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ABBREVIATIONS AND ACRONYMS

ABE----------Alternative Basic Education

ABEC----------Alternative Basic Education Center

ADB----------African Development Bank

ANOVA----------Analysis of Variance

CMC----------Center Management Committee

EFA---------- Education for All

IICBA----------International Institute for Capacity Building in Africa

IIEP---------- International Institute for Educational Planning

GO---------- Governmental Organization

HSD----------Honestly Significant Difference

MDG----------Millennium Development Goals

MoE----------Ministry of Education

MoARD----------Ministry of Agriculture and Rural Development

NGO---------- Non Governmental Organization

OEB----------Oromia Education Bureau

OPADC----------Oromia Pastoralists' Area Development Commission

PADS----------Pastoralist Area Development Study

SPSS----------Statistical Package for Social Sciences

UNESCO----------United Nations' Educational, Scientific and Cultural Organization

UPE----------Universal Primary Education

WEO----------Woreda Education Office

ZEO----------Zone Education Office

ABSTRACT

The main purpose of this study was to examine the challenges of Alternative Basic Education in selected pastoralist areas of Oromia regional state.

Descriptive survey method was employed to gather large variety of data related to the subject under the study. Samples were drawn from ABE learners, facilitators, educational officials, parents, CMC members and influential elders. Totally 378 respondents were included in the study. Questionnaires, interviews and documentary analysis were used to collect the necessary data. Statistical tools used to analyze the da ta obtained were percentage , m ean, standard deviation, weighted mean and one-way ANOVA. To select sample population purposive (for zones, educational officials, and facilitators), convenience (for parents, CMC members and elders) and simple random sampling techniques (for woredas, ABE centers, and learners) were employed.

The findings of the study revealed that parents fear for their children to leave pastoral way of life was among socio-cultural, high demand for child lobar one of the socio-economic, inflexible center/school calendar and absence of supervision were among institution related factors impeding enrollment and participation of pastoral children in ABE program. Moreover, it was revealed that absence or low remuneration, absence of ABE strategy and guideline and low coordination and leading role of local administration influence the enrollment and participation of pastoral children in ABE program.

Therefore, recommendations suggested were, understanding thoroughly and recognize pastoralist way of life as an important way of life, opening ABE centers in September and closing in June as currently in practice, has to be changed to mid March and December respectively ,OEB has to prepare and implement ABE strategy and guideline and the local administration has to show political commitments and build administrative capacities to mobilize locally available resources for the success of the program.

CHAPTER ONE

1. The Problem and its Approach

This chapter presents the problem and its approach including the background of the study, statement of the problem, significances, objectives, delimitation and limitations of the study, the research design and methodology, operational definition of terms and organization of the study.

1.1 Background of the Study

Education is a basic condition for social and economic development. It is the main instrument of change and modernization which contributes significantly to development of the country. In addition, education also helps to make peoples' thinking , understanding and attitudes wide, objective and comprehensive. Generally, it helps to solve multifarious challenges.

The benefits of education, particularly that of primary education has been recognized internationally, as a result the United Nations general assembly in 1948 adopted the Universal Declaration of Human Rights that aimed at expansion of the primary education. The declaration made education both a necessity and fundamental human right irrespective of differences in gender, age wealth or social status (MoE, 2002:1).

To put the pledge in to effect being sponsored by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) many educational meetings were held in different times and parts of the word. Foreinstance,in1956 Latin Americans in Lima and in 1963 in Santiago; in 1961 Asian countries in Karachi and in 1962 in Tokyo and in 1961 African countries met in Addis Ababa and planned to achieve Universal Primary Education (UPE) in 1980 and Ethiopian government set tentative plan in 1976 to eradicate illiteracy from the country by 1984.The government again set the target to provide universal and free primary education by 1994 which was also proved unpractical (Derebssa,1999;Ayalew,2000). After decades, the historic international education conference was held in Jomtien, Thailand in 1990 in which 155 countries along with several international organizations participated. Participants acknowledged that the then provision of education was seriously deficient and that it must be made more relevant and qualitatively improved and made universally available and eventually proclaimed" world declaration on Education for All"MoE,2002:1). According to this declaration, all agreed to universal basic primary education at the

global level by the year 2000, focusing mainly on ensuring access for all, even for the most inaccessible populations (MoE, 2002: 5-6).

In April, 2000 in Dakar, Senegal, ten years after the Jomtien conference, the Dakar world declaration forum attended by 183 countries and many international organizations was held. The forum revised what had been achieved in making basic education accessible to all and came up with the following results:

- Some 113 million of whom 60 percent were girls had no access to primary school;
- At least 880 million adults were illiterate. One in three illiterate adults was found in developing countries, the majority of whom were women. Failure to reach the required target in the achievement of primary education, urged the participants to design a frame work for action to:
  - Expand and improve education particularly for the most vulnerable and disadvantaged children;
  - Ensure that all children specifically girls and those under severe circumstances and minority complete free and compulsory primary education of good quality by the year 2015;
- Ensure the learning needs through equitable access of relevant education;
- Achieve a 50 percent improvement in levels of adult literacy for both sexes;
- Eliminate gender disparities in primary and secondary education by the year 2005(MoE, 2002:15-16).

Despite the effort and sacrifices made over the decades as the Dakar forum acknowledged, several developing countries are far from achieving the goal of universal primary education in connection to this Burns Mingat(2003:23-24) noted that the majority of school aged children are still not in school, the number of out of school children increase year by year. The same document describes that ,one of the major challenges of these countries is the expansion of educational opportunities to the millions of disadvantaged rural children.

The nomads are the most severely disadvantaged groups in the acquisition of educational provision and they are the most prominent, mainly because of their constant migration and dispersion. They are estimated to be thirty six million in the world, and mostly found in seventeen African countries. They accounted to 3-5 percent of African population. They are also considered as primitive traditionalists (UNESCO, 2002:1). More over, the level of

participation in education is particularly low in pastoral areas because of weakness of the institution that is, of the school network, mobility, and inappropriate content of education. The pastoral group pose serious challenges to meet the national and international target of EFA by 2015 (UNESCO, 2005:15).

In order to tackle the problem series of meetings and conferences were held at different times and venues. Fore example, in 1995 UNESCO regional office in Dakar organized regional seminar in Nigeria and brought together participants from Ethiopia, Kenya, Namibia, Sudan, Tanzania, and Nigeria with the main objective of considering ways of addressing major challenges confronting pastoralists and the provision of education for them(UNESCO,1995).

Ethiopia strives to achieve the Millennium Development Goals (MDGs), which includes the achievement of universal primary education. Though the country has given much emphasis to achieve UPE, the government has realized that Ethiopia can not achieve UPE by the year 2015 by providing education through the formal schooling alone. Therefore, the country has designed and implemented Alternative Basic Education (ABE), referred to also as non-formal education (NFE), as an integral part of the education system (MoE, 2006:ii).

In the same document and in various policy and program documents it was stated that, Ethiopia is firmly committed to the provision of universal primary education. In line with this review of education sector development program/ ESDP – II identified the fact that about one –third of the school age children (over 4 million) were still out of school. The burden of over aged children who missed out of schooling due to inaccessibility of education services was also noted. More over, ESDP – III emphasized the need to strengthen NFE and other alternative modes of delivery to address these out – of – school children. Further more, the country's main guiding planning document, the plan for Accelerated Sustainable Development to End Poverty (PASDEP), also emphasizes the need to strengthen ABE. This document recognized that with out provision of ABE, the country will not achieve the EFA goals adopted in Dakar and MDG targeting universal primary education (MoE, 2006: iii).

ABE is believed to be very important to realize UPE by 2015. In connection to this, in ESDP-III (2005: 38) it was noted that:

> *ABE programs are critically important as an emergency short – term measure for achieving universal primary education by 2015, and in reaching hard–to-reach remote rural and dispersed communities, pastoralists, and semi – agriculturalist societies.*

Accordingly, the national ABE draft strategy for out of school children was designed in September, 2006 by Federal Ministry of Education. Despite the efforts made in the past years, considerable number of children, especially in pastoralist areas are still devoid of access to primary education(MoE,2005). To this end, ABE must focus on making opportunities more available to under served areas and sections of the society.

In Oromia the gross enrollment ratio of primary education was 45 percent when the first phase of ESDPI (1999/2000) was launched and grew to 97 percent in 2006/07(OEB, 2007). In spite of relentless efforts made, still some proportions of school aged children are out of school and lowest enrolment size was mainly seen in the pastoral zones and woredas of the region. Thus, the purpose of this study was to investigate the challenges of ABE program in selected pastoral areas of Oromia regional state.

1.2 Statement of the Problem

One of the challenges of education in Ethiopia to realize universal primary education by 2015 is low student enrollment and participation in pastoral areas, geographically remote, peripheral and arid areas. The Gross Enrollment Ratio /GER/ at primary education level for pastoral regions of Afar and Somali were 21.9% and 30.3% respectively and the Net Enrollment Ratio/NER/ for these regions were 15.6% and 27.2% for the year 2005/06(MoE,2007:3-6). This shows that enrollment and participation is very low in pastoral areas of the country. The Education and Training Policy gave special attention to those who have been deprived of educational opportunities and further states that numerous measures will be taken to raise the educational participation of deprived areas (TGE, 1994: 32). However, the existing reality is not compatible with the policy documents. There is still low enrollment rate particularly in disadvantaged pastoral regions (MoE, 2005: 28).

In Oromia, alone there are 28 pastoral woredas mainly distributed in six zones (OPADC, 2007). Out of 28 pastoral woredas in the region ,there are 8 in Bale zone and 10 in Borana zone respectively, which accounts for the largest portion (64.28%) of the pastoral areas in Oromia. The enrollment and participation rate of students in these pastoral woeredas is low. There are sizeable number of out – of – school children in sample pastoral zones and woredas of Bale and Borena .

Fore instance, the Net Enrollment Ratio /NER/, which measures best the participation rate of primary education, for Raitu, one of the sample woredas in Bale zone was 36.7%(M=35.9%,F=37.7%) in the year 2006/07,while it was only 33.15%(M=34.3%,F=40.95%) for Arero woreda in Borana zone. The NERs for Bale and Borana zones in the same year were 67.6% and 50.11% respectively which are much higher than the sample woredas, while NER of Oromia region was 77% in the year 2006/07 (OEB, 2007/08).

Therefore, it was realized that achieving universal primary education by the year 2015 might be difficult with formal mode of delivery alone. Thus, to attain UPE by 2015 ABE as non-formal education component was designed and implemented to complement formal basic primary education. The provision of ABE by the government and NGOs is not well coordinated and systematized and is still reaching only a small percent of the target group. This shows that its delivery is fragmented (MoE, 2006: ii). The NER for primary education and the enrollment at ABE program in the sample pastoral woredas and zones showed us that the enrollment and participation of learners is very low. This pose a challenge for the pastoral woredas and zones and the region to attain UPE by 2015.

1.3 Objectives of the Study

The general objective of the study was to investigate the challenges related to the enrollment and participation of learners in ABE program in selected pastoral woredas of Oromia regional state. The study aimed to suggest some steps to be taken to improve enrollment and participation of learners in ABE program, with the following specific objectives:

1. To investigate the socio-cultural and economic factors influencing enrollment and participate in ABE program in selected pastoral woredas of Oromia regional state.
2. To identify curriculum and facilitators related factors influencing learners' enrollment and participation in ABE program.

3. To identify school calendar appropriate for ABE learners in pastoral areas of Oromia regional state.
4. To investigate administration related impediments of learners to enroll and participate in ABE program.
5. To recommend ways by which enrollment and participation in ABE centers improves and ABE expands in pastoral areas of Oromia region. Accordingly, it is intended to answer the following basic questions to attain its objectives.

1. What are the major factors that influence enrollment and participation of learners in ABE program in pastoral areas of Oromia regional state?
2. Is there a statistically significant difference in perception among respondents on the factors influencing enrollment and participation?
3. What ABE center related factors affect ABE program ?
4. To what extent is the School Calendar convenient or restrain ABE program in pastoral areas of the region?
5. What major implementation practices for the improvement of ABE program in pastoral areas of the region can be recommended?

1.4 Significances of the Study

Education plays an important role for socio-economical development of a country. In view of this, the world Education Forum was held in Dakar, in April, 2000 emphasized on expansion and improvement of education, particularly for the most vulnerable and disadvantaged children. As a result, the attainment of universal primary education becomes one of the most important issues on the agenda of educational policy makers and planners in our country. In this regard, assessing the magnitude of ABE enrollment, identifying the determinants of expansion of alternative basic education and suggest feasible ways and means for pastoral woredas are very essential. Therefore, this study is significant for the following reasons:

1. It might help decision makers, planners and other interested groups at different levels to know the challenges and take the necessary action to expand ABE program in pastoral areas of the region.
2. It contributes additional knowledge to regional Education Bureau, Zone and Woreda Education Offices and other stake holders on how to improve enrollment and participation of learners in ABE centers in pastoral woredas in the region.
3. It will contribute to the over all reduction of illiteracy and raise enrollment rate in pastoral areas of the region.

4. It might help as a reference for those who are interested to carry out further study on ABE program in the region.

1.5 Delimitation of the Study

There are six pastoral and one agro-pastoral zones in Oromia region. In these zones there are 28 pastoral and 17 agro-pastoral woredas in which ABE program is undergoing. In order to make the study of ABE program for out-of-school children, manageable and there by investigate the problems thoroughly the scope was delimited to two pastoral zones, six pastoral woredas and 38 ABE centers. Additionally, the study was contracted conceptually on the factors influencing the enrollment and participation of learners in ABE centers.

1.6 Limitations of the Study

In conducting this study, the researcher has faced the following problems which contributed to the limitation of the study.

1. Shortage of reference materials specific to the country and the region on nomadic pastoral education;
2. Reluctance of some respondents in filling out the questionnaire in time;
3. Problem of transportation form woreda to another and from one alternative basic education center to another; and
4. In availability of statistical data, even though they are available not full and lacks quality.

1.7 Methodology and Procedures of the Study

1.7.1. Methodology

This study was aimed at investigating the current practices and challenges of ABE in selected pastoral areas of Oromia regional state. The research employed descriptive survey design based on the nature of the data because the method helps to gather a large variety of data related to the subject under study. It enables to examine the present situation, identify some of the major problems and suggest possible solutions for the problems identified to improve enrollment and participation of learners in ABE centers in pastoral areas of Oromia regional state. Hence, in describing the existing situation of ABE program in the region, the descriptive survey method was used.

Accordingly ,out of six pastoral zones in Oromia region , because of their large pastoral area coverage Bale and Borana were selected to be sample zones. Outof the total 28 pastoral woredas in six pastoral zones ,18(64.28%) pastoral woredas (eight in Bale and ten in Borana zones) are present in these zones.

By simple random sampling method ,6 pastoral woredas (thee from each zone)were selected .There were 129 ABE centers in six sample pastoral woredas (Maddawalabu, Raitu, Sawena in Bale and Arero, Dirre and Teltelle in Borana zones) in the year 2006/07 and 38(29.4%)ABE centers were selected by simple random sampling using lottery method.

1.7.2 The Sources of Data

The Data for this study were collected from various sources. The primary data were gathered from questionnaires filled out by learners, facilitators, and educational officials and interview held with parents, CMC members and elders. Furthermore, documents and statistical evidence together with government regulations, policies and directives have been used as sources of data for the study.

1.7.3 Sample Design and Sample Population

A. Sample Design

The sampling technique adopted were purposive, random and convenience. The purposive sampling technique helped the researcher in selecting respondents who have direct relation with the issue under study and who can provide their insight and share their experience. Based on this, Oromia education bureau officials and non-formal education experts, zone and woreda education office heads, non-formal education experts that are directly concerned with ABE program as non-formal education component were included in the sample.

Purposive sampling was also used to select two pastoral zones of Bale and Borena, since there are 18 (64.28%) pastoral woredas out of 28 in six pastoral zones which covers large pastoral area in the region. Six sample pastoral woredas (three from each zone), 38 (29.4%)ABE centers out of 129 ABE centers and 269 learners out of 2687 learners in 38 ABE centers in the year 2006/07 were selected by simple random sampling technique using lottery method to give equal chance for all woredas, centers and learners to be included in the sample and they have almost similar characteristics.

Moreover, 63 facilitators who were working in 38 sample ABECs included in the study using purposive sampling technique , because they have direct relation with issue under study and they were few in number. Further more, CMC members, parents and influential elders were included in the study using convenience (who ever happen to be available at the time) sampling method.

B. Sample Population and Size

Table 1.1 indicates the study sites and the number of respondents used in the study.

Table 1.1 Sample Zones, Woredas , ABE centers and Respondents of the Study through Questionnaire.

