-made in a society: tools, language, music, art, attitudes, values, mathematics etc,-the whole way of life of the society. The problem facilitators encountered due to lack of the required knowledge on the culture of the community is ranked least having grand mean value (2.20) far bellow average. This is due to the fact that most of the facilitators were from the same zone who can communicate in understanding the communal culture and custom with pastoralists and their ABE pupils.

4.3.9.4. Problems Affecting ABE provision on the Part of Woreda Education Offices

Woreda education offices are parties who shoulder the major responsibility of executing the ABE program on the part of the government. It is expected from them to coordinate other government and non-government offices, those who are interested on the program and the public at large toward the program. The following 4 items examines to what extent these offices carry out their some of major duties.

4.5.4. Table 19: Problems Related with Woreda Education Officials in ABE Implementation.

No	Factors	Statistic Tool	Facilitator (N=76)	Expert N=33	NGO Focal (N=5)	Grand Mean	Rank Order
1	Poor supervisory provision to ABE centers.	Mean	3.13	3.39	3.20	3.24	1
2	Lack of organizing training for facilitators	Mean	2.86	2.64	3.20	2.90	4
3	Failure to organize community forums on ABE.	Mean	2.91	2.73	3.20	2.94	3
4	Failure to coordinate other organizations on ABE.	Mean	3.18	3.03	3.03	3.08	2
Average						3.04	

Table 19 above table presents major factors that inhibit the provision of ABE from the side of woreda education officials. As the respective grand mean 3.24 and 3.08 suggested, lack of providing attention on supervisory support to ABE centers was considered the most serious problem of the officials. This is followed by their inability to coordinate other GOs and NGOs toward ABE provision. These two issues are some of the major responsibilities of the officials in the ABE program. ABE centers need supervision from education experts to improve the way

rs perform ABE duties. Continuous supervision and follow-up of education experts help the gram achieve its objectives. Woreda education officials should also persuade other anizations and the larger community toward the success of the program. As the results, never, the officials were failed to do so.

s indicated in the same table the grand mean results to item number 2 and 3 are 2.94 and 2.90 respectively. This, in contrast, made the inability of woreda education offices to facilitate community forums on the ABE program and their failure to organize training for facilitators to be seen as less serious since the results are below 3.04 to both items. Respondents reacted to the items that may be they considered CMC serve as a forum in the area although CMCs were not fully involved in the program as discussed earlier. Failure to organize in service training received the fourth position may be for most of respondents were from NGOs who occasionally gained on-the-job training from their respective organizations. As discussed earlier, however, government hired facilitators mere complaining for lack of pre-service training.

4.3.9.5. Problems Affecting the ABE Program on the Part of NGOs

NGOs who are interested in basic education can contribute a lot in the ABE provision in pastoral areas. Accordingly, NGOs like GOAL Ethiopia, AFD, Gayyo pastoralist have been currently providing the program in the study. The challenges of the program in pastoral aoedas of Borana zone on the part these providers is examined as follows.

Table 20: ABE Problems Related with the Role of NGOs Working in the Area

No.	Factors	Statistical Tool	Facilitator (N=76)	Experts (N=33)	NGO Focal (N=5)	Grand Mean	Rank Order
1	Inability to provide stationeries to ABE students.	Mean	3.08	2.85	2.40	2.77	6
2	Inability to hire enough number of faciliators.	Mean	3.07	2.85	3.00	2.97	3
3	Inability to provide on the job training for facilitators.	Mean	2.93	2.24	3.20	2.79	5
4	Inability to construct enough number of ABE centers	Mean	2.88	3.00	3.20	3.02	2
5	Inability to cooperatively work with woreda officials.	Mean	2.67	3.21	3.20	3.03	1
6	Inability to involve in textbook distribution.	Mean	2.87	2.70	3.00	2.85	4
Average						2.91	

Table 20 presents NGO related problems of ABE program being implemented in the study area. To begin with the inability of NGOs to cooperatively work with woreda officials on the program

was ranked first followed by their inability to establish enough number of ABE centers and their inability to involve as many facilitators as possible to the program in the second and third place.

Above all, as mean values of education experts (mean = 3.21) and NGO focal persons (mean = 3.20) themselves pointed out; lack of coordination between these two parties was one of the most serious problems of the program. In the previous responses as well the woreda education offices, the NGOs and CMC were not working together for success of the program in the study area. This will lead to wastage of using resources wisely and all stakeholders lack common vision on the program.

As pointed above failure to construct enough number of ABE centers ranked in the second place. This may suggest the need of more basic education access in the area through the intervention of ABE program and NGO involvement. This can be followed by the involvement of additional facilitators in the program since item number 2 ranked the third NGO related problem of the ABE program in the study area.

NGOs who are working in pastoral woreda of Borana zone were found fairly involving in provision of stationary, training of facilitators and textbook distribution as these roles ranked 6th, 5th and 4th having grand means below the average (2.91). However, it was deduced from focus group discussion that ABE pupils as well as CMC members still requires more intervention of NGOs in the provision of schooling materials. Observation check-list results also points out that ABE centers have no adequate basic schooling facilities like chalk boards, note books, attendances, pens and the like which required financial arrangement and hence invites the involvement of NGOs in the ABE Program.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary

The purpose of this study was to find out the existing gaps between how the ABE program is perceived and the ways the program is being implemented in pastoral weredas of Borana zone. The study further intended to identify the major challenges of the program and suggest solutions that help to embrace many more pastoral out-of-school children in the provision.

To this end, the study was guided by the following four basic questions:

1. What is the perception of beneficiaries (parents and pupil) toward the ABE provision in pastoral weredas of Borana zone?
2. What is the perception of practitioners (facilitators, education experts and NGO focal persons) toward the ABE program in the study area?
3. What are ways by which the ABE program being implemented in pastoral communities of the zone?
4. What are the major challenges that encountered in the provision of ABE in pastoral weredas of Borana zone?

To answer these basic questions both primary and secondary data source were employed. Moreover, 17 CMC members, 24 ABE pupil, 76 facilitators, 33 education experts and 5 NGO focal persons directly involved as subjects of the study. In short, the total of 155 individuals served as the main source of data for this research.

