

**STATUS AND CHALLENGES OF PASTORAL EDUCATION IN HARSHIN  
WOREDA, ETHIOPIAN SOMALI REGIONAL STATE**

**MA THESIS**

**ABDIREZAK ALI OMER**

**JUNE 2018**

**HARAMAYA UNIVERSITY, HARAMAYA**

**Status and Challenges of Pastoral Education in Harshin Woreda,  
Ethiopian Somali Regional State**

**A Thesis submitted to  
The Department of Educational Planning and Management,  
Postgraduate Program Directorate.  
HARAMAYA UNIVERISITY**

**In Partial Fulfillment of the Requirements for the Degree of  
MASTER OF ART IN EDUCATIONAL LEADERSHP**

**Abdirezak Ali Omer**

**June 2018**

**Haramaya University, Haramaya**

**POSTGRADUATE PROGRAM DIRECTORATE**  
**HARAMAYA UNIVERSITY**

As thesis research advisor, we hereby certify that we have read and evaluated this thesis prepared under our guidance by Abdirezak Ali Omer entitled “Status and Challenges of Pastoral Education in Harshin Woreda, Ethiopian Somali Regional State”. we recommend that it be submitted as fulfilling the thesis requirement

Garkebo Basha ( PhD)	_____	_____
Major Advisor	Signature	Date
Bahir Adem (PhD)	_____	_____
Co-Advisor	Signature	Date

As members of the Board of Examiners of the MA Thesis open defence examination, we certify that we have read and evaluated the thesis prepared by Mr. Abdirezak Ali Omer and examined the candidate. we recommend that the thesis be accepted as fulfilling the thesis requirements for the degree of MA in Educational Leadership.

_____	_____	_____
Chairperson	Signature	Date
_____	_____	_____
Internal Examiner	Signature	Date
_____	_____	_____
External Examiner	Signature	Date

Final approval and acceptance of the thesis is contingent upon the submission of final copy of the thesis to Council of Graduate Studies (CGS) through the DGC and AC of school of graduate studies.

## STATEMENT OF THE AUTHOR

By my signature below, I declare and affirm that this thesis is my own work. I have followed all ethical principles of scholarship in the preparation, data collection, data analysis and completion of this thesis. All scholarly matter that is included in the thesis has been given recognition through citation. I affirm that I have cited and referenced all sources used in this document. Every serious effort has been made to avoid any plagiarism in the preparation of this thesis.

This thesis is submitted in partial fulfilment of the requirement for a degree from the Postgraduate Program Directorate at Haramaya University. The thesis is deposited in the Haramaya University Library and is made available to borrowers under the rules of the library. I solemnly declare that this thesis has not been submitted to any other institution anywhere for the award of any academic degree, diploma or certificate.

Brief quotations from this thesis may be used without special permission provided that accurate and complete acknowledgement of the source is made. Requests for permission for extended quotations from, or reproduction of, this thesis in whole or in part may be granted by the Head of Department or the Dean of the Postgraduate Program Directorate when in his or her judgment the proposed use of the material is in the interest of scholarship. In all other instances, however, permission must be obtained from the author of the thesis.

Name: Abdirezak Ali Omer

Signature: \_\_\_\_\_

Date: June, 2018

Department: EdPM

## ACRONYMS AND ABBREVIATIONS

ABE	Alternative Basic Education
ABECs	Alternative Basic Education centres.
ANFE	Alternative and Non- Formal Education
CMC	Central Management Committee
COBET	Complimentary Basic Education and Training
EFA	Education for All
ESDP	Education Sector Development Program
ETP	Education and Training Policy
FDRE	Federal Democratic Republic of Ethiopia
FS	Formal School
GER	Gross Enrolment Rate
MDG	Millennium Development Goal
NER	Net Enrolment Rate
NGO	Non Governmental Organization
PAP	Program Action Plan
PASDEP	Plan for Accelerated and Sustainable Development to End Poverty
PEDP	Primary Education Development Program
PFE	Pastoralist Forum Ethiopia
PRSP	Poverty Reduction Strategy Paper
PSTA	Parent Student Teacher Association
SDPRP	Sustainable Development Program in Reducing Poverty
TTIs	Teachers Training Institutions
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations International Children Emergency Fund

## **ACKNOWLEDGEMENTS**

Praise belong to ALLAH, the ONE who has blessed me in my entire affair. Without HIS help, nothing can be accomplished. I would also like to express my greatest and heartfelt appreciations to Dr. Garkebo Basha , my major advisor, and Dr. Bahir Adem (Co Advisor) for their dedication in giving valuable and constructive professional comments, technical advices and persistent encouragements. Without their support, my work would have not been accomplished successfully.