Pastoral zones		Pastoral Woredas		ABE centers		Respondents			
						Learners		Facilitators	Educ. Official
**Popu.	Sample 33.33%	Popu.	Sample 33.33%	Popu.	Sample 29.4%	Popu.	Sample 10%		
6	Bale	8	MaddaWalabu	19	6	607	61	12	OEB =5 ZEO=4 WEO=18
			Raitu	9	3	188	19	8	
			Sawena	14	4	294	29	8	
	Borana	10	Arero	28	8	388	39	8	
			Dirre	31	9	673	67	19	
			Teltelle	28	8	537	54	8	
Total 2		18	6	129	38	2687	269	63	27

*popu.=Population.

As shown in table 1.1 the sample population of the study comprises 359 respondents: 269 learners, 63 facilitators and 27 educational officials who were approached by questionnaires.

Table1.2 Background Characteristics of the Interviewees.

Interviewees											
Zone	Woreda	Sex			Educ. Level		Religion			Community they represent		
		M	F	T	Literate	Illiterate	wakefata	Muslim	Christian	Parents	CMC Members	Elders
Bale	Madda walabu	3	-	3	2	1	1	3	-	2		1
	Raitu	1	2	3	-	3	3	3	-	2		1
	Sawena	2	1	3	1	2	2	3	-	2	1	-
Borana	Arero	3	-	3	-	3	3	-	-	2	1	-
	Dirre	3	1	4	-	4	4	-	-	2	1	1
	Teltelle	2	1	3	-	3	3	-	1	2	-	1
	Total	14	5	19	3	16	9	9	1	12	3	4

Table1.2 shows nineteen interviewees who were included in the study and a total of 378 respondents (359 by questionnaires plus 19 by interviews) were included in the study.

1.7.4 Instruments and Procedures for Data Collection

The following procedures and tools were employed to collect data for the study.

I. Instruments for Data Collection

Because, it was a survey study conducted on large size of the population, the process of data collection was mainly through questionnaire. For qualitative and in depth information, interviews were employed as an additional instruments.

Two types of questionnaires: one for learners at ABE centers and another for facilitators and educational officials were administered. To secure adequate and relevant information, the questionnaire for learners were interpreted in Afan Oromo language. The questionnaires contained closed ended (rating) items and for facilitators and educational officials few open ended questions. Furthermore, relevant documents were analyzed to support data from other sources.

II. Pilot Test

The draft questionnaires were first administered to 18 learners in two ABE centers, three learners each from level I, II and III in Yabello woreda and three pertinent educational officials for try out from the same woreda education office in Borana zone. After it had been filled by these respondents, each questionnaire was examined item by item to detect any ambiguity and unclear statements. Internal consistency of the opinion /perception scale, cronbach alpha was calculated and moderately high coefficient($r = 0.77$) was obtained. The observed correlation coefficient is, thus, a good indicator of the internal consistency of the items. The rest of the items in the questionnaire were found to be useful for the purpose intended, except some minor modifications. Moreover, during the pilot test, opinions of four non-formal experts and pertinent department heads were obtained from OEB to give their opinion on the appropriateness of the items included in the questionnaires.

iii. Procedures of Data Collection and Administration.

The following procedures of data collection were used in examining the extent of current practices and challenges of ABE in selected pastoral areas in Oromia regional state. First, relevant literatures were reviewed to get information from what has been done in relation to the problem. Second, basic questions were formulated followed by preparing data

gathering tool there by pilot testing. After getting corrected all items, the distribution made. A close follow up was made in order to give immediate correction whenever problems arose during the filling in of the questionnaire. Necessary clarification and translations were made especially for six facilitators who were employed by the researcher for data administration.

In order to enrich the data obtained through questionnaires and structured interviews, to solicit information that can not be obtained through the above methods, document analysis was also made. Besides, the researcher made the objectives of the study clear to all employed facilitators as assistant researchers and educational officials at woreda, zone and bureau level to avoid confusion and facilitate ease of administration.

1.7.5 Methods of Data Analysis

The data collected on the basis of the purpose of the study through questionnaires and interviews were structured, organized, and framed to suit analysis and inference. The organization of the data was followed by tables, which give detailed information gathered through questionnaires, interviews and document analysis. The data obtained through the questionnaires were first analyzed using **SPSS** to generate frequencies, and then a narrative account was written describing the patterns that emerged. The answers to the open-ended questions were analyzed manually and summarized. Variables included in socio-cultural, socio-economic ,school/center and administration related factors influencing enrollment and participation of children in selected pastoral woredas were presented to be rated by five point scales: very high=5, high=4, moderate=3, low=2 and very low=1. For the sake of simplicity, the scale was converted to three levels as: high, Moderate and low. On this sale, the higher the score the greater the hindering effect of the socio-cultural factors will be. For the ease of analysis, the obtained mean values were interpreted as <2.66= low hindering effect, 2.67- 3.33= moderate and >3.33= high hindering effect. One-way ANOVA test was used to see whether there was statistically significant difference among the opinions of the respondents in examining possible socio-cultural factors hindering enrollment and participation of nomadic pastoral children in ABE program.

Hence, the following descriptive statistical techniques were used to analyze the study:

i. Percentage and frequency counts were employed to analyze various characteristics of the sample. This statistical tool helps to determine the relative standing background characteristics, such as sex, age, educational level, work experience, marital status, and religion.

ii. Different statistical tools such as percentage, mean, weighted mean ,standard deviation and one-way ANOVA test were employed for the data. These statistical tools were used to quantify, explore and describe differences and similarities between different groups of respondents.

iii. F-test was computed to fined out if there are mean differences among learners, facilitators and educational officials with respect to each item ($p<0.05$).

iv. Since the F- test is fairly robust against the violation of the normality assumption for relatively large sample size and there by meeting the assumption of the homogeneity of variance (**SPSS**-13 version), one-way ANOVA was run to determine if there are differences among learners, facilitators and educational officials in their perception on each item.

1.8 Operational Definition of Terms

In order to avoid ambiguity and to have consistency in the study, the following terms were given operational definitions here under.

- **Basic Education** – is a learning out comes, i.e. knowledge and skills acquisition and application, positive attitudes formation, internalization and exhibition of values for a variety of life and work enhancing purpose and for the good that is inherent in knowledge itself (Befekadu, 2006: 12).
- **Alternative Basic Education (ABE)** – system of learning which is mainly characterized by flexibility, transparency in terms of the degree of openness- open access, open learning, and give more opportunities for children to learn.
- **Facilitator** – is a Para- professional teacher employed to teach or teach for free, mainly to get certificate of participation for later employment opportunity, in ABE centers.
- **Pastoralism**:- a model of production which depends on natural forge in the arid region which requires constant or periodic movement in search of pasture and water (Markakis, 1993:1).
- **Pastoralists**- people who are primarily raising and depending on livestock and their products as the means of their lively hood (Dawit, 2000).
- **Nomads** – ethnic groups who travel and migrate in large or small clan groups in search of means of livelihood with a community (UNESCO, 2000).

- **Nomadic education** – is the non-formal traditional education that is oriented to their ways of making a living and which contains the cultural and societal values of society provided by the nomadic people (Ezeomah, 1995 ; Ali Mohamed,2002).
- **Participation** – in this research it means enrollment and attendance.
- **Wakefeta** – is one of the Oromo nation's religion.
- **Woreda /District/** - basic administrative hierarchy below zone.
- **ABE center** – is an instructional site in which ABE is given. It is one or two-class room school constructed by the community or community with the help of government or NGOs. Formal schools, farmers' training centers, health posts/centers, agricultural development offices, private extra houses , church and mosque compounds can serve as ABE centers to conduct ABE program.
- **Literate** – one who has basic skills of reading, writing and computing.
- **Illiterate** – one who has no basic skills of reading, writing and computing.

1.9 Organization of the Study

The study was organized in four chapters. The first chapter deals with the problem and its approach which includes background of the study, statement of the problem, and significance of the study, objectives as well as the research design, methodology, procedure of the study, operational definition of terms used in the study and organization of the study.

The second chapter covers review of the related literature. The third chapter presents analysis and interpretation of the data. The summary, conclusions and recommendations were presented in the fourth chapter.

CHAPTER TWO

2. REVIEW OF THE RELATED LITERATURE

This chapter presents the literature which was reviewed from different documents reflecting the challenges to realize universal primary education related to pastoral areas in different countries and some on pastoral regions in the country.

2.1 General Notion of Education

The term education describes the total process of human learning by which knowledge is imparted, faculties developed, and skills trained. The concept of education as life long process comes along with change in developmental thinking. In the history of education it has passed change which depends on the needs and interest of the society(Coombs,1985:10).

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

Coombs (1985:10) and Ahmed (1975:91) described the notion of viewing education as life long process encompasses the three modes of learning, i.e. formal education, informal education, and non-formal education. In formal education, learning is carried out in specially built institutions such as schools, colleges, and universities, in informal education learning that goes on is unconscious, as the child learns from his/her family, friends, experience, and the environment, while non-formal education is any organized learning activity outside the structure of the formal education system that is consciously aimed at meeting specific learning needs of particular groups of children, youth or adults in the community (Befekadu,2007:1).

A major difference between non- formal modes of education have been organized while they differ in their sponsorship and institutional arrangement, in their educational objectives and content and in the group they serve (Coombs, 1985:24) as sated in Bishaw Ensermu, 2006). Ahmed (1975:112) asserts that non-formal education is not

fundamentally different from formal education since both modes of education increases knowledge, skills, and understanding of successful learners.

2.2 Emergence and Development of Non- formal Education

Non- formal education (NFE) was emerged as educational mode of delivery in late 1960s.NFE was emerged as a result of inadequacy of the formal education to respond to the demands of new and economic conditions (par kasha, et al, 1986:23).NFE came to existence because of the inability of the formal education to respond effectively to the needs of different social groups in our society (Wanna, 1999:12).

Befekadu (2006:13-14) described the historical foundation of the NFE in relation to the dysfunction of formal education, i.e. the adoption of a functional approach to non formal education, to be communities right to choose to decide what, why, and how their children should learn and developments at the global level with implications for educational reforms. The Education system due to several international events made to include NFE and ABE initiatives, so as to achieve UPE.

Gould (1993) indicated that the regional conferences held by UNESCO on development of education in Asia, Karachi, Pakistan in 1961 and 1962 in Tokyo, Japan; for African states in Addis Ababa, Ethiopian 1961; for Latin American in Santiago, Chile discussed to include the consideration of alternative forms of education.

Different educators, researchers and international organizations, after realizing the problems of inaccessibility of formal education, began to seek for alternative routes which facilitate the development of non-formal education in varied forms. Accordingly, World Bank and UNESCO made a start to look for innovative; less costly and more flexible alternatives for providing education outside the conventional school system, which led to the emergence and subsequent development of varied alternative approaches in different countries. The vitality of alternative schooling has been especially significant in developing countries where resources are meager and demand for basic education is acute (MoE, 2000, :7-8).

Coombs and Ahmad (1974), defined NFE as "any organized, systematic educational activity carried on outside the frame work of the formal system to provide selected types of learning to particular subgroups in the population of adults as well as children." Hamadache (1995), also stated that, the definition of non- formal education is not static

rather requires innovation and adaptation. This indicates that non- formal education's organization has diversified and flexible nature and teaching learning methods.

In their work, Mammo and Tilahun (2001), explained that" in its broader sense NFE includes study programs, clubs and children's TV programs, pre-school program, various sports, cultural and other activities complementing formal schooling".

Paul Fordham (1992), defined NFE as "any activity outside the structure of the formal education system that is consciously aimed at meeting specific learning needs of particular or sub groups in the community be they children, youth and adults" (Mamo,1999).

NFE is an integral part of the strategies for achieving the goals of universal primary education and education for all. NFE modes are proposed as an alternative to school based primary education for out-of-school children and for very sparsely populated and remote communities (MoE, ESDP-II: 6).

NFE serves as alternative approach complementing education program to increase access to basic primary education, as a base to enhance the rural agricultural led industrialization strategy and will contribute to poverty reduction, making adults more productive and self–reliant. NFE is accepted as a short cut and cost effective alternative way of providing basic education (Ibid:31).

Non-formal education is a system which enables to strengthen alternative education provision for out of school children and illiterate adults, so that disadvantaged groups can have access to quality learning opportunities. It has a flexible organization and capacity to adjust time constraints of participants, particularly those from disadvantaged groups of the population (Bishop, 1994:120-122).

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

2.3 Definition and Concepts of Alternative Basic Education

Alternative approaches to basic education is those non-formal education services for children at the primary level with non-formal domain It is a new field of study which came to existence in the developing countries where the inadequacy of the conventional school system and the costs of rapid growth in education place high demands on available fiscal resources (Hamadache, 1995).

Befekadu (2006), defined alternative basic education as "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 limit opportunities to release the creative potential of the learners."

Furthermore, ESDP – III document, explain that ABE is the component of non formal education which serves as an alternative approach to complement formal education program to increase access to basic primary education for out–of-school children in the age range of 7-14 (OEB,ESDP III,2005:49).

ABE program has a three- year cycle in three levels, which is equivalent to formal basic education (Grade 1-4). It helps the children to attend first cycle primary education (Grades 1-4). The program serves as an alternative approach to complement the formal education program and increase enrollment of primary education and plays a great role in providing education opportunity to all school age children so that it helps them to complete primary education by the year 2015 (Ibid).

2.3.1 Historical Foundation of Alternative Basic Education

The search for alternative mode of delivery had been started before thirty years. The event of searching for alternative means of delivery was directly related to satisfying educational need of the society. The event of searching for alternative mode of delivery was in a time of rapid expansion of formal education. The important reason for searching of alternative approach was to complement formal education system, MoE (2002), noted that, meeting basic education needs of all school age children, let alone vast majority of illiterate youth and adults, through formal system were impossible.

In addition to this MoE (2002), explained that, high population growth rates and the escalating cost of building and running school were exerted heavy pressure on the meager resources of development countries.

Araya (2002), also explained the necessity of ABE, using the formal education mode of delivery, a strategy is a futile attempt in terms of reaching all citizens within a given period of time.

The failure of the formal education system to satisfy societies need for basic education, clear way to search for innovative and alternative delivery method, which is flexible and cost effective to complement the expansion and development of formal education, especially in developing countries including that of ours.

2.3. 2 Rationale for Alternative Basic Education

Ethiopia, in the year 1990 committed itself to the education for all initiative and in 2000 to the Dakar Frame work for Action, which focuses on achieving the goals of education for all by the year 2015. Furthermore, the country strives to achieve the Millennium Development Goals (MDGS), which includes the achievement of universal primary education (UPE). The Government has realized that Ethiopia can't achieve UPE by the year 2015 by providing education through the formal schooling alone. Therefore it has designed and implemented alternative basic education (ABE), referred to also as non-formal education, as an integral part of the education system (MoE, 2006: ii).

The main rationale for using alternative basic education are, its accessibility, flexibility and adaptability, cost-effectiveness, and high community involvement.

A. Accessibility: alternative basic education creates a chance for children in their local area without traveling long distance which helps to reduce security problems of traveling long distance from home to school, especially for girls and help to kids grow stronger to walk long distance from home to formal school.

UNESCO (2005), in its documents pointed out that due to inaccessibility and other factors:

- 104 million school aged children are not enrolled in school at the year of 2000, in which 75%were girls.
- 98% of children with disabilities in developing countries do not attend school.
- Some 49 countries are seriously at risk of missing the Dakar gender goal in 2005, nearly 50% of them are in sub-Saharan Africa, and Ethiopia is one of these countries,

Berhanu (1999), explained about the accessibility of ABE as it is the means of reaching millions of un reached children, given them a second chance for education and helping them not growing in to an illiterate adult hood.

B. Flexibility and Adaptability: one of the important rationale for implementing alternative basic education is its flexibility and adaptability. A flexible school time table would permit children to contribute to well being of their communities without denying them the opportunity to attend school (UNESCO, 2005).

The flexibility and adaptability of alternative basic education could also be explained with regard to its:

- Duration and coverage of course content,
- Time of classes,
- Frequency or regularity of attendance,
- Place of holding with in a classes,
- Methodology of teaching,
- Age ranges in relation to the level course, and
- Mode of testing and evaluation.

C. Cost Effectiveness: ABE is cost effective alternative approaches to basic education which is an appropriate responses to the need and demand to basic education and marginalized section of population. (Befekadu, 2006:16). The cost effectiveness of ABE centers, (schools) are also explained as that alternative schools are also explained as that alternative schools (ABECs) are more attractive benefit–cost ratio than the formal government schools (MoE,2000: 48-49).

D. Community Involvement: Community involvement in education system develops the sense of ownership and increase empowerment at grass root level. It helps the community to exercise in management issues.