The information obtained from the ABE pupil and CMC members interpreted qualitatively while the data gained from facilitators, experts and the focal persons through questionnaire on the other hand analyzed using statistical tools. Accordingly, percentages, one-way ANOVA, Chi-square grand mean scores were used in the analysis. Depending on the results, thus, the following major findings were identified in the study.

1. As the matter of analyzing issues raised during the focus group discussion with the pupils and CMC members, the ABE program is conceived by beneficiaries as follows.
 - a) The ABE program, as perceived by the ABE pupil, is an opportunity of getting basic reading, writing and computing skills, the provision of creating enjoyment with many more boys and girls from the surrounding villages and a places where establishing ones own vision in the society for life ahead through education.
 - b) The CMC members viewed the ABE program positively as well as negatively. They, on one hand, perceived the program as important to the fate of pastoral children which to be arranged at every villages in the community and to be undertaken by all children, youth and adults even if ABE centers and their facilities are local, poor and inadequate. At ABE centers where the time table is rigid and similar to that of the formal system the program is regarded as a playing ground for children instead of providing useful services to pastoral families at home and posture fields on the other. The pastoral community also perceived the program as the government obligation which to be carried out for the sake of keeping rules and regulations.
2. As the mean values and one-way ANOVA tests show major implementers (facilitators, education experts and NGO focal persons) in general perceive ABE program as provision that help in accessing basic education to out of school pastoral children, promoting gender equity, improving quality and reducing drop-outs. ABE is also considered important to localize curriculum and make it realistic to pastoral way of life. As findings revealed the ongoing ABE program in pastoral woredas of Borana zone, however, is misperceived by either group of the respondents on the following points.
 - a. Initiating ABE program is the mere responsibility of the government as perceived by facilitators.
 - b. Facilitators and NGO focal persons perceived wrongly that ABE is given under the official academic calendar..
 - c. All the groups agreed wrongly up on that the recruitment of facilitators needs to be accomplished only at the woreda education office level without the involvement of community representatives.

- d. As to the perception of facilitators, education experts and the focal persons, women valued less for the facilitation work in the ABE program.
3. The chi-square results of the study indicated that the following major principles of the ABE program was wrongly implemented in the study areas.
 - a) Findings revealed that ABE centers run their teaching and learning activities without pastoral parents' preference of time of operation, and registration to the centers is found to start at similar time with that of the regular calendar.
 - b) Even though all study groups are in favor of the use of local resources as teaching aids and school facilities they need if ABE centers built out of industrial products.
 - c) Schooling materials are not timely arriving to ABE centers, inadequate or even not available. Supervisory supports to ABE activities are also inadequate or never undertaken to many ABE centers in some cases.
 - d) The community forums held on the ABE program are few; Encouragements made to attract parents as well as children to the program is poor; and coordination among GOs, NGOs and the community in implementing the program is weak.
 - e) Facilitators found engaging in their duties without even preliminary orientation let alone getting formal training. There is also a variation between the training opportunity of government and NGO hired facilitators.
 - f) No formal experience sharing provisions was organized between ABE centers and formal primary schools for the sake of the success of the ABE program in the woredas covered by the study.
 4. As identified by the analysis, the following problems found too serious in challenging the implementation of the ABE program in pastoral woredas of Borana zone.
 - a. Distance from homes to ABE centers, clash between neighboring clans and the need of parents to use the children's labour are found the major impediments that hinder pastoral children from attending the ABE program.
 - b. Inabilities of parents to send their children to the centers and pushing them to withdraw are the major challenges of the ABE program on the part of pastoral parents.

- c. Looking for better job by facilitators is found highly affecting the ABE program undertaken in the area.
- d. As the study revealed woreda education offices are weak in the provision of schooling materials and in providing supervisory supports to the ABE program. They also found poor in organizing community forums and coordinating other GOs and NGOs toward the ABE provision.
- e. Findings revealed that facilitators need on-the-job training. It is also found that NGO hired facilitators gained better training opportunity compared with those who hired by the government.
- f. The education officials and NGOs are found less cooperatively work on the success of the program. The involvement of NGOs in establishing more of ABE centers and hiring a larger number of facilitators is also not satisfactory in the eyes of all the study groups.
- g. It is common the neighboring pastoral clans to fight for grazing lands and water sources. This was usually lead pastoral children to remain far from ABE centers and left their schooling. As this study revealed the problem considered too serious in the study area. This requires close attention of central and regional governments.

5.2 Conclusions

As results of the study revealed ABE pupils viewed the program undertaken positively. They regarded it as means of gaining basic reading, writing and computing skills around. The program is also understood as an opportunity to look into ones life forward by this group of study. Furthermore, the ABE program was also perceived crucial among CMC members to change the socio-economic status to the surrounding pastoral community. As a result the attitude of pastoral community to the need different level of education in general is positively changing.

Despite such changes, the ABE program being implemented in the area was found less contributing in reaching basic education to out-of-school pastoral children of Borana zone at the required level. Lower level perception and lack of clarity on the basic principles and characteristics of the program, failure to understand community needs to be addressed in the

provision, lack of attention on the part of education officials, inability to cooperatively work among major stakeholders their failure to carryout respective roles full heartedly are the major problems for which the following conclusions are drawn.

1. Community participation is less in deciding on the ABE calendar and selection of facilitators and in sending school-age children to ABE centers. The study groups also poorly awarded of the role of pastoral parents in deciding on the schooling calendar and in recruitment and selection of facilitators.
2. Pastoral parents also less aware of their right to chose suitable time table at the nearby ABE centers. Instead they tend to keep their children at duties and even found encouraging dropout and absenteeism which is adverse to the program. In other words the program was not to serving as many out-of-school children as required who should served from the provision in their spare-time before or after posturing cattle or carryout other home-based services.
3. The quality of the program has been suffering due to lack of adequate training provision to facilitators and experts on ABE, poor center construction and schooling facilities and supervisory support to ABE centers and linkage between ABE centers and formal primary schools.
4. As facilitators left their duties due to getting permanent or better paid job, ABE children failed neither to attend their classes nor provide services to their parents until new facilitators join their ABE centers.
5. There could be too much delay in achieving UPE in the zone and more educational wastage to be continued unless enough number of ABE centers and second cycle (1-5) primary schools at near distance are available.
6. Many school-age-pastoral girls to remain out-of-school for lacking role models in their respective villages. Peace and stability is required in order pastoral young boys and girls get and continue on their basic education opportunities in the study area.