My deepest and sincere thanks and respect extends to my wife, Qabula Awil for her moral support, technical advice and devotion in taking care of our children. Had she not been committed to take the responsibility of our family, I would have not been able to finish the program.

Lastly, I would like to extend my heartfelt thanks to my daughters Ubah Abdirezak And Ehsaan Abdirezak and My Sons Mohamed Abdirezak and Abdulhakim Abdirezak tolerance and encouragement.

## TABLE OF CONTENTS

<b>STATEMENT OF THE AUTHOR</b>	<b>iv</b>
<b>ACRONYMS AND ABBREVIATIONS</b>	<b>v</b>
<b>ACKNOWLEDGEMENTS</b>	<b>vi</b>
<b>LIST OF TABLES</b>	<b>v</b>
<b>ABSTRACT</b>	<b>vi</b>
<b>1. INTRODUCTION</b>	<b>1</b>
1.1. Background of the Study	1
1.2. Statement of the Problem	3
1.3. Research Questions	6
1.4. Objectives of the Study	6
1.4.1. General objective	6
1.4.2. Specific objectives	6
1.5. Significance of the Study	6
1.6. Delimitation of the Study	7
1.7. Operational Definitions of Key Terms	7
1.8. Organization of the study	8
<b>2. REVIEW OF RELATED LITERATURE</b>	<b>9</b>
2.1. Conceptualizing Pastoralism	9
2.2. Pastoralism in Ethiopia	11
2.3. The FDREs' Policies and Strategies towards Pastoral Development.	13
2.3.1. General framework of the education policy	14
2.4. Including Pastoralists in Education for All	16
2.5. Pastoralism and Alternative Basic Education Program in Ethiopia	17

2.6. Challenges of Basic Education Provision in Pastoralist Areas	19
2.6.1. Challenges related to the accessibility to education in pastoral areas	20
2.6.2. Challenges related to the expansion of quality education in pastoral areas	22
2.6.3. Problems related to quality and relevance of education	24
2.7. Strategies for Pastoralist Education	24
2.7.1. Alternative basic education.	24
2.7.2. Boarding school	26
2.7.3. Mobile school	27
2.7.4. School feeding	28
2.8. Conclusion	28
<b>3. RESEARCH DESIGN AND METHODOLOGY</b>	<b>29</b>
3.1. Description of the Study Area	29
3.2. Research Design	29
3.3. Sources of Data	30
3.3.1. Primary source of data	30
3.3.2. Secondary sources of data	30
3.4. Population, Sample and Sampling Techniques	30
3.4.1. Population	30
3.4.2. Sample Size	30
3.4.3. Sampling Techniques	31
3.5. Instruments of Data Collection	32
3.5.1. Questionnaire	32
3.5.2. Interview guide	32
3.5.3. Focus group discussion	33
3.5.4. Document Analysis	33

3.6. Data Collection Procedures	34
3.7. Methods of Data Analysis	36
3.8. Ethical Considerations	36
<b>4. RESULTS AND DISCUSSIONS</b>	<b>37</b>
4.1. Background Characteristics of the Respondents	37
4.2. Current Educational Status of The Study Area	39
4.3. Challenges Faced in Providing Relevant Education to Pastoralist.	42
4.4. Intervention Strategiesfor Pastoral Education	49
<b>5. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS</b>	<b>51</b>
5.1. Summary	51
5.2. Conclusions	54
5.3 Recommendations	56
<b>REFERENCES</b>	<b>58</b>
Appendix 1.	67
Appendix 2.	71
Appendix 3.	72
Appendix 4.	73

-

## LIST OF TABLES

### Table Page

1. Sample schools of the study	<b>Error! Bookmark not defined.</b>
2. Study population and sampling technique	31
3. Profile of the Teachers and Facilitators.	37
4. Regional GER by gender and level, 2014/15	39
5. Regional NER by gender and level, 2014/15	40
6. Total Enrollments, in Faafan Zone, 2014/15	40
7. School aged population, Enrolment and GER in Harshin woreda	41
8. Total number of formal school teachers and supervisors in Harsshin woreda	41
9. Respondents Responses Rate on Pastoral Community Lifestyle	42
10. Respondents Responses Rate on Quality and Relevance of Education	43
11. Respondents Responses Rate on Human Resource Development (Manpower)	45
12. Respondents Responses Rate on Management Bodies	47
13. Intervention Strategies as Ranked by The Respondents	49