Berhanu and Ahmed (2002), noted that community involvement in ABE is about grassroots empowerment, planning the local community at the fore point of the decision making process and enabling them participates fully in all stages and processes of basic education program strategy from the need analysis and problem implementation.

The importance of community involvement is also expressed by Ministry of Education as encouraging parents through their community organizations to contribute labor and other resources to help construct ABE centers. Parental Participation in ABE center management and supervision also contribute to better internal efficiency, parental commitment is precious but often untapped resource (MoE, 2000:51).

2.4 Issues of Education Provision for Disadvantaged Groups

2.4.1 Equity

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

The principle of equal access focus on ensuring equity by making opportunities available to those regions and also to those sections of the society and individuals that for various reasons do not find existing provisions accessible.

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

Thus, achieving equity requires governments to take both financial and administrative measures to enable the poor to gain education. Administrative measures can promote enrollments of the poor, female, linguistic and ethnic minorities by bilingual measures and school offerings. Financial measures are important to all levels for those who can't afford to go to school, either because they and their parents can't pay the associated costs or because the household can not afford to loss their labor service (World bank, 1996 as stated in Ziyn, 2004).

2.4.2 Enrollment

It is only about half of all school aged children in developing countries that acquire a complete primary education, with nearly half of those who are enrolled dropping out before the end of the primary school cycle (Taylor and Mulhall, 1997:8).

The enrollment rates are substantially lower while dropout and repetition rates are higher. The reasons for these low enrollment and participation lies in the socio economic condition of the people (Bishop, 1994:30). Additionally, the traditional customs and even negative attitudes of people especially peasants and pastoralists to wards formal schooling. They are often ignorant of the advantages of education and they also not seen primary education as a means of development but rather the first step on the ladder to modern sector job (Ibid: 31).

The enrollment rate is abysmally low in the nomadic pastoral, areas due to the fact that nomadic societies are on the move with their animals, settled in isolated areas and far form infrastructures. When we see the enrollment rates of children in the nomadic pastoral areas of some African countries such as in Djibouti, only one third of the numbers of children of school going age are enrolled in school. The gross enrollment ratio is even lower in rural areas with 4.9 percent to boys and 7.9 percent for girls (UNNESCO, 2002: 17).

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

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

2.4.3 Dropout

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

For Africa the median dropout rate before completion of primary schooling is 54% (Bishop, 1994:29).This figure is worse even in the nomadic pastoral communities in Africa. As a study shows in Sudan, in the rural nomadic pastoral area furthermore, there are fewer girls than boys attending school. The fundamental problem attesting basic

education in the pastoral area of Sudan is the high dropout rate. It is estimated that in all sates of Sudan about 30 percent of all registered pupils will have dropout from school by the age of 15 years.

2.4.4 Access

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

The study conducted by UNESCO shows, there are various constraints of access to education of nomadic pastoral group of people in African countries. In Djibouti, the part of access is the weakness of the school net work. There is only one school serving a very extensive area and those children of pastoral nomads who are at school come from camps within a maximum of 10kms. Similarly, in Uganda, out of 63 inhabited islands in kalangala only six have primary schools (UNESCO, 2002:15).

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

a) Rural population in the back ward parts of the third world countries relatively untouched by the modern development.
b) Tribal groups with primitive life style, in the more inaccessible regions of Asia, Africa and Latin America.
c) Nomadic pastoralists primarily dependent for their lively hood on grazing as in central Asia and in sub-Saharan region of the east and horn of Africa.

The main concern of this study is provision and expansion of alternation. Basic education for nomadic pastoralists. Thus, an attempt is made to review here under the experiences of different countries in the provision of education for nomadic pastoralists, and the challenges in educational access to these group of people.

2.5 Nomadic Pastoralists in Ethiopia

As show in the above table in Ethiopia, pastoral nomads are estimated to be about 9.8 million which constitutes some 13 percent of the total population. Almost all are found in the marginal boarder areas and they inhabit the low land peripheral parts of the country. The rangeland (low – lying areas from 126 m to 1500m above sea level) inhabited by pastoralists constitutes about 593,600 km ^{2} or 61-65 percent of the nation (MoARD, PADS, Human Resource and Infrastructure, Vol. 4, 2004). The pastoral communities are believed to own the most significant part of the countries livestock. In Ethiopia, livestock herds and flocks are generally estimated about 77 million. This accounts the largest concentration of domestic herds in Africa of the total it is estimated that the pastoral nomads own 40 percent of the cattle, 75 percent of the goats, 25 percent of the sheep, 20 percent of the equines and 100 of the camel (Arsano, 2002 as quoted in ziyn, 2004).

2.6 An Overview of Pastoralists' Education in Oromia Region

Pastoral and agro-pastoral woredas in Oromia region share common physical environments, ecological characteristics and pastoralist system of production.

Pastoralists are generally situated in the peripheral arid and semi-arid low land areas of the resignation altitude below 1,500m. Above sea level and receive unreliable and in sufficient amount of annual rainfall range between 250 to 700mm, of the regional human population, pastoralists and agro-pastoralists are estimated to be about 12 to 15 percent and comprise approximately about 37 percent of the regional total land coverage (MoARD,PADS,2004). In Oromia region, there are 28 pastoral and 17 agro- pastoral woredas mainly distributed in six pastoral zones namely, Borana, Bale, Guji , East Hararge, West Hararge and East Shewa. Out of 28 pastoral woredas in the region, there are 18 (64.28%) pastoral woredas in Borana and Bale zones, which comprises the largest portion of pastoral woredas in the region (OPADC, 2007).

Pastoralists are moving from place to place in search of pasture and water for their live-stock, as result education provision is difficult for them, which poses a serious problem for the region as well as for the country to achieve UPE by 2015.

Gross enrollment ratio (GER) for primary education in Borana and Bale were 71.8% and 85.5% in 2006/07 respectively. GER for Riatu in Bale and Arero Woredas in Borana were 44.3% and 57.5% respectively. But the net enrollment ratio (NER) of these zones and woredas were very low. The NER of Raitu was 36.7% and that of Arero was 37.6% and the zonal NER for Bale and Borana were 66.9% and 50.1% respectively, while the NER for Oromia was 77% in the same year (OEB,2007). This might makes it difficult for the region to achieve UPE by 2015.

In order to complement the formal schools to raise the participation of primary education, Alternative Basic Education was designed and implemented. Accordingly, in pastoral woredas in 2006/07 35,504 learners in 629 ABE centers were taught by 1,244 facilitators and in 2007/08 this number decreased to 26,260 learners in 452 centers and 825 facilitators. There are three types of facilitators from the view point of their payment/employment. First, those who are employed by government on contractual bases, second, those who are employed by NGOs and thirdly, those who are working for free to get certificate of participation for future employment opportunities. Facilitators who are the backbone of ABE program are in difficult situation because of the absence or low payment to work in hardship area of pastoralists. They were not received any particular training to teach pastoralists' children and there is no ABE strategy and guide line which should have been prepared by OEB indicating their future training opportunities and career development.

ABE centers in a pastoral areas of the region are currently facing serious shortage of center facilities like seats, water, toilet, etc. Community's involvement to strengthen ABE centers also not motivating mainly because of their mobile nature and relatively low awareness they have for education (OEB, 2007/08).

2.7 Experiences of Some Countries in the Provision of Education for Nomadic Pastoralists

Countries, like that of ours, are confronted with the problems of providing education for people who have no permanent domiciles like nomadic pastoralists. Some countries have taken measures and set up policies to ensure the rights of the nomadic pastoralists to education.

Countries like Kenya, Tanzania Nigeria, Zambia, Bangladesh have taken measures and set up policies to ensure the rights of the nomadic pastoralists to education.

These countries have established policy, guidelines and developed strategies recognizing the need to educate nomadic pastoralists for their country's development.

2.7.1 The Kenyan Experience

In Kenya, there are about 1.2 million nomadic pastoralists in 11 of the 41 districts that make up the country. Out of the 11 districts, the seven districts the ones which are predominantly occupied by pastoral population are Marsabat, Turkannan, Madera, Garissa, Majir, Isiolo and Samburu (Narman, 1990). The area inhibited by nomads forms over 2/3 of Kenya's total landmass (Akaranga, 1995:38).

In 1978, the Kenyan government was aware that nomads in the country are the most disadvantaged in the provision of the education and other social amenities because of their isolation from the rest of the country, are exposed to hardships and uncertainties resulting from drought and starvation and the lack of knowledge and skills to dale with environmental hazards apart from resorting to constant migratory drifts and development a policy guideline for the establishment of arid zone boarding schools for the Maasai, Turkana and Somali nomads (Republic of Kenya, 1978 in Akaranga, 1995:39).

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

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

Furthermore, as the study made by Akaranga shows some of the most serious obstacles are the inability to meet the high cost of education such as buying textbooks, stationary, construction and maintenance of the physical facilities. Even if children are enrolled at school, many can't attend regularly due to sickness, involvement in domestic chores and hunger. Moreover, the majority of population in ASAL district practices mobile life style

to find water and pasture for their livestock. Such a way of life keeps them beyond the reach of social services (Akaranga, 1995:4).

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

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

2.7.2 The Tanzanian Experience

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

As the number of schools in Tanzania increased in quantity, the parents become reluctant to send more children for the same children needed to herd animals. And the schools didn't prepare the young people for their future membership of the society (Toogood and Hillstorm, 1970). As a result, most children of nomadic pastoral communities couldn't participate in forma, and non-formal education program (parkipuny, 1994:2).

As Bugeka (1995:75-76) shows the factors that hinder the provision of education for the nomads include long distances children have to walk in order to get to school, poor educational infrastructure, lack of training of teachers to cope with environmental problems of pastoral areas and there is negative attitude of the nomads to wards the education of children, especially girls. As a strategy to mitigate the problem, Bugeke recommended especial tainting of teachers, radio instruction on education of nomads.

In Tanzania, the provision of basic primary education for the nomadic pastoralists through conventional means has not so far been satisfactory. Thus, the Tanzanian ministry of education has requested for UNSCO's support to mobilize extra funds for the implementation of special literacy programs to address basic learning needs of their nomadic population. The pastoral communities contributed by mobilizing their resources to promote education in their communities. However, despite these measures, the enrollment of nomadic pastoral children in Tanzania is below the national enrolment average (UNESCO, 2002).

2.7.3 The Nigerian Experience

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

The Federal government of Nigeria inaugurated the Nomadic education programmed in 1986. As result, the National Commission for Nomadic Education (NCNE) which is one department of the Federal Ministry of education was established to specifically serve for the educational need to the children of nomadic pastoralists (Tahir,1995:54). The main objectives of the nomadic education program are:

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

Components of implementing strategies of nomadic education program are: -

1.1Capacity building for maintaining nomadic education program

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

1.2. Research, Curriculum and Teacher Training:

1.2.1 Research on the life style and educational needs of the nomads.

1.2.2 The development of relevant curriculum by using the data generated from research in order to match the national primary education curriculum to fit the needs and realities of the nomads.

1.2.3 The training of teachers on how to implement the curriculum and on the use of the more effective teaching method and school administration techniques that suits to the life style of the nomadic pastoral children.

1.2.4 The use of suitable delivery mechanism such as the mobile school.

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

1.3.1 The designing of performance indicators which can be used to gather useful information on the programs implementation. The indicators mainly focus on context, inputs, process and out put of the nomadic education programs.

1.3.2 Developing annual plans for the implementation of monitoring exercise.

1.3.3 The participation of other bodies in the monitoring exercise, mainly inspectorate service department of the federal ministry of education, which has branches in all states of the Federation, the nomadic education units in the states and leaders of the nomadic community.

1.4 Distance Learning programs:- The main objective is to use cost effective methods for making basic education more accessible to the nomadic pastoralists. It has two main components:

- Interactive radio for schools and
- Interactive radio for adult education.

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

2.7.4. The Bangladesh Rural Advancement Committee (BRAC) Schools Experience

Bangladesh BRACs non-formal primary education (NFPE) program was designed to meet the basic educational needs of the poor and most disadvantaged children in the rural areas who could not be reached by the formal government schools or other non-formal education

programs. Financially it is supported by foreign donors and local NGOs in running this NFPE program. BRAC's program provides its educational service in two types of schools:

- First, school of 8-10 years old children admitting those who never attended primary school and educate them for 3 years and,
- Second, the kishor- kishori (KK) school which serve 11-16 years old children who have dropped out of formal primary schools. The children in KK schools are expected to complete the same curriculum offered in NFPE schools within 2 years time. Each BRAC school is a one-classroom school, containing up to 30 students. Teachers for part time employment are selected from village residents, who are grade 9 and above completers and 60 to 70 percent women. BRACs' schools have one program organizer, who visits the school twice a week. Teacher absences are followed by program organizer, students and parents. Text books developed by fifteen BRAC have similar content to that of formal school where parents determine school calendar, pledge to send their children to school, and actively take part in school management (attended monthly meeting, replace broken stools) (Ahmed, et, al (1993) in MoE, 2000: 8-9).

According to Ahmed and his associates (1993) the following BRAC's model are useful for other developing countries. These models are:

- Focusing on social goals which are understood as important by parents, students and government;
- Simplified curriculum for primary education focusing on basic skills and relevant to target population;
- Paraprofessional teachers, selected from the community with short pre-service training scheduled in-service training, and strong supervision;
- Small instructional units and correspondingly small catchment's areas, so that no student is far removed from his/her home;
- Active parent and community involvement as a major goal;
- Strong management support system emphasizing on training, follow through, logistics, etc ,
- Flexible school calendar and an organization that adjusts services according to the needs of clients;
- Low cost, where funds are expended for current operation and services;

- Viable, mutually reinforcing NGO/ community partnership characterized by regular and open communication and cooperative planning (Ahmed, et. al , 1993 in MoE, 2000: 10-11).

2.8 Challenges in the Provision of Primary Education for Nomadic Pastoral Children.

It is widely accepted that all children should receive at least primary education for sustainable development of country. But, there are many constraints which hinder participation of ethnic minorities and other disadvantaged groups like pastoral nomads in primary education. Several reasons have been stated for the low school enrollment and participation. Some of the major ones can be categorized in to socio-cultural, socio economic, school related factors and administrative or institutional constraints.

2.8.1 Socio-cultural constraints

Some developing countries are homogeneous in terms of having significant number of cultural, ethnic and linguistic groups that are not in the main stream to society (UNESCO, 1985: 168). For instance the population belonging to multiple ethnic and language groups in most parts of Africa illustrates the socio-cultural diversity trainees to be taken in to account in the design and implementation of educational programs (Ibid: 169).

These minorities have their own customs, values, norms and traditions that requires their children take part in different activities of economic values and these society haven't yet developed the awareness that education has significant role in the field of production (Aggarwal, 1982: 56). Moreover, ethnic and cultural minorities resist modern schooling, which is rooted in their fear of cultural alienation and distortion of traditional values (UNESCO, 1985: 169).

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

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

2.8.1.1 Initiation Ceremonies

As research indicates initiation ceremonies are the common cultural practices that affect the education of girls and boys in sub-Saharan Africa countries. Some initiation ceremonies include circumcision. The time of initiation is conflicting with school calendars. So it affects school attendance of girls leading to dropout (Kapaska, 1992 in Odaga and Heneveld, 1995:23).

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

2.8.1.2 Pastoral Parents Attitude towards Education

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

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

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

On the other hand, as the findings by (MGEF, 2002: 2) in the nomadic pastoral Massai tribes of Kenya indicate, few families which could send their children prefer for educating sons first. This conception stands from the tradition that Massai girls leave their parents' village and become a member of the husband's family up on marriage. Hence, massai parents believe that their family will not benefit from investing in the education of their daughter.

2.8.1.3 Early Marriage

Early marriage is one of the socio – cultural factors that hinder the educational participation of girls in most developing countries of Asia, Africa and Latin America. A survey conducted by UNESCO in some countries of Africa shows that early marriage is traditionally considered as important for young girls, subject as they are to community values. In Tanzania, for example, the society considers the adolescent girls as something that is going to decaying unless used as soon as it is ripe (UNESCO, 1995:1).

Similarly in Somalia, parents encourage early marriage and more attention is given to the outer appearance of girls than to their intellectual abilities (UNESCO, 1995:2).

According to Rose (1998:45), early marriage has negative contribution for girl's participation and it is the main reason for an increase in girls' dropout from schooling.

Another study on the nomadic pastoral Massai tribes in Kenya indicates that the Massai culture is polygamous, and a man's wealth is determined by the number of children he has. A daughter's marriage increases the wealth of her family through combined cattle and cash dowries, and even since a girl joins her husbands' family up on marriage her father is relived from the burden of supporting. The problem of early marriage is also worsened by the increasing poverty of massai people, which leads massai father to marry their daughters off at increasingly young ages (Akaranga, 1995:18)

2.8.1.4 Gender Role Socialization and Stereotyping

Gender role socialization and stereotyping is one of the socio cultural factors that hinders girls participation in education by perpetuating the dominant role of males and imparting the interior nature of females in different activities.