5.3 Recommendations

The main objective of the ABE program is creating alternative opportunity to satisfy the need for basic education of pastoral out-of school children youth and their parents. Based on the findings and conclusions, the following recommendations are suggested to revitalize the importance of the ABE program in providing basic education to children, youths and adults of Borana zone.

1. Training is to be given on the basic principles of the ABE program to facilitators and NGO focal persons on the basic principles of the program. It is also necessary to include CRCs directors and education experts to refresh themselves so that they improve their perception on the program which to be followed by the improvement of perception of the beneficiaries. Zonal Education Office and NGOs work in the area should prepare the training manual and arrange necessary financial and logistics supports to the training.
2. Pastoral parents remained reluctant to fully cooperate on the ABE activities like sending their children to ABE centers and letting them stay there. They are also not fully exerting their right, for instance, to decide on the ABE time table and calendar. Therefore, it is recommended to hold community forums at each pastoral village to clarify roles and responsibilities of the pastoral community on ABE program. The zone administration, zonal education office and woreda offices are responsible to organize the forum. Oromiya education bureau is responsible to support the forum with the necessary budget.
3. The success of the ABE program largely depends on the responsiveness of the program to the needs of pastoral parents. Although implementers perceive the ABE program allow pastoral community exercise leadership in education this could not found true in the findings. It is thus recommended that pastoral parents need to decide on the ABE time table and calendar through the intervention of CMCs. They must have also representatives in the selection of facilitators. It is required of the woreda administration, the respective education offices and NGOs to carryout and supervises the activity.
4. The zone will remain back ward unless more ABE centers established and fully fledged by basic education facilities. Hence the Oromiya Education Bureau and NGO head offices

should allocate additional budget to improve the quality of ABE resources and establish more ABE centers in the area. It is also suggested to construct soil roofed and open walled ABE centers rather than build them from bush cut and purely industrial products. CMC is responsible to check the resources used in the construction. These will help to extend as well as the quality of the program in pastoral woredas of Borana zone.

5. Hardship allowance 20% to 30% is recommended as of any other workers to facilitators who serve in government sponsored ABE centers. Equivalent pay to the NGO hired facilitators and equal pay between government and NGO hired facilitators is also suggested so that they can remain longer in their facilitation duties and frustration due to variation of salary minimized which will help the program to sustain in the area. The Oromiya regional government, the OEB and respective NGO head offices are responsible to put this into effect.
6. Facilitators particularly women who served at far ABE centers in pastoral villages of Borana zone should be encouraged at woreda zone and bureau level. Those CMC members and the ABE pupils who contributed better to the success of the program also motivated. It is also necessary to give priority to women in practical terms when requirement and selection is conducted to hire facilitators. Woreda and zonal education office, Oromiya Education Bureau the respective NGOs are responsible to do so.
7. Short term pre-service for those newly recruited and short term on-the-job trainings for those who are already in the facilitation duty is also recommend. Allowing facilitators to participate in the meetings where formal teachers of the same level are invited will enable facilitators share experiences from regular teachers and build confidence and responsibility on the program. It is also recommended to bring the government and NGO training efforts and resources together so that the problem facilitators need to have further training on the program will be alleviated.
8. Even though linkage between ABE centers and the nearby primary schools perceived important by all study groups no experience sharing provisions were undertaken in practice in the study area. Therefore, exchanging visits to cluster resource centers and competitions in folklore, drama and music provisions between ABE pupils and students of the near by first

cycle is recommended to establish linkage between ABE centers and the near by formal first cycle schools, frustration of ABE pupil as promote to grade five and favoring the formal program to continue in the area otherwise.

9. Good-governance recommendable to minimize clashes between the neighboring clans. The central and the regional governments of Oromiya, SNNP and the Somali the neighboring zonal and woreda administrations should work together on the issue. They should also listen and encourage the surrounding pastoral communities solve conflicts through cultural ways and debates so that pupils attend their education calmly and peacefully.
10. Seasonal conferences among GOs and NGOs also recommended so that they can deal issues of the education in general and work together in reaching basic education particularly through ABE program in the area. Zonal administration, zonal education and NGO offices are responsible for when, where and with what resources to carry out the conference. CMC members should also be invited to the session so that they can evaluate changes and challenges of the program.

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APPENDICES

Appendix A - A Questionnaire to be field in by Facilitators, Experts and NGO Focal-persons

Appendix B - 'Affan Oromo' version of the main Questionnaire

Appendix C - Focus Group Discussion guides for CMC Members

Appendix D- Focus-group Discussion Guides for ABE Children

Appendix E - Observation Checklist for the ABE Centers

Appendix F - Name of CMC Members Who Involved in the Focus Group Discussion

Appendix G - Name of ABE Pupils who took Part in the Focus Group Discussion

Appendix H - Format to Gather Secondary Data Resources

Appendix I - Data on the ABE Centers in Yabello Woreda

Appendix A

**Addis Ababa University
School of Graduate Studies
College of Education
Adult and Life-Long Learning Unit**

A Questionnaire to be field in by facilitators education experts NGO focal-persons.

Dear respondents,

This is a questionnaire for an academic research on the Perception and Practices of Alternative Basic Education Provision in Pastoral Woredas of Borena Zone. Basically designed for preparing a thesis paper in partial fulfillment of MEd degree in Adult and Life-long Learning. The findings of the study will help stakeholders develop the appropriate perception on ABE and improve the practice of the provision in the area so that the pastoral community of the zone would benefit from the program. The success of this study is highly dependent upon your genuine, frank and timely responses. Therefore, you are kindly requested to fill in the questionnaire honestly and responsibly. Thank you very much for your time and help.

Mekbib Bogale

NB: General direction

1. No need of writing your name.
2. Put (✓) mark for your response.
3. Write your additional comments, opinions and suggestion on the given spaces.

Part I: Personal Data

1. Sex A. Male
 B. Female
2. Age A.18-25
 B.26-35
 C. Above 35
3. Your organization:
 A. Education office (Woreda/Zone)
 B. NGO
 C. Community
4. Level of education
 A. 5-8
 B. 9-10
 C. 11-12
 D. TTI Certificate
 E. Diploma
 F. Degree (BA/BSC)
5. Work experience you had (Years):
 A. 1-2
 B. 3-5
 C.15-8
 D. Above 8

Part II: Main Data

A. The following items are related to your perception of the ABE program. Please give appropriate response for each items based on your understanding of the provision. The options given to you are five which vary from 'strongly agree' to 'strongly disagree'. Please use tick (✓) mark where it corresponds to your response.

Key 5 = Strongly agree
 4 = Agree
 3 = Undecided
 2 = Disagree
 1 = Strongly disagree

No	Items	5	4	3	2	1
1	I believe that ABE provision can provide more basic education opportunity to out of school children in pastoral community.					
2	In my understanding ABE should focus on school-age children whose labor is needed for service by pastoral parents.					
3	As to me the ABE can provide better chance to education of girls in pastoral community.					
4	I believe that ABE can help improve quality of basic education.					
5	I believe that ABE can help reduce pupils' drop-out from their schooling.					
6	As to me it is only the government who should initiate ABE program.					
7	In my understanding NGOs can help in expanding ABE provision.					
8	In my understanding the curriculum of the first cycle of formal primary education and ABE should be one and the same.					
9	As to me it is possible to locally develop curriculum for the ABE program.					
10	I believe that ABE can help in promoting the relevance of basic education in pastoral community.					
11	In my opinion ABE should be provided under the official academic calendar.					
12	As to me pastoral parents are not knowledgeable to decide on time suitable for the learning of their children.					
13	As to me it is not fair to build ABC centers from local resources.					

14	In my understanding basic education should not be given in a setting with local facilities like using stools					
15	I believe the ABE provision provides better chance to the pastoral community exercise leadership in managing education in its surroundings.					
16	To my knowledge the recruitment of ABE facilitators need to be accomplished only by wereda education officials.					
17	As I believe it ABE facilitators should not be less than TTI completers.					
18	As to me females can perform better in ABE provision if they recruited as facilitators.					
19	As they are contractual workers, there is no need of providing on the job training for ABE facilitators.					
20	In my opinion no need of sharing experience for ABE centers with formal primary schools for each serving separate objectives.					

B. The following items are assumed to assess the extent of practicing ABE provision in your ABE center.

Please, provide your responses by ticking the (✓) to the corresponding items.

Key: 3. Always

2. Sometimes

1. Never

No	Items	3	2	1
1	How often do parents decide on the academic calendar of ABE centers?			
2	How often registration to ABE centers begins at similar time with that of formal primary schools?			
3	How often pastoral parents willingly bring their children to ABE centers?			
4	How often ABE centers constructed from local resources			
5	How often the woreda education office provides attention for the provision of educational materials for the ABE centers?			
6	How often students in ABE centers complain for shortage of educational materials?			
7	How often woreda experts supervise ABE center operations?			
8	How often woreda education office organize community forums on ABE?			
9	How often CMC encouraged for running ABE center activities?			
10	How often NGOs provide stationeries for ABE students?			
11	How often you attend training on the ABE organized by the NGOs.			
12	How often experience sharing programs are organized between ABE centers and formal primary schools?			
13	How often students are happy with their pastoral way of life is reflected in the textbooks?			
14	How often pastoral parents follow-up the progress of their children in education?			
15	How often Woreda education office, the community and the NGO work in coordination?			

C. The following items are basically designed to identify the major problems the ABE program encountered in the your area. Please, use tick V and mark that corresponds to your response.

Key: 4. Most serious 3. Serious 2. Not serious 1. Undecided

No	Items	4	3	2	1
1	Problems Hinder School-age Pastoral Children from participating in the ABE program:				
1.1	Low level pastoralists' awareness on modern education				
1.2	The need of parents to use child labor.				
1.3	Poor schooling facilities in ABE centers				
1.4	Inability of parents to buy schooling materials				
1.5	Distance from homes to ABE centers.				
1.6	Lack of second cycle (4-5) primary schooling in the area.				
1.7	Clash between neighboring clans				
2	Problems related with Role of the Pastoral the Community:				
2.1	Pushing children to withdraw from ABE.				
2.2	Inability to send children to ABE centers.				
2.3	Inability to support ABE centers financially.				
2.4	Inability to support ABE centers materially.				
2.5	Failure to provide labor service.				
3	Problems related with Facilitators:				
3.1	Low Level of qualification.				
3.2	Low level of knowledge on the culture of community.				
3.3	Lack of pre-service training.				
3.4	Lack of on-the-job training.				
3.5	Looking for better job.				
4	Problems related with the Role of Woreda Education office:				
4.1	Poor supervisory provision to ABE centers.				
4.2	Lack of organizing training for facilitators				
4.3	Inability to organize community forums on ABE.				
4.4	Inability to coordinate GOs and NGOs on ABE.				
5	Problems related the role of with NGOs working in the area:				
5.1	Inability to provide stationeries to ABE students.				
5.2	Inability to hire enough number of facilitators.				
5.3	Inability to provide on the job training for facilitators.				
5.4	Inability to construct enough number of ABE centers				
5.5	Inability to cooperatively work with woreda officials.				
5.6	Inability to involve in textbook distribution.				

D. (This section is **ONLY** for education experts and NGO focal-persons). The following items are open-ended. Please, give your answers by writing short and brief answers for based on what you have observed in practicing ABE in your area.

1. How does the community perceive the ABE provision in your area? Why?

I. _____

II. _____

III. _____

2. How do the ABE students perceive the provision in your area? Why?

I. _____

II. _____

III. _____

3. Are there out-of-school children in your area who do not attending the near by ABE center? Why?

4. What are the major problems that are encountering the implementation of ABE provision in your area?

I. _____

II. _____

III. _____

5. What solutions do you suggest to alleviate the above problems of ABE provision in your area?

I. _____

II. _____

III. _____

E). (This section is **ONLY** for facilitators). The following items are open-ended. Please, give your answers by writing short and brief answers for based on what you have experienced in implementing ABE in your center.

1. How do pupils see the ABE program at your center?

2. Are there school-age children around your ABE center who do not attend the program? Why?

3. How does the community see the ABE program going on at your center?

4. In what ways does the community participate in implementing ABE in your center?

5. What supports does your ABE center get from the surrounding pastoral community?

6. Write down the needs you have not achieved as a facilitator?

7. What are the major problems of ABE program at your center?

8. What solutions do you suggest to alleviate these problems?

Appendix - B

Yunivarsitii Finfinnee

Mana Barnootaa Digril Lammaffaa

Mummee Barnootaa Gaheessotaa 11 Jireenya Guutuu

Gaafanno haala-mijeessitootaa, ekisipartoota barnoota fi dhaabbilee mitimoo tummaatiin kan guutamu.