Among the socializing agents, families stand first. In this regard, the instruction of gender role has greater significance. They consider their male children as brave, expensive, self confident where as their daughters as shy, quite and dependent (Almaz, 1991:8). Similarly the attitude of parents to wards the importance of education for females is determined by what the society expects of the roles of females and males. Similarly, Kenya samburu pastoral girls remain disadvantaged in the acquisition of education because of the traditional belief that women's place is in the kitchen. It is known that "withdrawal of the girl child from school to marry is a common feature of the pastoralist life" (kwayera, as quoted in Ontienda, 1999:2) He farther revealed that parents would better prefer boys to sent to school than girls, they argue that girls who attend school are likely to be come prostitutes.

Stereotypically, females are conceived by the society to be too much submissive, timid, mentally and physically weak, while males are competitive, courageous, and intelligent. As a result, such differentiation and expectation greatly affect female's aspiration and competency in education (Alemtsehay, 1985: 37; Almaz, 1991: 4).

The lack of role model has significant influence on children learning. Modeling as an important part of social learning in which human beings learn their behavior from an other significant person. We first observe some one then we initiate what we see, we are more likely to model our activities after people we consider admirable, children are every suspicious to such social learning process (Colman, 1970: 11). Thus, the absence of educated family member who succeeds in modern education in the community has its own on motivation of children to enroll in schools.

2.8.1.5 Religion

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

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

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

2.8.2 Socio – Economic Constraints

The influence of socio-economic conditions on access and regular attendance together with the socio-cultural constraints, sending children to school in this direct and opportunity costs, which are prohibitive to poor and rural families. The following sections deals with such constraints and some of the perceptions that affect the decision not to enroll, or to withdraw children from school.

2.8.2.1 Poverty

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

A study made by Bishop reveals that the reason for dropout lies in the socio-economic conditions of the people concerned, i.e., their poverty e.g. inability to pay school fees, withdrawal of older children to herd cattle, sickness due to malnutrition and lack of medical care and for girls withdrawal from school to act as child nurse to the younger children while mothers are engaged in the family duties are the factors (Bishop, 1994: 31).

Poverty and its consequence of malnutrition is common in the pastoral areas of Africa. Bugeke notes that, due to the increasing degradation, conversion and reduction of pasture land, the problem of food shortage is acute in the pastoral societies. He furthers his description that, the specific cases of food shortage are population pressure, drought and prioritizing large scale agricultural production (Bugeke, 1995: 75). According to UNESCO (2002), in pastoralist dominated areas the broader issues associated with poverty include:

- Lack of livestock,
- Harsh climatic coupled with recurrent drought,
- Lack of water and health facilities for both human and livestock,
- Poor infrastructure such as road network; and
- Poor market for livestock.

Poor access to markets and lack of high grade stock account for low sales, therefore, no cash income. This situation further leads to absence of educational expenses for school children, which finally results in low school attendance and high rate of dropout.

In general, poverty is found to be one of the problems faced in the universalization of education (Aggarwal, 1982: 510).

2.8.2.1 Educational Background of Parents

Educational level of parents as one socio economic constraint is an important determinant of enrollment and dropout rates. The research findings by Hyde (1989) indicate that educated parents are more likely to send their children to school and keep them longer in schools. On the contrary, illiterate parents are highly associated with high children dropout rate (Rumberger, 1987).

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

2.8.2.2 Pastoral Economic Life and School Distance

Nomadic people, who live far from towns and are also continuously on the move, have a special and distinct problem in the provision of education in different countries. These people are found mainly in the desert areas. They face all types of difficulties of educational provision which are discernible in the rural population. In addition, they faced problems which stem directly from there extremely isolated and scattered way of life (UNESCO, 1962: 75), similarly Salih (1990: 180) states that nomadic people who have no boundaries for movement are often neglected in the provision of modern education and other services.

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

As a study conducted in Hawawari nomadic communities in Northern Sudan showed, the main reasons parents gave for not sending their children to school was that the school was situated far away from the shelter and because of that:

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

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

2.8.2.3 The Demand for Child Labor

Child labor is very important to the lively hood of some house holds. As a result schooling has a high opportunity cost to them to send children to school. Especially in urban areas. Therefore, there are fewer rural girls in schools than urban girls(Odaga and Heneveld,1995:17).

In particular, the low land pastoral areas, because of the labor intensive nature of the herding of cattle, pastoralist children are significant contributors to the household income through their labor. Especially boys are seen as important economic assets. Thus, parents are reluctant to send their children to school (PHRD, 1996).

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

2.8.2.3 Health Problems

Health problems of children especially in poor and marginalized areas are very serious. A study made in Uganda shows that grade 7 children who were asked if they ever suffered from specific health problems, 78 percent claimed to have had malaria, 12 percent had trachoma, 5 percent had been tape worm and 3 percent had been treated for malnutrition (Bishop, 1994: 115). The problem believed to be more serious in pastoralist areas as they are characterized by frequent drought, lack of nutrition and, above all absence or shortage of health service (Carr – Hill, 2002).

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

According to World Bank report, in many nomadic area of Nigeria conflict between nomads and farmers have prevented communities from participation in educational programs (World Bank, 2001:48). In general, conflict can have several impacts either directly upon the children in terms of their security at school and on the way to school, or indirectly via their parents in terms of decisions as to where to live or whether or not be mobile (Carr-Hill, 2002: 55).

2.8.3 School Related Factors

It is not socio–economic and socio–cultural factors that prohibit children's participation in schools but also the school environment. It creates a significant number of constraints. The most significant ones are explained in the following sub topics.

2.8.3.1 Curriculum Relevance

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

2.8.3.2 Fear of Sexual Harassment, Abduction and Rape

Different studies show that there is pandemic of sexual violence and harassment in educational institutions in Africa. It was also found that male pupils are identified as major offenders (Hallam, 1994 in Odaga and Henveld, 1995: 34) as quoted in Anderson and Levitt 1994). This indicates that girls are in an extremely hostile and uncomfortable leaving environment in school. This has devastating effects on their educational attainment and performance (Odaga and teneveld, 1995:35). A research finding in Cameroon parent remove their daughter from school as they approach to puberty. They are impregnated by teachers, pupils or other who did not follow the customary rules of marriage (Ibid: 36).

2.8.3.3 Lack of School Facilities

Shortage of school facilities like inadequate building, water, learning materials, latrine, seats etc. are the most common constraints for enrollment and participation of children in school. Improved facilities are systematically beneficial to student learning. As research findings indicate, quality of the physical plant is positively related to student performance (Lockheld and Verspoor, 1991: 103). In some countries parents are against sending their daughters to school because of the absence of separate classrooms and toilets (World Bank, 1997: 126). As research shows, in Bangladesh 11 percent of rural schools and 51 percent urban schools had no latrines. As a result, families have withdrawn their daughters from schools (Tietjen, 1991:53).

According to Roa's (1985:182) case studies in Kawahila nomads, in the schools, the majority of children simply sit on the floor, there was no water for drinking, no toilet, and only half of the students had the necessary books and writing materials. He reported that it has a negative impact on pupils' learning. Taylor and Mulhall (1997:9) indicated lack of school facilities effect on dropout rates as that "if there are no enough school facilities, the dropout rate is likely to increase. "Generally, school facilities are an important determinant of achievement and poor achievement is one determinant of dropout and repetition (Coombs, 1985:22).

2.8.3.4 Problems in Quality and Quantity of Teachers

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

In addition to low salaries and lack of incentives, teachers in nomadic areas have no special trainings to teach the children of nomads. Recognizing the problem, the ministry of education of Tanzania has taken the responsibility of training teachers. The ministry selects the would be teachers from pastoral and mobile communities. This is based on the assumption that teachers would be able to communicate in the language of the nomads and minimize cultural conflicts among the participants. Moreover, the teachers are equipped with basic knowledge on agriculture and animal husbandry (Bugeke, 1995: 78). Various study reports and different existing literature indicate that teachers under qualification and

their lack of special training on how to teach pastoralists children are major school problems in many pastoralist-dominated areas.

Carr – Hill (2002), indicates that teachers recruitment and allocation is nearly always centrally driven and it appears to be a matter of luck rather than design … they have rarely received any specific training for teaching children from nomadic groups; and some times they are less enthusiastic about teaching children from nomadic groups (Carr – Hill, 2002: VI).

2.8.3 Administrative / Institutional Constraints

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

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

Improving administrative measures to encourage schooling for minorities especially primary education can include locating schools within easy access, providing boarding and hostel facilities, adjusting school hours to accommodate children's work, bilingual programs for linguistic minorities and feeding programs (World Bank, 1996:72). This measures require financial resources to attain the goal of schooling for all. Low per capital income in developing countries affects the capacity of governments to finance and deliver schooling (Colclough and Levin, 1996:77).

Commitment is very essential from both higher bodies to directly support the decentralized units in planning, financing and implementing education programs (Govinda, 1997:36). It also requires effective leadership at every level and with the support of a road consistency of political parties, government bureaucracies, business organization, parents and students.

The effective leadership and mass mobilization and sensitization may require a charismatic leadership to over come the sluggishness of the education system and traditional practice (Lockheed and Lewin, 1993: 13).

Effective leadership requires local capacity (Govinda, 1997:44). It is basic prerequisite for decentralization to make decision and manage resource (Parry in Minga, 1997:403). However, parry argues that they can not develop capacity if they aren't given the opportunity to exercise.

2.9 Intervention Strategies to Enhance the Education of Nomadic Pastoralists

The review of the literature demonstrates the variations, complexity, and interrelatedness of the challenges that hinder the education enrollment and participation of nomadic pastoral children.

There is also a growing body of scholarly reviews of strategies to enhance the education of nomads and their efficiency. Some of the strategies are:

2.9.1 School Feeding Program

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

According to Carr-Hill, school feeding programs mainly operated by the world food program are currently being provided in many of the districts in west Africa with high proportion of nomadic pastoralists. It is also argued that the feeding programs improve learning capacity through alleviating short –term hunger (Carr Hill, 2002:30).

2.9.2 Mobile School

Mobile school is an appropriate method in the provision of education for children whose families are constantly on the move like nomadic pastoralists. It is a reparable mechanism. First, the costs of the structure are very low and can be constructed by governments and local communities. Second, the children learn within the environments which they can easily adapt to the school situation. Lastly, the parents will be free from fear of cultural alienation and insecurity since their children remain close to them (UNSECO, 2002:1999).

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

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

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

The teachers of mobile schools in Sudan move with the communities and the classroom is a tent and is equipped with portable furniture's, tables, chairs, blackboards and school stationary. In addition, the teacher has a tent house of his own with a bed, a solar lamp and other equipment that the teacher may require (Larsen and Hassen, 2001:101).

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

1. The positive attitude of nomadic communities towards education is reflected in the increasing demand for the establishment of more mobile schools for the admission of more children to the already established schools.
2. The dropout children returned to school after the reasons responsible for dropping out all ended.

3. Although pastoral nomads prefer males' education to females' in general, lately some families have started to send married females back to school immediately after marriage.
4. Enthusiasm of illiterate females towards education and they regret for being illiterate express their willingness to be educated despite the family commitment which, consume all their time and energy (Eisa, 1997: 189).

2.9.3 Boarding Schools

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

The problems which arise in establishment of boarding schools are first, parents are reluctant to send their children to boarding schools which and to whom they don't know. Moreover, children mightn't like to be separated from their family for a long time. Second, the construction and maintenance of boarding schools is very costly. In addition, it provides foods and lodging on top of instructional costs (UNESCO, 2002: 200).

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

2.9.4 Community Sensitization

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

Therefore, improving the utility and types of education to make parents re-evaluate the benefits of education and sensitization programs are popular approaches for sharing

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

Also In other Africa countries like Burkina Faso, Cameroon, Malawi, Tanzania, Uganda, and Zimbabwe seminars, workshops and village meetings are used to convince parents to reflect up on and understand the impact of certain traditional practices on educational participation of children (Ibid).

2.9.5. School Distance

In Africa, it is obvious that the long distance that children have to travel to get a school is one major factor that hinders school attendance. The problem of distance and isolation is more serious for nomadic children. The distance problem has two aspects. They are the energy required to cover the distance on an empty stomach and the insecurity felt in the long distance. Thus, from planning perspective, solving the distance problem depends on knowing where a nomadic population is found, so that learning takes place after livestock related duties are completed (Carr- Hill, 2002: 28-38).

CHAPTER THREE

3. Data Presentation, Analysis and Interpretation

This chapter deals with presentation and analysis of the data that are categorized in to two major parts. Part one presents the characteristics and back grounds of the sample populations involved in the study interims of sex, age, educational level and years of service as well as learners' parent occupation, educational back ground and religion.

The second part deals with the analysis and interpretation of the data obtained from respondents on current practices and challenges of alternative basic education in selected pastoral areas of Oromia regional state.

3.1 Back ground Characteristics of the Respondents.

Under this heading personal background characteristics of respondents have been presented.

3.1.1 Sex and Age Profile of Respondents

As presented in table 3.1 regarding sex, large portion of learners 174(64.7%) were males while the remaining 95(35.3%) were females. Consistence to this the Oromia education Bureau statistics of 2000%7 showed that the total numbers of female learners in ABE centers of six sample woredas of Bale and Borana zones were only 36.9%. This shows that there is gender imbalance in the number of learners. On the other hand, in case of sample facilitators there were 52(82.5%) of males and 11(17.5%) of females. Accordingly, form document analysis of the total group of facilitators who joined Robe Teachers College in 2005/06 for 40 days pre- service training, 25.33% were females and 74.67% were males, Here, the over all statistics shows a significant gender imbalance in number of facilitators. Pertaining to this, empirical research revealed that gender inequality in enrolments at primary is correlated with gender imbalance in the teaching force, Colclough (cited in lewin, 2004: 1) noted that low enrolment countries, especially in sub Saharan Africa, generally have more men than women as primary teachers. Gender equality ultimately requires universal enrolment; it is also likely to benefit from an increased supply of female teachers/facilitators who can additionally be role model to learners, especially girls.

Table: 3.1 Sex and Age Distribution of Respondents

Respondents	Sex	Total		Age(in years)								Total
		N	%	<7		7-9		10-13		>13		%
Learners	Male	174	64.7	1	0.6%	27	15.5%	42	24.1%	104	59.8 %	100
	Female	95	35.3	3	3.1%	21	22.1%	32	33.7%	39	41.1 %	100
	Total	296	100	4	1.5%	48	17.8%	74	27.5%	143	53.2 %	100
Facilitators						20-29		30-39		>39		%
	Male	52	82.5	3	5.8%	42	80.8%	6	11.5%	1	1.9%	100
	Female	11	17.5	4	36.4%	5	45.4%	2	18.2%	-	-	100
	Total	63	100	7	11.1%	47	74.6%	8	12.7%	1	1.6%	100
Educ. Officials				<26		26-35		36-45		>45		%
	Male	24	88.9	2	8.3%	15	62.5%	5	20.8%	2	8.3%	100
	Female	3	11.1	1	33.3%	2	66.7%	-	-	-	-	100
	Total	27	100	3	11.1%	17	63%	5	18.5%	2	7.4%	100

Regarding their age, where as the large proportion (53.5%) of the learners lies above 13 years, the remaining about 45% lie between 7 and 13 years and 1.5% lies below 7 years, respectively. This shows that the large proportion (53.5%) of learners could have completed primary education, if they were entered level one at the official entry age (which is seven). The study indicates that the mean age of facilitators who participated in the study was 22 years old. Their age ranged from 17- 40, but most (74.6%) were between 20-29. The majority (81.3%) of educational officials' age ranges from 26-45 years.

3.1.2 Educational Level and Work Experience of Respondents

Effective teaching learning system has to consider the work experience and educational level of key stakeholders-teachers facilitators, learners and educational officials at different levels.

This is because amongst the factors that describes the effectiveness of the ABE is the availability of experienced and qualified teaching force and educational officials. Accordingly, respondents were asked to indicate their experience and educational level.

The Table 3.2 below presents the summary of responses as reported by sample respondents.

The majority (58.7%) of the learners who took part in the study were from level II. The rest were form level III (23.1 %) and level I (18.2%) respectively. Therefore, most (81.8%) of the learners who took part in the study were more familiar with the ABE center environment and expected to give better information for the study.

Table 3.2 Percentages of Educational level and Service year of Respondents.