Kabajiamtoota odeeffatamtoota,

Kaayyoon gaafannoo kanaa mata-duree “**Aanaalee Horsiisee-Bulaa Godina Booranaatti, Hubannoo ft Raawwannoo, Sagantaa Barnoota Bu’uura Filannoo Adda irratti Jiru**” jedhu irrati qo’annoo gaggeefamuuf oddeeffannoo funaanuudha. Qo’annichi sadarkaa barnoota MED tiif waraqaa ebbaa qopheeffachuu kan naadandeesisu ta’ee, bu’aan isaa ijoollee fi dargaggeeyyii hawaasa horsiisee-bulaa godinchaa carraa barumsa bu’uraa osoo hin argatiin hafan sagantaa Brnoota Bu’uuraa Filannoo Addaa godinicha keessatti gaggeeffamaa jiru irraa fayyadamaa akkasumas dhugaa irratti hundoofanii isan taasisa jedhamee amanama. Kun immoo isin akka odeeffataa tokkotti beekumsaa fi muuxxannoo qabdan fayyadamtanii gaafilee gaafannoo kana keessatti dhiyaataniif deebii kennitan irratti hirkata. Haaluma kanaan akka naaf guuttan kabajaan isinii gaafadha. Gargaarsa naaf gootaniif dursee **HORAA-BULAA** isiniin jedha.

Makbib Boggaalaa

Hubachiisa Waliigala

1. Maqaa keesan hin barreesinaa.
2. Filannoo kessan marsaa yookan mallattoo (✓) fayyadam.
3. Bakka barbaachisaa ta'etti yaada keessan iddoo barreeffamaan ibsa
4. BBFA = Barnoota Bu'uura Filannoo Addaa (Afaan Ingiliffaatiin isa "Alternative Basic Education" kan jennu dha)

Kutaa I. Haala Dhunfaa

1. Saala:

- A. Dhiira
- B. Dhala

2. Umrrii

- A. 18-25
- B. 26-35
- C. 35 oli

3. Dhaabbatni Keessan keessanii

- A. Kutaa 8 fi gadi
- B. Kutaa 9-10
- C. Kutaa 11-12
- D. Waajjira Barnootaa (Aanaa/ Godina)
- E. Dhaabbata Miti-Mootummaa
- F. Hawwaasa Nannoo

4. Sadarka Barumsaa

- A. Dhabbata Leenjii Barsiisota
- B. Dipiloomaa
- C. Digrii duraa

5. Muuxannoo duraa hojii (woggoota)

- A. 1-2
- B. 3-5
- C. 6-8
- D. 8 oli

Kutaa II. Gaafannoo Ijoo

A. Tarreeffamoonni gabatee armaan gadii keessatti jiran sagantaa BBFA irratti **HUBANNOO** keessanii kan gaafatanii dha. Deebii keessan bakka-bu'uu kan danda'an filannowwaan shan **"Baayee walii gala"** hanga **"Baayeen morma"** kan jedhan isniif dhiyaatanii jiru. Beekumsaa fi muuxannoo qabaattan irratti hunda'aati deebii sirrii dha jettanii kan itti amantan mallattoo (J) fayyadamaatii deebisa.

Furtuu: 5 = Baayee walii gala
4 = Waliin gala
3 = Murteessu na rakkissa
2 = Nan morma
1 = Baayeen morma

No	TARREEFFAMOOTAA	FILLANNOWWAN				
		5	4	3	2	1
1	Sagantaan BBFA carra barumsa bu'uura babalisuuf ni dandeesisa.					
2	Sagantaa BBFA shamarran horsiise-bulaa carraa barnoota bu'uura akka argatan ni gargaara.					
3	Sagantaan BBFA ijoollee horsiisee-bulaa loon tisaan irratti xiyyeeffachuu qaba.					
4	Sagantaan BBFA barattoonni barumsa isanii addaan akka hinkutne ni gargaara.					
5	Sagantaan BBFA fi barnoota idilee kutaa 1-4 walqixxee ta'anii illaalamuu hin qaban.					
6	Sirni barnootaa sagantaa BBFA fi sirni barnootaa idile kutaa 1-4 tokko ta'uu qaba.					
7	Sagantaan BBFA sagantaa idileetin caalaa sirna barnootaa bu'uura haala qabatamaa naannoo horsiisee-bulaa wajjiin walqabsiisuuf ni gargaara.					
8	Sagantaan BBFA quiquffinna barnootaa foyyeessuuf ni dandeesisa.					
9	Yeroon (sa'aatiin) BBFA ittin kennamuu fi sagantaan barnootni idilee ittingaggeefamu tokko ta'uu qaba.					

10	Yerroo (sa'aatii) barumsaa BBFA tiif mijawaa ta'e murteessuun gahee hojii mootummaati.					
11	Barnootni bu'uraa manneen barnootaa qorqorroo keessatti malee kennamuu hin qabu.					
12	Carraa barnoota bu'uraa babalisuuf jecha wiirtulee BBFA qabeenya naannootin ijaarun sirril miti.					
13	Dhaabbileen miti-mootummaa hawaasa horsiisee-bulaa keessatti sagantaa BBFA babalissuf gargarnn ni dand'u.					
14	Sagantaan BBFA hirmaannaa hawaasa horsiisee-bulaa sochii barnootaa keessatti guddisuuf ni dandeesisa					
15	Sagantaa BBFA hawaasa horsiisee-bulaa keessatti jalqabsiisun gahee mootummaa qofa ta'u qaba.					
16	Haalamijeesitootaa dorgomsiisanii filachuun gahee hojii waajjira barnoota aanaa qofa ta'uu qaba.					
17	Haala-mijeesitoonni hundi eebifama Dhaab Lee Lecnji Barsiisotaa ta'uu qabu.					
18	Hojii haala-mijeessummaaf dhiira caalaa dubaltiitu gooma.					
19	Haala mijeessoonni hojjetaa dhaabbata waan bin taaneef leenjii kennuun hagas maraa barbaachisa miti.					
20	Kaayyoon buufataalee BBFA fi manneen bamoota idilee gar-gar waan ta'eef muuxxannoo wajjiin jijjiirrachuun fayida hin qabu.					