Respondents	Educational Level	Total		Service (in years)		
		N	%	Service	N	%
Facilitators	Below grade 10	16	25.4	<3years	49	77.8
	Grade 10/12	34	54	3-4 years	10	15.9
	Above grade 10/12	13	20.6	>4 years	4	6.3
	Total	63	100	Total	63	100
Educational Officials	Certificate	8	29.6	<10 year	13	48.1
	Diploma	16	59.3	10-20years	11	40.7
	Degree and above	3	11.1	>20 years	3	11.1
	Total	27	100	Total	27	100

As to the educational level of facilitators, 54%of them were grade 10/12 completers. This figure shows consistency with the Oromia Education Bureau 1998 E.C. selection criteria, which requires grade 10 completers to be a facilitator inABE program. The table also reveals that there were under qualified facilitators 16 (25.4%) out of 63 who have completed below grade 10. According to the analysis of document from sample woreda education offices, and information obtained through interview, it was observed that there are facilitators who have completed grade seven and eight working in ABE program where there are no persons with nomadic background from that particular locality. Most (77.8%) of the facilitators have only below 3 years of service. This result was in accordance with the information obtained from document analysis taken from sample woreda education offices. According to this information, the major factors for low service years in ABE program were reported to be low remuneration and pastoral areas hardship.

Table: 3. 3 Percentages of Religion and Marital status of Respondents.

Respondent	Religion			Marital status		
		N	%		N	%
Facilitators	Wakefeta	16	25.4	Married	17	27
	Muslim	29	46	Unmarried	43	68.2
	Christian	18	28.6	Other	3	4.8
	Total	63	100	Total	63	100
Educational Officials	Wakefeta	5	18.5	Married	20	74.1
	Muslim	10	37	Unmarried	4	14.8
	Christian	12	44.5	Other	3	11.1
	Total	27	100	Total	27	100

Data collected on their marital status indicated that 43 (68.3%) out of 63 were unmarried, while 17(27%) were married and 3 (4.8%) were divorced or widowed.

As to the religion of educational officials, 44.5% of them were Christians (protestant and orthodox) and 74.1% were married.

Table: 3.4 Learners Educ. Level, Parents' Religion, Fathers' and Mothers' Educ. Level and Family Size .

Learners'														
Education Level			Parents' religion			Fathers' Educ. Level			Mothers' Educ. Level			Family Size In number		
	N	%		N	%		N	%		N	%		N	%
Level I	49	18.2	Wakefeta	154	57.3	Illiterate	224	83.3	Illiterate	260	96.7	<4	10	3.7
Level II	158	58.7	Muslim	106	39.4	Literate	36	13.4	Literate	7	2.6	4-6	106	39.4
LevelIII	62	23.1	Christian	9	3.3	Grade 5 & above	9	3.3	Grade 5 & above	2	0.7	>6	153	56.9
Total	269	100	Total	269	100	Total	269	100	Total	269	100	Total	269	100

As can be seen from tables 3..4 of the learners who responded to the question indicating their parents' religion, 57.3% indicated that their parents' religion was wakefeta, while 39.4% and 3.3% indicated that their parents' religion was Muslim and Christian respectively. This shows that most (57.3%) of the learners come from wakefeta and considerable amount (39.4%) of Muslim parents background.

The learners also indicated the level of education of their parents. As regards to their father's and mother's level of education, 224 (83.3%) out of 269 fathers were illiterate, while

36 (13.4%) had basic skills of reading, writing and computing and the remaining 9 (3.3%) were completed grade 5 and above. 260 (96.7%) out of 269 mothers were illiterate, while 7 (2.6%) were literate (have basic reading, writing and computing skills) and 2 (0.7%) have grade 5 and above educational level.

This shows that women are more illiterate and house wives in pastoral and agro-pastoral families in the sample woredas of the study. This might be due to the inequality of opportunities between the two sexes and comparatively low provisions of educational services to pastoral areas of the region in the sample woredas. It might have an effect on the educational participation of girls in ABE program in sample pastoral woredas and zones as indicated in table below.

It may be assumed that most (93.7%) of the pastoral and agro -pastoral parents were unable to read and write, i.e., they were illiterate.

In this study 19 influential elders, parents and ABE center management committee members were took part through interview held with them and most (77.8%) and (16.7%) were pastoralists and agro-pastoralists respectively . Table:3.4 also reveals that the majority (88.9%) of the interviewees were illiterate which is in accordance to the information given by learners on their parents' educational background and their age ranges from 27 to 80 years.

In general, the sample population of the study comprised various groups that include learners, facilitators, educational officials, influential elders, ABE center management committee members and parents. This diverse nature of the respondents may contributed for the study in two aspects, on the one hand, it helped to collect more relevant data from respondents that have different backgrounds and on the other hand, it helped to counter check the data gathered.

3.2 Current Practices of ABE in Pastoral Areas of Oromia Regional State

Much is already being done in ABE.OEB has carried out different activities to support the provision of ABE: curriculum which was prepared by MoE has adopted according to the local situation ;guidelines on planning, monitoring ,and evaluation and on transfer of pupils from non-formal to formal provision. Data from OEB showed that during 2006/07 there were 42,205(M=27,020,F=15,185) learners and 1271 facilitators in 664 ABE centers in six zones and 28 pastoral woredas participating in the program. In the year 2007/08 the

there were 42,205(M=27,020,F=15,185) learners and 1271 facilitators in 664 ABE centers in six zones and 28 pastoral woredas participating in the program. In the year 2007/08 the above number was changed to 26,260(M=16,621,F=9639) for learners,825 facilitators and 452 ABE centers. There are a number of NGOs working with the OEB in ABE provision like Pact –Ethiopia which is playing a significant role in supporting 150 ABE centers in 15 woredas in the six pastoral zones of the region. Other NGOs like Care Ethiopia, Goal Ethiopia, and Mekaneyesus church are playing an exemplary role in providing education for pastoral areas under the study. One of the responsibilities of OEB is to ensure that there is even spread of educational opportunities. This can be done by well- planned and coordinated action ensuring maximum use of human ,material and financial resources to enable out-of-schoolchildren in all pastoral areas of the region to have opportunity of access to ABE program.

Out of six pastoral zones (Bale, Borana, Guji, East and West Hararge and East shewa) Bale and Borana were selected as sample zones because there are 18 Woredas out of the total 28 pastoral woredas in the region. 6 woredas were selected (three from each zones) as the sample for the study. In these 6 woredas there were 129 ABECs and in these ABE centers there were 2689(M=1704, F=985) learners in 38 sample ABECs. There were 63 felicitators teaching in 38 sample ABECs (OEB, 2006/207).

According to the result of interview and document analysis, ABE centers in sample pastoral woredas have facilitators who are working for free to get a certificate for future employment opportunity and those employed by government and N.G.Os contractually by monthly salary ranging from Birr 250 to 750. A monthly Salary of Birr 250 was paid by woreda administration in sawena(one of the sample woredas in Bale zone) and 750 Birr was paid by NGO know as Mekaneyesus Church in Raitu the other sample woreda of Bale zone, (Bale and Borana education office, 2007). Learns in ABE centers in sample pastoral woredas had enough text books which were particularly prepared for pastoral woredas in the region which was approved by the result obtained from ABE center learners ,facilitators and educational officials questionnaire for the question on shortage of text books with total mean of 2.66 which was low, as indicated in table 3.8 on page 62.

271,200 text books and syllabi for ABE program was for the first time prepared and distributed in 2005/2006 by Oromia Education Bureau(OEB,2006). The Number of learners in ABECs, facilitators and ABECs show variation from year to year and the table below shows it.

Table:3.5 Number of Learners in ABECs, Facilitators and ABECs.

	Zone	Year	Learners			Facilitators			ABECs
			M	F	T	M	F	T	
1	Bale	2004/05	3219	1544	4,763	64	23	87	35
		2005/06	6299	3122	9,421	39	34	73	99
		2006/07	7213	3935	11,148	167	63	230	91
		2007/08	3752	1940	5,692	128	40	168	91
2	Borana	2004/05	9714	8684	18,398	_	_	414	358
		2005/06	5944	4225	10,169	320	58	116	329
		2006/07	3756	2711	6,467	278	56	334	165
		2007/08	7543	456	12,303	314	57	371	262

Source: OEB (2007/08)

Table 3.5 shows that the number of ABE learners in Bale zone is increasing for the 1st three years, but failed in the year 2007/08, while the number of facilitators showed decreasing as well as increasing trend, which might indicate that the facilitators do not stay on their job.

The table also shows the number of ABE learners in Borana zone has decreasing trend for the 1st three years, but increases in the year 2007/08 and the number of facilitators has decreasing and increasing trend, while the number of ABE centers varies from year to year.

3.3 Summary of Interviews and Open-ended Questions from Interviewees, Facilitators and Educational Officials

3.3.1 Challenges of ABE Program

Some challenges of ABE program were indicated by facilitators and educational officials on the space provided in open ended questions and the main ideas of interviewees suggested on this issue were summarized and presented as follows:

- fear of parents that their children leave pastoralist way of life,
- absence or low facilitators' salary,
- lack of appropriate training for facilitators,
- movement as pastoralist way of life,

- absence of water near ABE centers,
- learners dropout from ABE centers,
- low coordination and leading role of local government,
- low sensitization of community about education ,
- circumcision and its rituals,
- shortage of food,
- movement due the influence of culture, shortage of food,
- low attention given by the OEB for the program, absence of strategy and guide line for ABE program specially absence of transference guide line from ABE to formal school at every level ,that is, if a learner wants to go to formal school from level I and level II and from formal school to ABE program there is no guide line administering it. The respondents also indicated that the absence of the next level education after the present ABE program (level I- level III) in non- formal education approach is an other challenge for the pastoralists children to continue their education and increases dropout from the program ,e.t.c. were among the challenges hindering enrollment and participation in pastoral areas of the region under the study.

3.3.2. Success of the ABE Program

ESDP-III (MoE,2005) emphasized the need to strengthen NFE and other alternative modes of delivery to address the out-of- school children. The country gives emphasis to ABE program after it is realized that the program is critically important as an emergency short – term measure for achieving universal primary education by 2015(MoE,2005:38).

Though challenges were indicated, positive results achieved from ABE program were also reported by respondents on the space provided in open- ended questions which was filled by facilitators ,educational officials and also by interviewees revealed that :

- ❖ It gave the second chance for the children who did not get the opportunity to learn formal education ,because
    - ✓ learning time is flexible based on their needs ,site selection of learning centers is also accomplished with the consultation of the parents ,
    - ✓ the program is cost-effective in construction ,teaching staff and completion of four years of first cycle basic primary education in three years time and

- ✓ short instructional time gave the learners better opportunity to attend ABE which otherwise impossible due to herding and rearing functions of nomadic pastoralists.

- ❖ Improved equity by increasing girls enrollment and rural children participation because of the reduced distance between ABE centers and learns home;

- ❖ Improved enrollment and participation of primary education which might contribute to achieve UPE by the year 2015.

The ABE program improved gross enrollment ratio of primary education of the region by 3.5% in 2001/02 and in 2006/07 the contribution of ABE program to the improvement of GER of primary education was grown to 7.1%(OEB,2005:49).

- ❖ The response of facilitators and educational officials for the question which says "From ABE program positive results were achieved (yes or no)" is also consistent with the above results and 97.8% of the respondents answered for 'yes'.

3.3.3 Possible Solutions Suggested for the Challenges met by Interviewees, Facilitators and Educational Officials

The following were suggested as possible solutions by the respondents:

- Introducing school feeding program for ABE centers,
- Supply water thanks at least near ABE centers,
- Improve facilitators salary, Sensitize the community,
- Strong support from local government,
- ABE centers should get supervision services,
- Improve facilities of ABE centers,
- Allot budget for ABE program,
- ABE strategy and guide line on transference from ABE program to formal school and vice versa e.t.c., were among possible solutions suggested by the respondents. Thus, it is expected from the local government, Oromia Education Bureau and Zone and Woreda Education Offices to consider the solutions suggested.

The challenges , positive results achieved from ABE program, community contributions like participation in CMC management, contributes money for construction of centers ,supply water for the centers, construct fences e.t.c., and other issues identified by the interviewees and from open-ended questions for facilitators and educational officials were organized, analyzed and interpreted under pertinent titles in this chapter.

3.4 Analysis and Interpretation of Data on Current Practices of Alternative Basic Education in Selected Pastoral Areas of Oromia Regional State.

This part of the thesis presents the analysis of the data obtained through the questionnaire, interviews and document analysis. The analysis focuses on: socio-cultural, socio-economic; ABEC enter related; curriculum and facilitators' related; Community, and Administration related factors influencing enrollment abd participation of learners in ABE program in selected pastoral areas of Oromia regional state.

3.4.1 Socio-Cultural Factors

There are socio-cultural factors constraining pastoral children enrollment and participation in ABE program. Educational literature revealed that socio-cultural factors like early marriage, pastoral parents attitude, gender role socialization are among the factors affecting enrollment and participation of children from disadvantaged groups like nomadic pastoralists and this is more worse on girls since the cultural expectations of girls and the priority given to the future role as wives and mother have a strong negative effect on their education (Odaga and Heneveld, 1995:22).

To this effect, this section is intended to investigate whether or not the socio-cultural factors affect the enrollment and participation of nomadic pastoral children in ABE program in selected pastoral woredas of Oromia region. Accordingly, table 3.6 presents the influence of socio-cultural factors like early marriage ,circumcision and its rituals ,parents fear that their children leave pastoral way of life ,gender role socialization, mobility due to the influence of culture, e.t.c.

Table 3.6 Influence of Socio-Cultural Factors.

	Socio-Cultural Factors		Type of Respondents			Total		F
			Learners (N=269)	Facilitators (N=63)	Educ. officials (N=27)	Mean	S.D	
1	Early Marriage	M	2.63	2.73	2.70	2.66	0.781	0.706
		S.D	0.773	0.871	0.775			
2	Circumcision and its rituals	M	2.81	3.14	2.96	2.88	0.675	*6.450
		S.D	0.648	0.715	0.706			
3	Parents religious attitude towards modern education	M	3.03	3.01	3.37	3.05	0.738	2.695
		S.D	0.745	0.684	0.741			
4	Parents' fear that their children leave pastoral way of life	M	3.48	3.39	3.55	3.47	0.739	0.511
		S.D	0.714	0.773	0.640			
5	Lack of educational role model	M	3.54	3.43	3.67	3.53	0.637	1.449
		S.D	0.631	0.665	0.620			
6	Gender role socialization	M	3.59	3.59	3.67	3.59	0.698	0.160
		S.D	0.705	0.710	0.620			
7	Give low value for girls' education	M	3.72	3.81	3.55	3.72	0.549	2.058
		S.D	0.555	0.470	0.640			
8	Parent negative attitude towards education	M	3.29	3.36	3.333	3.31	0.784	0.250
		S.D	0.79	0.768	0.784			
9	Mobility due to influence of culture	M	3.05	3.28	2.85	3.08	0.741	3.912
		S.D	0.733	0.771	0.662			

N= 359 significant at alpha level 0.05 and df between 2 and 356 for learners, facilitators and educational officials. Mean<2.67= low, 2.67 – 3.33= moderate and >3.33 high.

The above table reveals summary of responses as they perceive the level of influence of possible socio-cultural factors. For each factor, the total mean value was computed. Accordingly, the degree of influence of early marriage on enrolment and participation of learners in ABE program for sample pastoral woredas under the study was rated low (total mean = 2.66) by all respondents. The computed one-way ANOVA value (0.706) at 0.05 p value did not show statistically significant difference in their perception among the respondent groups. With regard to circumcision and its rituals the respondents rated its influence to be moderate (total mean= 2.88). But, the comparison of mean result of one-way ANOVA value (6.45) at 0.05 P value showed that there was statistically significant difference in perception on the influence of circumcision and its rituals on enrollment and participation of learners in ABE program among the respondent groups. To test which one

the group is different, Tukey's HSD post hoc comparison was computed and the result showed that facilitators (mean value = 3.14) was different from the other two groups. This might be attributed due to their closeness to the issue by virtue of their responsibility to check learners attendance and report on the number of dropout learners with its major causes to WEO monthly or quarterly.

Pertaining to parents' religious attitude towards modern education all the respondent group rated moderate (total mean = 3.04). This result showed that the degree of hindering influence of parents religious attitude towards modern education on enrolment and participation at ABE centers was moderate i.e., it affects the enrolment and participation of learners at ABE program. The result was cross tabulated for Bale and Borana zones and it revealed that the degree of hindering influence is high in sample pastoral woredas of Bale zone. With respect to parents' fear that their children leave pastoral way of life, all the respondent groups were rated high (total mean =3.47). According to the result of the data obtained, there was no statistically significant difference among the perception of the respondent groups, i.e., the value of one-way ANOVA was (0.511) at 0.05p value. This showed that it is an impediment which influence greatly the enrolment and participation of learners in ABE centers. Consistent to this, the result of the interview indicated that they consider pastoralist way of life as a life of dignity and have a fear that modern education undermines their children's sense of identify and belongingness to their ethnic group.