B. Gaafileen armaan gadii sagantaan BBFA godina/aanaa keessanitti HAMMAM HOJIIRATTI OOLAA akka jiru ilaalu. Hubbannoo keessan irrattii hunda'aati deebii sirrii ta'uu danda'a jettanii kan itti amantan mallattoo (✓) tiin deebisa.

Fuurtu: 3. Yeroo hunda (Always) 2. Darbee dabree (Sometimes) 1. Gonkumaa (Never)

No	TARREEFFAMOOTAA	FILLANNOWWAN		
		3	2	1
1	Maatiin barattoota buufataaleen BBFA yeroo (sa'aatii) barumsi ittiin gaggeeffatan irratti hammam murteessu?			
2	Yeroon barumsi buufatalee BBFA fi manneen barnoota idilee keessatti itti kennamu hammam walfakkaata?			
3	Hawaasni horsiisee-bulaa ijolllee isaa buufataalee BBFA tti hammaam fedhin galmeesisa?			
4	Naannoo kessanitti buufataaleen BBFA hamman qabeenya naannootin (local resources) hojjetamu?			
5	Waajjirri Barnootaa aannacha dhiyeessa meeshalee bamootaa BBFA tiif hammaam xiyyeeffannoo kenna?			
6	Barattoonni ykn qindessittoonni buufataalee BBFA hanqinni kitaabaa akka isan muddatte hagam iyyatu?			
7	Buufataaleen BBFA naannoo eksipartoota barnootaa annaa irraa deeggarsa supparviiznii hammam argatu?			
8	Sagantaa BBFA jajjabeesuuf waajjirri barnootaa aanichaa hammam marii uummata qindessu?			
9	Koreen buufatalee BBFA waan gaarii rawwatan hammam jajjabatu?			
10	Barrattoonni BBFA dhaabilee miti-moottumaa irraa deeggarsa meeshalee barreessa hammam argatu?			
11	Dhaabileen miti-moottummaa BBFA irrattii hammam leenjii qopheessu?			
12	Buufataaleen BBFA manneen bamootaa idilee wajjiin hammam muuxannoo jijjiirrattu?			
13	Jiruu fi jireenyi horsiisee-bulaa kitaaba barataa keessatti hammam ibsama?			
14	Buufataalee BBFA tti maatiin horsiisee-bulaa haala barumsa ijoollee isaa hammam hordofa?			
15	Waajjirri barnootaa aanaa, koreen hojji gaggeesituu buufataalee fi dhaabileen miti-moottuma hammam qindoominan hojjetu?			

C. Gabatee arman gadii keessatti rakkoolee guguddoo sagantaa BBFA naannoo keessanitti gaggeeffamaa jim miidhuu danda'u jedhamanii kan tilmaaman ofkeessatti qabateera. Hubbannoo keessan irrattii hunda'aati rakkooleen **Hammam Ulfaata** akka ta'an mallattoo (✓) fayyadamaatii deebisaa.

Fuurtuu:- 4 = Jajjaboo dha (Most Serious)
3 =Jabaa dha. (Serious)
2 =Jabaa miti (Not serious)
1 =Murteessu na rakkissa (Undecided)

No	TARREEFFAMOOTAA	FILLANNOWWAN			
		4	3	2	1
1	Rakkoolee ijoolleen horsiisee-bulaa akka gara buufataalee hin deemne godhuu danda'an:				
1.1	Hubannoo hawaasni horsiise-bulaa barnoota hammayyaarratti qabu gadaanaa ta'u				
1.2	Yeroo barumsi itti kennamutti humni ijoollee barbaadamuun isaa.				
1.3	Buufataalee BBFAtti hanqinni meeshalee bamootajiraachuu.				
1.4	Maatiin barattoota maallaqa bittaa meeshalee barnootaaf oluu dhabuu.				
1.5	Ollaa fi buufataale BBFA gargar fgaachuun isanii.				
1.6	Barnoota itti-fufuuf carraa barnoota sadarka tokkoffaa wiirtuu 2ffaa (5-8) naannoo isanitti dhabu.				
1.7	Walitti-bu'insi goosaa				
2	Rakkoolee Hawaassa Horsiisee-bulaa wajjiin waiqabata:				
2.1	Ijoollee saganta BBFA akka addaan kutan tolchu				
2.2	Ijoolleen gara sagantaa BBFA erguu dhabu.				
2.3	Buufataalee BBFA maallaqaan deeggaru dhabu.				
2.4	Buufataalee BBFA meeshaleen deeggaru dhabu.				
2.5	Hojii buufataalee BBFA humnaan gargaaru dhabu.				
3	Rakkoolee Haala-mijeessitootaa waliin waiqabatan:				
3.1	Sadarkaan barumsaa isanii haala-mijeessummaaf gahaa ta'uu dhabu.				
3.2	Aadaa hawaasischaa irratti beekumsa gahaa dhabu.				
3.3	Leenjii hojii-duraa argachuu dhabuu.				
3.4	Leenjii hojii- irraa argachuu dhabu.				
3.5	Hojii haala-mijeessummaa irratti turu dhabu.				

4	Rakkoolee waajjira barnootaa aanaalee ilaailatan:				
4.1	Deeggarsa supparviizinii kennuu dhabu.				
4.2	BBFA irratti Leenjii qindeessu dhabu.				
4.3	Sagantaa BBFA irratti marii uummata gaggeessu dhabu.				
4.4	Waajjiraalee biroo BBFA irratti qindeessuu dhabu.				
5	Rakkoolee gahee dhaabilee miti-mootummaa ilaailatan:				
5.1	Barattoota BBFA tiif meeshalee barreessaa dhiyeessuu dhabu.				
5.2	Buufataalee BBFA babalisuu dhabu				
5.3	Halaa mijeessitoa gaha qacaruu dhabu				
5.4	Haala mijeessitootaaf leenjii- hojiirraa qopheessu dhabu.				
5.5	BBFA irratti leenjii qopheessuu dhabu				
5.6	Kitaabilee BBFA qopheessuu irratti hirmaachuu dhabu.				
5.7	Waajjiraalee barnoota aanaalee wajjiin qindomminnaan hojjechu dhabu.				