On the other hand lack of educational role model was rated high (total mean= 3.53) by all respondent groups. The computed one-way ANOVA value (1.449) at 0.05p value did not show statistically significant difference among the respondent group. This showed that lack of educational role model affects the enrolment and participation of children in ABE program in selected pastoral woredas of the region.

Giving low value for girls' education which was considered as one possible socio-cultural hindering factor for the enrolment and participation of learners, especially girls, was rated high (total mean = 3.72) by all respondent groups. The computed one-way ANOVA value (2.058) at 0.05p value did not show statistically significant difference among the respondent groups. Consistent to that of the questionnaire, the results of interview disclosed that giving low value for girls education by pastoral parents in selected woredas of Oromia under study was proved to be one of the socio-cultural hindering factor for the enrolment and participation of girls in ABE program.

Parents negative attitude towards education as one possible socio- cultural hindering factor was rated moderate (total mean = 3.31) by the respondents. The computed ANOVA value (0.250) at 0.05p value did not show statistically significant difference in perception among the respondent groups. In this case there is mean value difference among the respondent groups. The result of mean value of facilitators is high (mean = 3.36) where as the mean value for educational officials (mean = 3.33) and learners (mean = 3.29) was moderate. Though the result of the total mean =3.31 was moderate, the differences in the mean values among the respondents of parents' negative attitude towards education can be considered as socio cultural hindering factor for pastoral children to enroll and participate in ABE program in selected pastoral woredas under study.

Mobility due to influence of culture which is locally known as 'yaa'a Gadaa' part and parcel of Gada system announced by Gada leader depending on the local calendar to move to another place considered to be convenient to settle there and formulate different social norms and rules. As the result of the interview held with influential elders all community members (except some who are under difficult conditions) have social obligation to take part in such cultural functions where they stay in that surrounding up to 3 months. Thus, it was designed to check whether it is socio-cultural impediment for the enrolment and participation of pastoral children in ABE program now-a-days.

Mobility due to the influence of culture was rated as moderate (total mean = 3.08) by all respondent group. The computed one-way ANOVA value (3.912) at 0.05p value showed that there was no statistically significant difference in perception among the respondent groups. This means that all the respondent groups have no significant difference in perception on the influence of mobility due to culture affecting the enrolment and participation of pastoral children moderately in ABE program in pastoral woredas under the study.

In general, as indicated in table 3.6, out of 9 socio- cultural factors assumed to hinder enrollment and participation of nomadic pastoral children in pastoral woredas under the study in ABE program, 4 was rated high and 4 as moderate and one low. Therefore, it is possible to conclude that socio-cultural factors hinder significantly the enrolment and participation of nomadic pastoral children in pastoral woredas of Oromia under the study.

3.4.2 Socio-Economic Factors

Parents with poor economic status may have difficult in providing their children with exercise books, pens, pencils, and buying uniforms. Moreover, child labor is used as a means of strengthening the income of a given household (Steven, 1993 : 397).

The influence of socio-economic factors such as ,mobility as pastoral way of life ,high demand for child labor ,shortage of food , health problems, e.t.c .were presented in table 3.2 below.

Table: 3.7 Influence of Socio-Economic Factors.

	Socio-Economic factors		Types of Respondents			Total		
			Learners (N=269)	Facilitators (N=63)	Educ. Officials (N=27)	Mean	S.D	F
1	Mobility as pastoral way of life	M	3.65	3.51	3.52	3.62	0.613	1.848
		S.D	0.596	0.738	0.700			
2	High demand for child labor	M	3.78	3.52	3.32	3.68	0.584	* 18.872
		S.D	0.473	0.779	0.700			
3	Shortage of food	M	3.77	3.62	3.40	3.73	0.590	3.047
		S.D	0.537	0.728	0.698			
4	Lack of school materials and clothing	M	3.42	3.28	3.48	3.40	0.721	1.033
		S D	0.693	0.896	0.580			
5	Tribal conflicts	M	3.17	3.41	2.78	3.19	0.698	* 8.297
		S D	0.649	0.775	0.801			
6	Health problems	M	2.84	3.24	2.89	2.91	0.679	2.359
		S D	0.631	0.756	0.751			
7	Parents' Illiteracy	M	3.71	3.60	3.63	3.68	0.577	1.009
		S.D	0.551	0.661	0.629			

N= 359 significant at alpha level 0.05 and df between 2 and 356 for learners, facilitators and education officials. Mean <2.67 = low, 2.67- 3.33 moderate, >3.33= high.

Accordingly, as indicated in table 3.6 item 1 mobility as pastoral way of life was rated high (total mean= 3.62) by all respondent groups. The comparison of mean result of ANOVA value 1.848 at 0.05p value did not show statistically significant difference among the perception of the respondent groups.

The interviewees on their part also revealed that mobility as pastoral way of Life hinders the enrollment and participation of nomadic pastoral children in ABE program and further

indicated that the major causes of mobility for nomadic pastoral in pastoral woredas under study were:

- recurring drought, which causes mainly shortage of pasture and water;
- cattle disease outbreak;
- mobility due to the influence of culture and
- tribal conflicts.

Thus the above result revealed that mobility as pastoral way of life hampered the enrollment and participation of children in ABE program in pastoral woredas under the study.

As the data in table 3.7 revealed high demand for child labor was rated by all respondent groups to be high (total mean =3.67). The comparison of mean result of one-way ANOVA value =9.651 at 0.05p value showed there was statistically significant difference in perception among the respondent groups with regard to high demand for child labor in nomadic pastoral woredas included in the study. To test which one of the group is different, Tukey's HSD post hoc comparison was computed and the result showed that learners (mean value = 3.78) was different from the other two groups. This might be attributed due to the fact that learners face the challenge directly than the other two groups. This gives them the opportunity to know more about its heaviness, since the children are taking part in herding activity which gives them no time except during the night.

The shortage of food which is mainly caused by the consecutive droughts, dependency of nomadic pastoralists way of life on livestock rearing and the arid low land areas which are occupied by them are not suitable climatically and ecologically for agricultural activities. Moreover, there are no rivers crossing woredas under the study in Borana zone which also makes the use of irrigation difficult, and all the respondent groups rated its influence to be high (total mean = 3.73). The comparison of mean result of one-way ANOVA value (3.047) at 0.05p value showed that there is no statically significant difference in perception among the respondent groups. Therefore, shortage of food is among the socio-economic factors which is hindering the enrolment and participation of nomadic pastoral children in ABE centers.

The data in table 3.7, the fourth factor which is lack of school materials (like exercise books, pens, pencils, school bags, etc.) and clothing was rated to be high (total mean = 3.40) by all the respondent groups. The comparison of means result of one-way ANOVA value (1.033) at 0.05p value showed there was no statistically significant difference in

perception on the influence of lack of school materials and clothing. This result revealed that lack of school materials and clothing hinders the enrolment and participation of nomadic pastoral children to enroll and follow education in ABE program in pastoral woredas under the study.

The fifth and sixth items under the socio-economic factors were rated moderate (total mean = 2.85 for 5th and 2.93 for 6th factors respectively) by all respondent groups. The result of comparison of means of one-way ANOVA value for 5th factors at 0.05p value was (0.724) which showed there was no statistically significant difference in perception among the groups.

The tribal conflict which was caused by clashes within or out of the clans mostly on pasture land and water for their cattle forces them to cross their territory. This result indicated that the tribal conflict hinders the enrolment and participation of the pastoral children moderately.

The comparison of mean results of one-way ANOVA value (6.136) at 0.05p value showed there was statistically significant difference in perception among the respondent groups regarding the influence of health problem in nomadic pastoral woredas included in the study. To test which one of the group is different, Tukey's HSD post hoc comparison was computed and the result showed that facilitators mean value (3.16) was found to be different from the other two groups. This may be attributed because it is the duty and responsibility of the facilitators to take daily learners' attendance which help them to identify the absentees and keep record of dropouts with their possible reasons. This gives them more chance to know that health problem is one of the socio-economic factors hindering the nomadic children to enroll and participate in ABE centers of the pastoral woredas under the study in Oromia regional state.

Respondents were also asked to show the degree of hindering influence of parents' illiteracy on enrolment and participation of nomadic pastoral children in ABE program in pastoral woredas under the study. For this socio-economic factor all the respondents rated its influence as high (total mean= 3.68). The comparison of means result of one-way ANVOA value (0.577) at 0.05p value showed that there was no statistically significant difference in perception among the respondent groups. This result showed that parents' illiteracy is one of the highest hindering factors for nomadic pastoral children not to enroll and participate in ABE in pastoral woredas under the study.

Generally, as indicated in table 3.7, out of seven socio-economic factors that ought to hinder enrollment and participation of nomadic pastoral children in ABE program, 5 was rated high and 2 rated moderate. Hence, socio- economic factors hinder very significantly the enrolment and participation of nomadic pastoral children in pastoral woredas of Oromia under the study. This is also consistent with the result of the interview obtained.

3.4.3 ABE Centers and Curriculum related Factors

One of the reasons for low participation of nomadic pastoral children in Tanzania was the fact that the curriculum offered to nomadic pastoral children follows the national standard which doesn't respond to their needs and offer children the necessary life and survival skills within their immediate environment (Carr-Hill, 2000: XI). Inadequate school/ABE center facilities (such as seats, water, toilet, etc.) increases dropout rate (Taylor and Mulhall, 1997:9).

Participation of nomadic pastoral children in ABE program is not only prohibited by socio-cultural and socio-economic factors but also by ABE center (school) environment. ABE centers related factors hinder the participation of nomadic pastoral children in ABE centers as indicated in related literature review in chapter two. ABE center related factors such as, curriculum relevance, fear of sexual harassment, lack of school facilities like (seats, absence of water in the vicinity, latrine, etc.), problems of quality of facilitators which might be mainly caused by lack of proper academicals preparation and absence of training to teach nomadic pastoral children; inflexible school calendar; learners home to ABE center distance were assumed to be impediments to the enrolment and participation of nomadic pastoral children in ABE centers . The result obtained from the question presented in the questionnaire for facilitators and educational officials, stating that 'currently, when did ABE centers open and close?'. The majority (97.5%) responded that ABE centers are opened in September and closed in June like that of formal schools. This ascertains that ABE centers and formal schools have the same school calendar, confirming that school calendar for ABE centers is inflexible.

School distance was also checked whether it hinders students participation, question which says "How long it takes you to reach ABE center from your home for a single trip? ''presented for learners in learners' questionnaire to indicate school distance, 57% reported that it takes them an hour and 24% above an hour. The majority (81%) of the respondents indicated that ABE center to learners' home distance is an impediment for

enrollment and participation of learners. According to document analyses 271,200 text books were printed and distributed by OEB at the end of 2005/06 academic year particularly prepared for pastoral areas ABE program (OEB, 2006/07). As to sexual harassment, abduction and rape, the result of the interview made with elders in Borana zone, indicted such practice is known as 'caphana' meaning, customary practice forbidden before marriage. According to the result of the interview this factor has no hindering effect on enrollment and participation of children in ABE program in pastoral areas under the study.

The response given by learners for the question' Is there a linkage between what you are learning in ABE program and your way of life? (Yes /No)' which indicated that only 61% of the respondents answered for yes and 39% answered for no.

The influence of ABE center related factors like, inadequate center facilities, inflexible school calendar , irrelevance of curriculum ,etc. are presented in table 3.8 below, and to see whether or not there were differences in perception among respondents about ABE center related factors hindering nomadic pastoral children enrollment and participation, one- way ANOVA was employed.

Table 3.8 Influence of ABE centers and Curriculum related Factors.

	ABE center and curriculum related factors		Type of Respondents			Total		F
			Learners (N= 296)	Facilitators (N= 63)	Educ. Officials (N=27)	Mean	S.D	
1	Inadequate center facilities	M	3.67	3.71	3.67	3.68	0.626	0.118
		S.D	0.638	0.580	0.620			
2	Shortage of students' text books	M	2.63	2.76	2.70	2.66	0.781	0.706
		S.D	0.773	0.817	0.775			
3	Fear of sexual harassment abduction and rape	M	2.24	2.60	2.48	2.32	0.617	*10.208
		S.D	0.544	0.794	0.643			
4	Inflexible school calendar	M	3.42	3.48	3.33	3.42	0.735	0.366
		S.D	0.727	0.759	0.784			
5	Learners' home to ABE center distance	M	3.56	3.35	3.48	3.52	0.668	2.745
		S.D	0.629	0.765	0.756			
6	Lack of supervision	M	3.48	3.70	3.72	3.70	0.574	2.089
		S.D	0.555	0.557	0.753			
7	High dropout of learners	M	3.61	3.51	3.48	3.58	0.654	1.029
		S.D	0.628	0.715	0.753			
8	Irrelevance of the curriculum	M	3.50	2.58	2.89	2.89	0.663	*4.460
		S.D	0.631	0.721	0.751			

N=359 significant at alpha level 0.05 and df between 2 and 356 for learners, facilitators and educational officials. Mean <2.67= low, 2.67-3.33= moderate,>3.33 =high.

As can be seen from the Table 3.8, the statements: 'shortage of students' text books, and fear of sexual harassment, abduction and rape were rated low, indicating their influence to hinder enrollment and participation of nomadic pastoral children were low, with the total mean values less than 2.67 by all group of respondents. On the same table, the factors like, inadequate center facilities, inflexible school calendar, learners home to ABE center distance, lack of supervision; and high dropout of learners were rated high, indicating their influence to enrollment and participation of nomadic pastoral children were high and especially four factors, factors 1,5,7 and 8 hindrance is significantly high.

On the other hand, irrelevance of the curriculum was rated moderate by all respondent groups, with the total mean value=2.89. One-way ANOVA test was also used to analyze the results as to whether there was a statistically significant differences in perception of

ABE center related hindering factors among the respondent groups and the associated p-values for factors other than 3 and 9 showed that there is no statistically significant differences among the respondent groups with df= (2,356) at 0.05 level of significance. On the other hand, the obtained F-values for 3, and 9 were greater than the tabulated F-values (F critical =3.02) with the same df and level of significance. This shows that there was a difference in perception of ABE center related hindering factors among the respondent groups. The Tukey's HSD post hoc comparison was computed for items 3, and 8 to identity the groups which were significantly different. For item 3, the result showed that there was significant difference between learners (mean value = 2.24) on one hand and facilitators (mean = 2.60) and educational officials (mean values = 2.48) on the other. This means for facilitators and educational officials it is their duties and responsibilities to follow and record the reasons for absence and dropout from ABE centers and hinder enrolment and participation of learners in ABE programs. This intern gives facilitators and educational officials the opportunity to perceive more about the fear of sexual harassment, abduction and rape as ABE center related hindering factor for enrollment and participation of nomadic pastoral children in ABE programs.

Accordingly, for item 8, the result showed that there was significant difference between learners (mean value = 3.50) on one hand and facilitators (mean value = 2.58) and educational officials (mean value = 2.89) on the other.

The relevance of the curriculum means responding to the needs, aspirations, and be able to provide the necessary life and survival skills for the nomadic pastoral children within their immediate environment, besides reading, writing and basic computing skills. Accordingly, the result of the learners showed that they might not perceive the concept clearly because they rated it as high (mean value = 3.50) while felicitators and educational officials rated it low (mean value = 2.58) and moderate (mean value = 2.89) respectively. This result showed that facilitators perceive the concept of curriculum relevance better than the other two groups because of two reasons. First, facilitators were made to participate on ABE curriculum development work shop for pastoral areas in June 2005/06 conducted by OEB and secondly, they are teaching the curriculum prepared. Thus, see its responsiveness to their day-to-day life , which gave them better opportunity to understand about its relevance.

The educational officials particularly ,at zonal and woreda level fail to perceive the current ABE curriculum (student book, facilitators guide, etc.) might be attributed to their reluctance not to read ABE curriculum materials prepared and comprehend about its relevance for pastoral children and community.

The curriculum materials on ABE for nomadic pastoral children were developed in 2005/06 by OEB curriculum department with participation and contribution of facilitators from pastoral woredas in the region(OEB,2006). In general, as indicated above, out of 8 factors hindering enrollment and participation of nomadic pastoral children at ABE center, 2 were rated low, 1 was rated moderate and 5 were rated high. From this result it is possible to infer that the influence of the factors to hinder enrollment and participation of nomadic pastoral children is high. This result is also consistence with the result of interview obtained from influential elders, CMC members and parents, emphasizing on absence of water among inadequate center facilities and inflexible school calendar , i.e., ABE centers are opened in September and closed for summer vacation in June as government formal schools.