D. (Eekisipartootaa fi bakka-bu'oota dhaabbilee miti-mootummaaf qofaaf) Muuxxannoo keessan irratti hunda'atii gaafilee armaan gadiitti tarreffamaniif deebii gabaabaa fi ifa ta'e itti kenna.

1 .Hawaasni horsiisee-bulaa anaa/godina keessanii sagantaa BBFA akkamitti ilaala?

2. Barattoonni BBFA aanaa/ godina keessanii saganticha akkamitti ilaalu?

3 Aanaa/godina keessanitti ijoollee umriin isanii brumsaaf gahee sagantaa BBFA kan hin hirmaatin jiu?
Yoo jiraatan maaliif?

4. Buufataalee BBFA irraa barattoonni barumsa isaanii addaan ni kutu? Maaliif?

5. Naannoo keessanitti rakkoolee gudguddoo saganta BBFA qunnamaa jiran maalfaa dha?

I. _____

II. _____

III. _____

6. Rakkoolee armaan olii tuqamaniif yaada furmaata ta'u danda'an tarreessa.

I. _____

II. _____

III. _____

Appendix C

FOCUS GROUP DISCUSSION GUIDE FOR CMC MEMBERS

I. Background Information

1. Woreda _____
2. Name of the ABE center _____
3. Sponsor organization:
 - A. Government _____
 - B. Community _____
 - C. NGO _____
4. Estimated distance from:
 - A. Woreda Town _____
 - B. Formal 1-4 School _____ km
 - C. Formal 5-8 School _____ km
5. Participants:

Woreda	No	Name	Sex	Age	Education	Responsibility in CMC
	1					
	2					
	3					
	4					
	5					

II. Main Data

1. How do you see the learning of your children in this ABE center?
2. How does your pastoral community perceive this ABE program?
3. Are there problems you have encountered as a result of your children are attending the ABE? How could these problems be solved?
3. Are there school-age children who could not attend your center in your locally? Why?
5. Is there drop-out case in your center? Why?
6. What measures do you think should be taken to bring those who could not attend the ABE program and drop-outs to the ABE center?
7. To the best of your knowledge, what is the role of CMC in the ABE center?

8. In what ways does the community support the center? Do you think the support from the surrounding community to your center is enough?
9. What supports do government provided to your ABE center (money, Material, manpower)?
10. How often woreda education experts supervise your center?
11. What changes have you witnessed in your children and in your locality as a result of ABE?
12. Do you think your children get education equivalent to formal schooling?
13. What are the major problems you have faced in operation your center?
14. What are the major problems that you expect your pupil face in their future learning?
15. What solutions you suggest for the over all problems you have observed in implementing the ABE program in your area?

Appendix D

FOCUS-GROUP DISCUSSION GUIDES FOR ABE PUPILS

I. Background Information

1. Woreda _____
2. Name of the ABE center _____
3. Sponsor organization:
 - A. Government _____
 - B. Community _____
 - C. NGO _____
4. Estimated distance from:
 - D. Woreda Town _____ km
 - E. Formal 1-4 School _____ km
 - F. Formal 5-8 School _____ km
5. Participants

No	Name of Participant	Sex	Age	Level		
1				1	2	3
2						
3						
4						
5						

II. Main Data

1. How do you see learning in ABE centers?
2. What services do you provide for your parents before or after you come to the center?
3. Why you are out of school before you come here?
4. How often are you absent from ABE center? What is the reason for your absence?
5. What changes did you witness on yourself as a result of attending the ABE center?
6. Do you think the time is convenient to you learn and keep cattle to your parents?
7. How do your parents value you learning?
8. What problems did you face at home for you are attending ABE?
9. Have you ever visited formal primary schools? What differences you observe or hear about learning ABE center and formal schools?

Appendix E

OBSERVATION CHECKLIST FOR THE ABE CENTERS

1. Center

- Woreda _____
- Name _____
- Year established _____
- Estimated distance from the village is _____ meter

2. A kind of material the ABE center constructed from:

- Primary school buildings _____
- Corrugated iron _____
- Tree shades _____
- Mana buuyyoo (hut) _____
- Mana xiqqaa (Small hut) _____
- Mana guutuu/Guutolaa (Bigger fully- fledged hut) _____
- Mana gasaree _____
- Dasee (Open-wall rectangular temporary house) _____
- Galma (local hall) _____

3. Facilities the ABE center has:

- Water _____
- Common Toilet _____
- Toilet for male's _____
- Toilet for female's _____
- Play grounds _____
- Fence _____

4. Classroom facilities:

- Stool _____
- Stone _____
- Chars _____
- Desks _____
- Chalk Board _____
- Duster _____

5. Timetable used

- Wholeday _____
- Shift System _____
- Multiple grade system _____
- Night _____
- As convenient to parents _____
- Others _____

6. Number of ABE students:

Level 1: M _____ F _____ Total _____

Level 2: M _____ F _____ Total _____

Level 3: M _____ F _____ Total _____

7. Number of Facilitators M _____ F _____ T _____

8. Documentation:

- Attendance _____
- Marklist _____
- Time table _____
- Facilitators' Personal file _____
- Students' file _____
- Minutes _____

9. Teaching- Learning materials:

- Syllabus _____
- Teachers' guide _____
- Text-books _____

10. The near by 2nd cycle (5-8) formal primary school:

- Name _____
- Distance from the center _____ km

Appendix F

Name of CMC Members Who Involved in the Focus Group Discussion

Woreda	No	Name	Sex	Age	Education	Responsibility in CMC
Moyale	1	Haro Huqu	Male	67	Illiterate	Chairperson
	2	Guyo Haro	Male	32	8	Secretary
	3	Kashu Dida	Female	34	Illiterate	Member
	4	Waqo Roba	Male	32	8	Member
	5	Halike Guyo	Male	66	Illiterate	Member
Teltele	1	Robale Hengala	Male	28	4	Chairperson
	2	Mulushewa Dinku	Male	28	3	Member
	3	Barrago Dube	Male	30	4	Secretary
	4	Hakuna Guyo	Female	36	3	Member
	5	Kashura Jaldessa	Male	38	3	Member
	6	Gulcha Duba	Male	52	Illiterate	Older individual
	7	Zenebe Bonoya	Male	49	Illiterate	Older individual
Yabello	1	Waqo Halake	Male	52	4	Chairperson
	2	Golompho Waqo	Male	45	4	Secretary
	3	Jarbo Wario	Male	42	Illiterate	Member
	4	Sallo Sora	Female	26	4	Member
	5	Tadicha Tache	Male	42	Illiterate	Member