Low salaries ,lack of incentives and teachers in nomadic areas have no special trainings to teach the children of nomads which contributes for low performance, enrollment and participation of learners.

3.4.4 Facilitators related Factors

One reason for low quality of teachers (facilitators) is the absence of or rarely receiving specific training for teaching children from nomadic pastoral groups; and sometimes they are not enthusiastic about teaching nomadic pastoralist children (Carr-Hill, 2000: VI).Problems of quality of facilitators which might be mainly caused by lack of proper academic preparation and absence of training to teach nomadic pastoral children; absence or low facilitators' remuneration were assumed to be impediments to the enrollment and participation of nomadic pastoral children in ABE centers .

Shortages of teachers are more common in remote rural areas and economic incentives are among the causes for not to work in rural areas. This has a significant impact on students' learning and continue in education (Lock heed and Verspoor, 1991).

The influence of facilitators' related factors such as , absence or low facilitators remuneration , lack of Specific training for facilitators, absence of facilitators training strategy, absence of training for trainers of facilitators, lack of facilitators shelter, e.t.c. are presented in table 3.9 below.

Table: 3.9 Influence of Facilitators' related Factors.

	Facilitators' related factors		Types of Respondents		Total		
			Facilitators (N=63)	Educ. officials (N=27)	Mean	S.D	F
1	Absence of low Facilitators remuneration	M	3.54	3.70	3.59	0.634	1.268
		S.D	0.643	0.608			
2	Facilitators' strangeness to community's culture	M	2.68	2.81	2.72	0.794	0.522
		S.D	0.779	0.834			
3	Lack of Specific training for facilitators	M	3.55	3.37	3.50	0.707	1.301
		S.D	0.713	0.688			
4	Absence of training for trainers of facilitators	M	3.37	3.48	3.65	0.603	3.301
		S.D	0.545	0.700			
5	Absence of facilitators training strategy	M	3.63	3.44	3.58	0.670	1.537
		S.D	0.655	0.698			
6	Lack of Facilitators shelter	M	3.52	3.52	3.44	0.690	0.793
		S.D	0.692	0.643			

N = 90 significant at alpha level 0.05 and df between 1 and 88 for facilitators and educational officials. Mean < 2.67= low, 2.67 – 3.33 = moderate, and >3.33 = high.

As depicted in Table 3.9 above, factors 1,3,4 ,5 and 6 those are, absence or low facilitators remuneration, lack of appropriate training for facilitators, absence of training for trainers of facilitators ,absence of facilitators training strategy and lack of facilitators' shelter were rated high with the total mean value ranging from 3.50 – 3.65 by facilitators and educational officials. On the other hand, the remaining factor. i.e. facilitators strangeness to community's culture was rated as moderately hindering enrollment and participation with total mean value = 2.72.

The same items were also tested for similarity or dissimilarity of perception between facilitators and educational officials about facilitators related hindering factors. Consequently the result of one-way ANOVA and the associated p-values for factors showed that there is no statistical difference between facilitators and educational officials with df = (1.88) at 0.05 level of significance. Thus, it is possible to conclude that the facilitators related factors hinder significantly the enrollment and participation of nomadic pastoral children in ABE centers under the study.

3.4.5 Community, Administration/Institution related Factors

Community involvement through their community organizations to contribute labor and other resources which help to construct ABE centers, and parental participation in ABE center

management and supervision contribute to better internal efficiency, parental commitment is precious but often untapped resource (MoE, 2000: 51). Students low participation, high dropout rates and under education is due to inadequate resources, low political commitments and inefficiency in administrative capacities and absence of appropriate policies (Taylor and Mulhall, 1997:1).

Table:3.10 Influence of Community, Administration /Institution related Factors.

	Community, Administration/Institution related factors		Type of Respondents		Total		
			Facilitators (N=63)	Educ. Officials (N=27)	Mean	S.D	F
1	Contribution of labor to construct ABECs	M	2.62	2.70	2.69	0.769	0.227
		S.D	0.771	0.775			
2	Offer land for the established of ABECs	M	3.43	3.26	2.59	0.758	0.698
		S.D	0.734	0.813			
3	Grant money for ABECs	M	3.11	3.00	3.08	0.657	0.537
		S.D	0.698	0.555			
4	Provide local construction materials to ABECs	M	2.62	2.52	2.74	0.717	0.369
		S.D	0.728	0.700			
5	Participate in ABEC Management	M	2.71	2.89	2.77	0.765	0.984
		S.D	0.792	0.698			
6	Low coordination and leading role of local government	M	3.54	3.67	3.58	0.703	0.614
		S.D	0.737	0620			
7	Low sensitization of community about education	M	3.48	3.44	3.47	0.737	0.035
		S.D	0.737	0.751			
8	Low financial support from stake holders	M	3.40	3.04	3.50	0.658	*5.973
		S.D	0.708	0.437			
9	Lack of coordination among NGOs working on ABE	M	3.40	3.67	3.48	0.707	2.811
		S.D	0.730	0.620			
10	Absence of strategy and guideline for ABE program	M	3.49	3.74	3.57	0.720	2.289
		S.D	0.759	0.594			

N = 90 significant at alpha level 0.05 and df between 1 and 88 for facilitators and educational officials. Mean < 2.67= low, 2.67 – 3.33 = moderate, and >3.33 = high.

Community and administration/ institution related factors like low community sensitization and participation in ABE center management, low administrative capacities of local government and absence of regional strategy and guidelines for ABE program were expected to be hindering factors for enrolment and participation of nomadic pastoralist children in ABE centers. To determine the degree of influence of community, administrative/ institution related hindering factors, including those mentioned above were rated by the respondent groups. Hence, as indicated in table 3.10 above, factor 6, 7,8, 9, and 10 are low administrative capacities of local government, low community sensitization, low financial support, lack of coordination among stake holders and absence of strategy for ABE were rated high with the total mean value ranging from 3.38-3.58 by facilitators and educational officials. This result revealed that the degree of influence to hinder enrolment and participation of pastoral children was high in pastoral woredas under the study. The comparison of means result of one-way ANOVA value 0.614, 0.035, 2.811 and 2.289 at 0.05p value showed that there was no statistically significant difference in perception among the respondent groups.

Factors 1, 2 and 4, were rated low (total mean ranging from 2.59 – 2.74) by all respondent groups. The comparison of mean result of one-way ANOVA value = 0.227, 0.698 and 0.369 respectively at 0.05p value showed that there was no statistically significant difference in perception among the respondent groups. Therefore low community's contribution of labor to construct ABE centers and provide local construction materials to ABE centers hinder the enrollment and participation of pastoral children in ABE centers.

Factors 3 and 5 were rated moderate (total mean ranges from 2.77 – 3.08) by all respondent groups. The comparison of means result of one-way ANOVA value 0.537, and 0.984 respectively at 0.05p value showed that there was no statistically significant difference in perception for factors 3 and 5.Similarlly,the result of one-way ANOVA test except for factor 8,indicated that the calculated F-values for 9 items were less than the tabulated value(Fcritical = 3.96) at $p<0.05$level of significance with df =(1,88). But, for factor 8, the comparison of means result of one-way ANOVA value (5.973) at 0.05p value revealed that there was statistically significant difference in perception between the respondent groups regarding the influence of low financial support from stake holders.

This may be attributed because facilitators may not know the financial support made by stake holders (GOs, NGOs, and the community) at ABE center level. Mostly financial support by NGO, GOs are made at bureau zone and woreda level. Thus facilitators are not in a position to get reliable information about it.

In general, as indicated in table 3.10, out of 10 community, administrative / institutional related factors ought to hinder for enrollment and participation of children at ABE centers in pastoral woredas 5 was rated high, 2 was rated moderate and 3 was rated low. Therefore, community, administrative/institutional factors hinder significantly the enrolment and participation of nomadic pastoral children in pastoral woredas included in the study depending on the types of influencing factors.

CHAPTER FOUR

4. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

To investigate the current practices and challenges of ABE program in two selected zones , six woredas and 38 ABE centers in pastoral areas of Oromia regional state ,five basic questions were raised. Based on these basic questions ,questionnaire and interview guide questions were developed .

In dealing with research problems ,descriptive survey method was employed and related literature were reviewed. Data were collected using the questionnaire from 269 ABE centers learners ,63 facilitators and 27 educational officials and interviews conducted with 19 parents ,CMC members and influential elders. The data collected from various sources by means of questionnaires ,interviews and documentary analysis were critically analyzed and interpreted using appropriate statistical tools (percentage, mean, weighted mean ,standard deviation and one-way ANOVA) under each titles related to basic questions.

This chapter ,thus , presents the summary of the major findings of the study and then concludes on the basis of these findings and feasible recommendations have been provided.

4.1 SUMMARY of the Major Findings

From the overall analysis of the data obtained from different sources and the discussions made so far ,the following major findings have been obtained.

4.1.1 Influence of Socio-Cultural factors

All respondents, learners, facilitators and educational officials rated the influence of parents fear that their children leave pastoral way of life, lack of role model, gender role socialization and giving low value for girls education high with the mean value above 3.36. Moreover, socio-cultural factors like circumcision and its rituals, parents religious

attitude to wards modern education and mobility due to the influence of culture were rated moderate and early marriage was rated low by all respondent groups.

4.1.2 Influence of Socio-Economic factors

It was reported by learners, facilitators and educational officials that the influence of mobility as pastoral way of life; high demand for child labor, shortage of food, lack of learning materials (exercise books, pens, pencils , e.t.c.) and clothing and parents illiteracy as socio-economic factors were high.

Intra-tribal and intertribal conflicts and health problems influences were reported to be moderate.

4.1.3 Influence of ABECs related factors

From the responses obtained it becomes clear that as for as ABECs related factors are concerned, in adequate center facilities like water, seats, latrine, etc, inflexible school calendar, learners home to ABE center distance, lack of facilitators shelter, lack / absence of supervision and high dropout of learners influence were reported to be high. The result obtained on the influence of shortage of students text books and fear of sexual harassment, abdication and raped were inadequate.

4.1.4 Influence of Curriculum related factors

Quality and relevant curriculum ensures quality and relevant education, which is the base for development of a country. From this view point, the result of the response obtained on irrelevance of the curriculum was moderate. On top of this 61% of the respondents answered 'yes', for the question 'is there a linkage between what you are learning in ABE program and your way of life?', while 39%, which is considerable amount answered 'no'.

4.1.5 Influence of Facilitators related factors

The study revealed that facilitators related factors such as, absence or low facilitators' remuneration, lack of specific training for facilitators to teach pastoralist children; absence of training for trainers of facilitators and absence of ABE strategy for the region were reported as high hindering factors. Facilitators' strangeness to community's culture was reported to be moderate.

4.1.6 Influence of Community related factors

The study disclosed that community related factors like granting money for ABE center construction; provide local construction materials for ABE centers and participate in ABE

center management committee and contribution of labor to construct ABE centers , were rated moderate and offering land for establishment of ABE centers low.

4.17 Influence of Administration/Institution related factors

Factors related to administration /institution such as, low commitment from local government; low sensitization of community about education; low financial support from stake holders; lack of coordination among GOs and NGOs working on ABE program and absence of ABE strategy and guide line were rated high by facilitators and educational officials.

4.2 CONCLUSIONS

Based on the findings presumed from the study the following conclusions were drawn

4.2.1 The result of the study indicated that the influence of socio-cultural factors like parents fear that their children leave pastoralist way of life, lack of role model gender role socialization and giving low value for girls' education was high and that of circumcision and its rituals, parents religious attitude towards modern education and mobility due to the influence of culture was moderate. Thus, from this it could be possible to conclude that the socio-cultural factors included in the study hinder significantly the enrollment and participation of pastoralist children in ABE program.

4.2.2 The Study Revealed That the Influence of socio-economic factors, i.e.; mobility as pastoral way of life; high demand for child labor; shortage of food; lack of learning materials (exercise books, pens, school bag, pencils) and clothing and parents illiteracy was high and that of tribal conflicts and health problems was moderate. Hence, the result of the study proved that socio-economic factors hinder greatly, while tribal conflicts and health problem moderately hinder the enrollment and participation of pastoral children in pastoral areas of Oromia region.

4.2.3 ABE center related factors, as they are currently conceived and executed, are challenging from several angles including inadequate ABE center facilities like absence of water, seats, toilet (Specially for girls) and it is found that ABE centers and formal schools have the same school calendar, confirming that school calendar

for ABE centers is inflexible, which hinders the enrollment and participation of pastoral children in pastoral areas of the region.

Learners' home to ABE center distance was reported to be high, which means school /center distance is an impediment for pastoral children to participate in ABE program. '

Lack of facilitators shelter; lack of supervision and high dropout of learners was also reported to be high. This indicates the factors listed above have strong hindering effect for enrollment and participation of pastoral children in pastoral areas under the study.

Shortage of students' text books and sexual harassment, abduction and rape as factors related to ABE center were reported by respondents to be inadequate, which means they are not hindering enrollment and participation of children at ABE centers in pastoral areas in the region.

According to document analyses enough text books were printed and distributed by OEB at the end of 2005/06 academic year particularly prepared for pastoral areas ABE program (OEB, 2006/07). Thus, this issue is not an impediment for enrollment and participation of children in pastoral wordedas in the region. As to sexual harassment, abduction and rape, the result of the interview made with elders in Borana zone, indicted such practice is known as 'caphana' meaning, customary practice forbidden before marriage. Therefore, this factor has no hindering effect on enrollment and participation of children in ABE program as well as for expansion of ABECs in pastoral areas in Oromia regional state.

4.2.4 Irrelevance of curriculum was reported to be moderate, indicating that the curriculum is not yet related to pastoralists' way of life and their local conditions to the required level and as a result it hinders the enrollment and participation of children in ABE program. This response is also consistent with the answer given by learners for the question' Is there a linkage between what you are learning in ABE program and your way of life? (Yes /No)' which indicated that only 61% of the respondents answered for yes and 39% answered for no. From this result it is possible to infer that more has to be done on the curriculum to improve its relevance for pastoral children in pastoral woredas of Oromia regional state.

4.2.5 Facilitators are the back bone of ABE program. Low facilitators remuneration; lack of appropriate training for facilitators to teach pastoral children in pastoral areas; absence of training for trainers of facilitators and absence of ABE strategy were reported to have high hindering effect. These facilitator related factors are hindering significantly the enrollment and participations of children in ABE centers in pastoral areas of the region.

4.2.6 Community related factors such as contribution of labor to construct ABECs; provide local construction materials like wood, stone and hay for preparing mud to cover wall which is used as class; grant money for ABE center construction and participate in ABE center management committee were rated moderate by felicitators and educational officials. The rearing and herding activities of pastoralists' community requires high labor and keeps them busy which is consistent with the finding of the study. Another community related factor i.e., offering land for establishment of ABE centers was rated inadequate. This means, it has no hindering effect on enrollment and participation of pastoral children and expansion of ABECs in pastoral woredas in Oromia region. This also showed that there is enough extra land which is a good opportunity for construction of more ABE centers in pastoral areas of the region.

4.2.7 Administrative factors including low commitment from local government (kebele, woreda, zone and region) for ABE program; low financial support form stake holders (Community, GOs, NGOs), lack of coordination among GOs and NGOs working on ABE program and absence of ABE strategy and guide line where reported to be high by facilitators and educational officials. This obtained result of the study revealed that the factors have strong influence to hinder the enrollment and participation of ABE centers in pastoral woredas of Oromia regional state.

4.3 RECOMMENDATIONS

Based on the findings and conclusions drawn, the following recommendations are forwarded with the hope that it would be used by OEB, zone and woreda education offices and other relevant stakeholders as well as researchers.

1. Nomadic pastoralists have their own customs, values, norms and traditions that requires their children take part in different activities.

This group of community resist modern schooling, which is rooted in their fear of cultural alienation and distortion of traditional values. They believe that education undermines their children's sense of identity and belongingness to their own ethnic group, their understanding of the pastoral way of life as a life of dignity. Hence, to alleviate this cultural barrier, pastoral way of life would be understood thoroughly and recognized as an important way of life. This would be reflected well in the curriculum development, which would be assisted by proper media coverage particularly allocated for pastoral community. Moreover, woreda and kebele administration, extension workers and relevant stakeholders including WEO with the help of Gada leaders and influential leaders have to play a leading role to create and continuously raise pastoral community's awareness using possible mechanisms on enrollment and participation of children in ABE program.

2. In nomadic pastoral areas, because of labor intensive nature of the rearing and herding of cattle, pastoralist children are significant contributors to the household income through their labor. Rearing and herding as a major pastoralist activity keeps their children busy. Thus, high demand for children labor as socio-economic facto was revealed by the study to be a constraint for pastoral children enrollment and participation in ABE program.

   Therefore, it is possible to recommend that the current instructional time per day at the center which was found to be 3:20 hours is along time with the nature of their herding activity which demands high child labor. To this effect, the present 50 minutes duration for one subject and a total of 200 minutes for four subjects (Afan Oromo, English, Mathematics and Environmental Science) per day, has to be reduced to 40 minutes for each subject to reduce the time of their stay at the center to two hours and 40 minutes by condensing and refining the present basic primary education (grades 1-4) to three levels of thee years ABE curriculum to meet their high child labor demand feting particular local conditions and their way of life.
3. The study disclosed that ABE centers open in September and close in June working for 10 months, which is similar to formal schools. This situation revealed that the school calendar is inflexible and it is consistent with the result obtained from

learners, facilitators and educational officials response that inflexible school calendar hindering the enrollment and participation of pastoral children in ABE program. The respondents suggested to overcome this problem by closing ABE centers from January to mid March during sever drought season and also consider the time of movement due to influence of culture (Yaa'a Gadaa in Borana zone and religious celebration at Dirre Sheh Husen in Bale zone).

Hence, it is recommendable to close ABE centers for along break /Vacation from January to mid March and make school calendar flexible considering local conditions in pastoral areas of the region. Moreover, formal primary schools in pastoral areas would have to change their schooling time. OEB with pertinent government organizations and community shift opening time of new school year from September to mid April to meet ABE center calendar, which are feeders of formal primary schools and also formal primary schools are in the same climatic condition and teach children from the same family back ground leading pastoral way of life as that of ABE centers.

4. Facilitators are the back bone of ABE program. The study indicated that they were not received specific training to teach nomadic pastoral children and they were less enthusiastic about teaching children form this group because of hardship of pastoral areas and absence or low remuneration.

   Thus, OEB would prepare and implement ABE strategy and guide line specific to the needs and environmental settings of nomadic pastoral group of the region indicating clearly about the training and future career development path of ABE facilitators.

5. Mobility as pastoral way of life for their economic activity in which livestock is the center of concern for nomadic pastoralists was found to be an impediment for enrollment and participation of pastoral children in ABE program in pastoral areas of the region. Mobility is not optimistic, but it is a strategy by which the pastoralists mitigate the adverse effect of climate, pasture and water shortage and cattle diseases prevalence. On top of this, it is also to perform cultural customary activities like yaa'a Gadaa in Borana zone and customary /religious functions at Dirre sheh Husen during its celebration in Bale Zone. To this effect, it could be possible to recommend mobile ABE centers /schools which would be established at a minimal cost from local materials and easily portable or tent school with

moveable furniture including facilitators bed and solar lamp which would be supplied by GOs and NGOs.

6. Supervision of ABECs in pastoral areas should receives special attention. supervisors for ABE in pastoral areas would get relevant training suitable for pastoral area education. The study indicated that lack of supervision for ABE is one of the factors hindering enrollment and participation of pastoral children in pastoral areas of the region. Supervision is believed to improve quality of education through provision of professional support, evaluation and giving feedback.

To this effect, it could be possible to recommend that ABE centers should be supervised by CRC school supervisor or in absence of this, CRC director under which the center is organized or would be organized. WEO professionals have responsibility to supervise ABECs in their woreda.

7. If ABE program goals are to be met, local administration /government will show political commitments and have efficient administrative capacities to mobilize locally available resources for the program. It is crucially important that Oromia national regional state and OEB would give attention for this critically important program as an emergency short term measure for achieving UPE by the year 2015 and reach the hard-to- reach peripheral and dispersed pastoral community continuously on move with its livestock.

Therefore, Oromia national regional state and OEB have to motivate the local administration to show political commitment in this regard and build their capacities to mobilizes local resources to alleviant ABE challenges and expand ABE centers.

8. Finally, as the researcher, I have recommended that OEB would show readiness to learn from the experiences and best practices of other regions in the country and different countries from the study tour organized by federal government through representation of pertinent professionals working on the area of pastoral education.

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Appendix-A

ADDIS ABABA UNIVERSITY

School of Graduate Studies

College of Education

Department of Educational Planning and Management

Questionnaire to be field by ABE Center Learners

A study on the "Current Practices and Challenges of Alternative Basic Education in Pastoral Areas of Oromia National Regional State".

The purpose of this questionnaire is to collect relevant data regarding the current practices and challenges to provide Alternative Basic Education; and also to identify the major challenges encountered to expand it in the pastoral areas of the region.

The findings of this study and the recommendations forwarded are valuable in suggesting possible solutions for the problems identified. Therefore, your sincere cooperation and objectivity in answering each of the question items is of great importance, and your responses would be kept strictly confidential.

General Direction:

1. You are not required to write your name
2. Please put "✓" mark in the space provided for your answer
3. Please circle the appropriate choice
4. Please give short answer(s) in the space provided

Thank you for filling out the questionnaire in time

Part I. Background Information

1. Zone _____, Woreda _____ Name of ABE center _____
2. Sex : a) Male b) Female
3. Age a) 6 years and below b) 7-9 years c) 10-13 years d) 14 years and above
4. Educational/Grade level: a) Level I b) Level II c) Level III
5. What is your parents' religion: a) Wakefeta b) Muslim
   c) Christian (protestant/ orthodox) d) Other
6. Your father's level of education: a) Illiterate b) Literate
   c) Grade 5 and above
7. Your mother's level of education: a) Illiterate b) literate
   c) Grade 5 and above
8. Your family's lively hood depends on: a) Pastoral b) Agro- pastoral
   C)Other
9. Your family size in number:
   a) < 4 b) 4 - 6 c) > 6

Part II: Please circle the appropriate answer.

1. Were do you get writing materials (exercise book, pen, pencil)?
   a) From Parents b) From NGOs
   c)From Government d) Other
2. How long it takes you to reach ABE center from your home? (Single trip)
   a) Quarter an hour b) Half an hour
   c) An hour d) An hour and above
3. Is there a linkage between what you are learning in ABE program and your way of life? a)Yes b) No

Part III: Constraints that hinder the participation of children in ABE program

Please put "✓" mark in the column, that hinder enrollment and participation of children in ABE program by using the rating scale, that is 5 = very high, 4 = High, 3 = Moderate, 2= Low, and 1 = Very low which indicates the degree of influence of each item.

No	Possible Hindering Factors	Rating scale				
		5	4	3	2	1
1	**Socio - cultural factors**					
1.1	Early marriage					
1.2	Circumcision and its rituals					
1.3	Parents' negative Religious attitudes towards modern education					
1.4	Parents' fear that their children leave pastoral way of life					
1.5	Lack of educational role model					
1.6	Gender role socialization					
1.7	Giving low value for girls' education					
1.8	Parents negative attitude towards education					
1.9	Mobility due to influence of culture/Yaa'a Gadaa					
2	**Socio -economic factors**					
2.1	Mobility as pastoralist way of life					
2.2	High demand of child labor					
2.3	Shortage of food					
2.4	Lack of school materials and clothing					
2.5	Tribal conflicts					
2.6	Health problems					
2.7	Health' illiteracy					
3	**ABE centers and facilitators related factors**					
3.1	In adequate center facilities /seats, water, toilet, play-ground,...					
3.2	Shortage of students' text books					
3.3	Fear of sexual harassment, abduction, rape					
3.4	In flexible school calendar					
3.5	Learners' home to ABE center distance					
3.6	Lack of facilitators' shelter					
3.7	Lack of supervision					
3.8	High dropout of learners					
3.9	Irrelevance of the curriculum					

Appendix-B

ADDIS ABABA UNIVERSITY

School of Graduate studies College of education

Department of Educational Planning and Management

Questionnaire to be filled by Facilitators and Educational Officials.

A study on the "Current Practices and Challenges of Alternative Basic Education in selected Pastoral Areas of Oromia National Regional State."

The purpose of this study is to collect relevant data regarding the current practices to provide & challenges of Basic Education; and also to identify the major challenges encountered to provide & expand it in selected pastoral woredas of Oromia region.

The findings of this study and the recommendations forwarded are valuable in suggesting possible solutions for the problems identified. Therefore, your sincere cooperation and objectivity in answering each of the question items is of great importance, and your responses would be kept strictly confidential.

General Direction:

1. You are not required to write your name.
2. Please put "✓" mark in the space provided for your answer.
3. Please circle the appropriate choice.
4. Please give short answer(s) in the space provided.

Thank you for filling out the questionnaire in time

Part I: Personal Background Information

1. Institution _____
   Zone_____, Woreda _____, Name of center _____
   Current position/ Responsibility _____
2. Sex: _____
3. Age: _____
4. Qualification / educational level _____
5. Service year _____
6. To be filled by Facilitators only:
   6.1 Religion: a) Wakefeta b) Muslim c) Christian
   6.2 Marital status: a) Married b) Unmarried c) Other

Part II: Please circle the appropriate answer.

1. Duration of class / instructional hours per day at the center:

   a) < 3 hours b) 3 - 4 hours c) > 4 hours

2. Total number of school days per week at the center:

   a) 3 days b) 4 days c) 5 days d) 6 days e) 7 days

3. For How many months does the center works in a year?

   a) < 7 months b) 7 - 8 months c) 9 – 10 months d) > 10 months

4. When do you think it is appropriate to close ABE centers for break/vacation?
   (More than one answer is possible)
   a) During drought season b) During rainy seasons,
   c) During movement due to influence of culture /Yaa'a Gadaa/
   d) Duri ng cattle disease out break, e) During tribal conflicts,
   e) Other (if any) _____

5. Currently , when did ABE centers open and close?
   a) Similar to formal schools (open in September and close in June)
   b) Depend on the agreement made with parents, local authority, facilitators, other stake holders (NGO ...)
   c) When WEO gives directive
   d) Other (If any) _____

6. Are there positive results achieved from ABE program?
   a) Yes b) No

Part III: Constraints that hinder the participation of children in ABE program

Please put "✓" mark in the column, that hinder enrollment and participation of children in ABE program by using the rating scale, that is 5 = very high, 4 = High, 3 = Moderate, 2= Low , and 1 = Very low which indicates the degree of influence of each item

No	Possible Hindering factors	Rating scale				
		5	4	3	2	1
1	**Socio - cultural factors**					
1.1	Early marriage					
1.2	Circumcision and its rituals					
1.3	Religious attitudes towards modern education					
1.4	Parents' fear that their children leave pastoral way of life					
1.5	Lack of educational role model					
1.6	Gender role socialization					
1.7	Giving low value for girls' education					
1.8	Parents negative attitude towards education					
1.9	Mobility due to the influence of culture/ "Yaa'a Gadaa"					
2	**Socio -economic factors**					
2.1	Mobility as pastoral way of life					
2.2	High demand of child labor for pastoral economic activity					
2.3	Shortage of food because of drought					
2.4	Lack of learning materials (exercise books, pens, pencils, school bag) and clothing					
2.5	Tribal conflicts					
2.6	Health problem					
2.7	Parents' illiteracy					

3	**ABE Centers and Curriculum related factors**					
3.1	Inadequate center facilities (seats, water, toilet, play- ground)					
3.2	Shortage of students' text books					
3.3	Fear of sexual harassment, abduction and rape					
3.4	In flexible school calendar					
3.5	Learners' home to ABE center distance					
3.6	Lack of facilitators' shelter					
3.7	Lack of Supervision					
3.8	High dropout of learners from ABE centers					
3.9	Irrelevance of the curriculum					
4	**Facilitators Related factors**					
4.1	Absence or low Facilitators' remuneration					
4.2	Facilitators' strangeness to community's culture					
4.3	Lack of Appropriate training for facilitators					
4.4	Absence of training for trainers of facilitators					
4.5	Absence of facilitators training strategy					
5	**Community, Administration/Institution Related Factors**					
5.1	Community's contribution of labor to construct ABE centers					
5.2	Community offer land for the establishment of ABE centers					
5.3	Community grant money for ABE centers					
5.4	Community provide local construction materials for ABE centers					
5.5	Community participate in ABE centers management					
5.6	Low coordination and leading role of local government					
5.7	Low sensitization of community about education					
5.8	Low financial support from stakeholders					
5.9	Lack of coordination among GOs, NGOs and community working on ABE					
5.10	Absence of strategy and guide line for ABE					

Part IV. Please give short answers

1. In your view, is the curriculum of ABE prepared for pastoral areas relevant to pastoralist way of life? _____

2. In your view, what positive results were achieved by ABE program?

3. What are the challenges of ABE program in pastoral areas? _____

4. In your opinion, what possible solutions do you recommend to increase pastoral children enrollment and participation in ABE program? _____

5. Is there any comment you may add?

Appendix-C

ADDIS ABABA UNIVERSITY

School of Graduate studies College of education

Interview Guide for the Community

(Influential elders, members of center management committee, parents).

1. Zone _____Woreda_____ center_____

2. Sex_____3.Age_____

4. Educational Background (Illiterate, Literate)_____

5. Occupation (Pastoralist, agro-pastoralist, other)_____

6. How did you understand about the attitude of the people towards modern education?

7. In your opinion, what are the major problems hindering enrollment and participation of pastoral children in ABE program? React by giving remark on each item.

_____Fear that their children leave pastoral way of life

_____ Inflexible school calendar

_____ Irrelevance of curriculum

_____ Absence of salary for facilitators

_____ Inadequate center facilities (seats, water, toilet)

Other s (if any) _____

8. Who decides ABE center calendar to make suitable for your local condition ?

_____ Facilitators

_____ Parents and facilitators

_____ Parents and the community

_____ WEO

Others (it any)_____

9. What are the major contributions of the community for ABE centers?

_____ Labor to construct centers

_____ Grant money

_____ Local materials to construct centers

_____ Participate in ABE center management

others(if any)_____

10. In Your view, what are the possible solutions to overcome the problems encountered to enroll and participate pastoral children in ABE program A?

Thank you!

Appendix-D

Name of Sample Zones, Woredas, ABE Centers and Number of Learners and Facilitators Included in the Study(Academic Year 1999).

Zones	Woreda	Center	Learners			Facilitators		
			M	F	T	M	F	T
Borana	1.Arero	1. Badhasa	8	7	15	-	1	1
		2. Chabalaka	20	31	51	1	-	1
		3. Dakara	17	7	24	1	-	1
		4. Dureti	15	13	28	1	-	1
		5. Gada	70	34	104	1	-	1
		6. Gorogna	26	38	64	1	-	1
		7. Liwwe	29	22	51	1	-	1
		8. Xille	31	20	51	1	-	1
	2. Dirre	9. Anole	62	20	82	2	-	2
		10. Argite	40	20	60	2	-	2
		11. Chari	9	9	18	1	-	1
		12. Gobso	101	45	145	2	1	3
		13. Gorodada	60	50	110	2	-	2
		14. Kancharo	84	46	130	2	1	3
		15. Lafto	17	14	31	1	1	2
		16.Tesso Dirbu	29	25	54	1	1	2
		17. Qabanaá	30	12	42	2	-	2
	3. Teltelle	18. Darge	30	30	60	1	-	1
		19. Danbala	56	39	95	1	-	1
		20.Dida Lencha	52	27	79	1	-	1
		21. Didibe	41	22	63	1	-	1
		22. Galchu	56	30	86	1	-	1
		23. Hobok	25	20	45	1	-	1
		24.Masegerdo	23	31	54	1	-	1
		25. Osile	33	22	55	-	1	1

Zone	Woreda	Center	Learners			Facilitators		
			M	F	T	M	F	T
Bale	**4. Raitu**	26.Areda Nagaya	42	24	66	3	-	3
		27Hara Dube	53	51	104	1	1	2
		28.Luba Ramo	13	5	18	3	-	3
	5. Sawena	29. Biliso	46	20	66	2	-	2
		30. Chana	61	40	101	1	1	2
		31. Kuni	55	15	70	1	1	2
		32. Lakku	42	15	57	1	1	2
	6. Maddawalabu	33. Daganna	25	12	37	2	-	2
		34.Dirre Alabdu	70	23	93	2	-	2
		35. Jawe	35	19	54	2	-	2
		36. Kella	67	21	88	1	1	2
		37.Oda gagura	121	78	199	2	-	2
		38.Tullu Kumbi	107	29	136	1	1	2
Total = 2	**6**	**38**	**1704**	**985**	**2689**	**51**	**12**	**63**

DECLARATION

I confirm that this thesis is my original work.

Name ABEBE JIRA

Signature 

Date of Submission 06-12-2008

This thesis had been submitted for examination by my approval as University advisor.

Name Dr. YALEW INGIDAYEHU

Signature _____

Date of Submission _____