Appendix G

Name of ABE Pupils Who Took Part in the Focus Group Discussion

Woreda	ABE Center	No	Name of the Student	Sex	Age	Level		
						1	2	3
Taltale	Derra	1	Qubba Galchuma	Male	18			✓
		2	Dhiba Bulle	Male	18			✓
		3	Sanbate Qordo	Male	28			✓
		4	Adi Barraqa	Female	15			✓
		5	Belachew Mulu	Male	20			✓
		6	Adi Dida	Female	18			✓
		7	Hagayya Boru	Female	15			✓
		8	Galchu Barraqa	Male	19			✓
		9	Tsahay Barraqa	Female	16			✓
		10	Tesfaye Damisse	Male	16			✓
		11	Ganat Galabo	Female	16			✓
		12	Guddeta Gusiya	Male	28			✓
		13	Nagawo Halake	Male	18		✓	
		14	Gadalo Gayyola	Male	29		✓	
		15	Kumsa Nuguse	Male	18		✓	
		16	Galchuma Tura	Male	19		✓	
		17	Shitaye Shiferaw	Female	16		✓	
		18	Ganno Guisse	Female	12		✓	
Yabello	Dofi	19	Galgale Tatache	Female	15			✓
		20	Jilo Golopho	Female	10		✓	
		21	Adi Guyo	Female	8			✓
		22	Guyo Wakala	Male	7	✓		
		23	Halake Boru	Male	15		✓	
		24	Dhaki Duba	Female	12			✓

Appendix- H

Format for Gathering Secondary Data Resources

1. School age (7-14) Children in Borana Zone

Year	Girls	Boys	Total
1996(2003/2004)			
1997 (2004/ 2005)			
1998 (2005/ 2006)			
1999 ((2006/ 2007)			
2000 ((2007/ 2008)			

(Source: _____).

2. School Age Children enrolled in Primary Schools between 1996 and 2000

Academic Year	Girls	Boys	Total	Annual Rate of Growth in %		
				Girls	Boys	Total
1996(2003/2004)						
1997 (2004/ 2005)						
1998 (2005/ 2006)						
1999 (2006/ 2007)						
2000 (2007/ 2008)						

Source: _____

3. GER for 1-8 Participation in Borana Zon between1997 to 2000 School years.

Academic Year	Girls	Boys	Total
1997 (2004/ 2005)			
1998 (2005/ 2006)			
1999 (2006/ 2007)			
2000 (2007/ 2008)			

Source: _____.

4. Enrollment in ABE Program between 1997 to 2000 E.C.

Academic Year	Girls	Boys	Total	Annual Rate of Growth in %		
				Boys	Girls	Total
1996(2003/2004						
1997 (2004/ 2005)						
1998 (2005/ 2006						
1999 (2006/ 2007)						
2000 (2007/ 2008)						

Source: _____

5. Contribution of ABE Program to primary education participation in Borana Zone between 1997 to 2000 (2007/ 2008) academic years.

Academic Year	Girls	Boys	Total	Annual Contribution in %		
				Girls	Boys	Total
1997 (2004/ 2005)						
1998 (2005/ 2006)						
1999 (2006/ 2007)						
2000 (2007/ 2008)						

Source: _____

6. Drop-out from Primary schools in Borana Zone between 1997 to 2000 School years.

Academic Year	Girls	Boys	Total	Rate of drop-out %		
				Girls	Boys	Total
1997 (2004/ 2005)						
1998 (2005/ 2006						
1999 (2006/ 2007)						
2000 (2007/ 2008)						

Source: _____

7. Drop-out from ABE Program in Borana Zone between 1997 and 2000 Academic years.

Academic Year	Girls	Boys	Total	Annual contribution in %		
				Girls	Boys	Total
1997 (2004/ 2005)						
1998 (2005/ 2006)						
1999 (2006/ 2007)						
2000 (2007/ 2008)						

Source: _____

8. Number of ABE Centers Included in the study

Sample Woreda	Total Number of ABE Centers in the Woreda				Number of sample Centers				%			
	GO	CoMMunity	NGO	Total	GO	CoMMunity	NGO	Total	GO	CoMMunity	NGO	Total
Arero												
Moyale												
Taltalle												
Yabello												
Total												

9. Centers in which Focus group Discussion Undertaken

No.	Name the ABE center	Year established (E.C.)	Woreda
1			
2			
3			
4			
5			

10. Summary of Respondents involved in Focus group Discussion

No.	WOREDA											
	Arero			Moyale			Taltalle			Yabello		
Facilitators												
CMC members												
Older Individuals												
Pupil												
Total												

Appendix - I

ABE Centers in Yabello Woreda (2001E.C)

Total: 15

Sponsor Organization: GOAL Ethiopia

No	Name of the ABE center	Mmaterial constructed	Schooling Time(Local time)	
			Starts	Ends
1	Bulee-koocii	Hut	2:00am	4:30 am
2	Xiniqaa	Soil Roofed	2:30am	5:00 am
3	Fuloo Dukanooftu	Corugated iron roof	2:00am	4:30 am
4	Dhadacha-bultii-adii	Hut	2:30am	5:00 am
5	Qophanso	Hut	2:00am	4:30 am
6	Haraa-boddee	Soil Roofed	2:30am	5:00 am
7	Taddacha-korbessa	Soil Roofed	2:00am	4:30 am
8	Chanaa-Xiqqaa	Soil Roofed	3:00am	5:30 am
9	Redde	Soil Roofed	7:00Pm	9:00 Pm
10	Goro-hara-Gurracha	Soil Roofed	2:00 am	4:30 am
11	Somettalle	Hut	2:00 am	4:30 am
12	Dofi	Soil Roofed	2:00 am	4:30 am
13	Qate	Soil Roofed	2:00 am	4:30 am
14	Abunno	Soil Roofed	2:30 am	5:00 am
15	Yabello Prison	Corugated iron roof		