# **STATUS AND CHALLENGES OF PASTORAL EDUCATION IN HARSHIN WOREDA, ETHIOPIAN SOMALI REGIONAL STATE**

**BY  
ABDIREZAK ALI OMER**

## **ABSTRACT**

*The purpose of the study was to assess the status and challenges of Pastoral education in Harshin Woreda's, Somali Regional State. The study was conducted in Harshin Warada of Faafan zones in the Somali region. The methodological approach used in this study was a mixed methodology (Both qualitative and quantitative methods). The subjects of the study are teachers, facilitators, woreda education experts, cluster supervisors, principals and representative from parents and CMC. Data were collected through questionnaire, Interview, Focus Group Discussion (FGD), document analysis. The quantitative data obtained through questionnaires were analysed using frequency count and percentage. On the other hand, data collected through interview, FGD and document analyses were analysed qualitatively (thematization and conceptualization) to substantiate the result of the quantitative analyses. The findings revealed that the average education coverage in percent for the Harshin Woreda is much more below the regional record there are also challenges related to pastoral way of life, and possible explanation for this are mobility and sparse population, child labor, direct cost, and attitude and values. As for impediments, the pastoral education suffered from qualified teacher, poor quality of teaching-learning materials and school facilities, awareness on the part of communities, curriculum lack relevance, shortage of supervisor and failure to allocate sufficient budget for the sector and the low enrolment and low internal efficiency of the education system in Harshin woreda. This study also explored the relevant educational strategy intervention to promote primary education for Harshin worada pastoralist community. The findings of this study have a number of important implications for future policy practice. Based on this finding, The following major recommendations were made, Harshin werada should give priority in enhancing enrollment in existing primary schools and ABE center, upgrading the existing ABE center and facilitators, financial and material provision should be raised*

# 1. INTRODUCTION

This chapter deals with the background of the study, statement of the problem, basic research questions, objective of the study, significance of the study, delimitations of the study and operational definitions of key terms used.

## 1.1. Background of the Study

Pastoralism is a lifestyle based on the breeding, rearing and grazing of camels, cattle, sheep and goats in dry land (Blench, 2001). Although there is a widespread assumption that pastoralists exist at marginal levels of subsistence, Bates (1998a) states that pastoral lives are mostly found in marginal areas where agriculture is not possible. Pastoralists in areas with low agricultural production depend on animals which forage vegetation uneatable for humans and convert into a form suitable for human consumption (Bates, 1998b).

Pastoralists move from one place to another in search of water and ample pasture for their livestock occasionally cross international borders as is the case in East Africa. This mobility, often in a radius of 100-500km, allows pastoralists to take advantage to different environments; thus allowing them to survive in volatile regions and supporting their livelihood (Bates, 1998c).

African pastoralist areas are highly vulnerable in terms of poverty and livelihood security (Anderson and Broch-Due, 1999). Evidence has accumulated to indicate that levels of poverty were increasing up to two decades ago amongst many herding communities and continue to do so (Hogg, 1986; Little, 1985). These problems have resulted from factors including increasing population densities, decreasing per capita herd sizes, land alienation for agriculture and wildlife uses, and increasing commoditization of land and livestock (Rutten, 1992). Development efforts have also often had negative effects on pastoralists (Baxter and Hogg, 1990). Many bemoan these threats to the pastoralist way of life. However, others who view the pastoralist way of life in a more negative light, as 'backward' and counter to their visions of progress, consider its demise in its current form as inevitable and even desirable, and see the problem as the slow pace of the transformation of pastoralism and the perceived reluctance of pastoralists to change Education, in terms of

institutionalized schooling rather than indigenous education or non-formal education, is often proposed as a solution to many of these various conceived problems of pastoralists.

Ethiopia is home to 12-15 million pastoralists (PASDEP, 2006). The pastoralists reside in around 61% of the nations land mass that usually below 1500m above mean sea level. Majority of them come from Somali, Afar and the Oromo. The pastoral areas are generally estimated to comprise about 42% of the nations' total livestock population (Yohannes, 2009a).

Educationally, pastoralists appear to be paradox. From the point of view of official education, they are complete failure: enrolment, attendance, class-room performance, achievement, continuity to higher education, and gender balance they regularly score at the bottom of the ladder. Educational campaigns may raise some interest at the beginning but are soon deserted. Even the rare literacy achievements are often lost within a few years (UNESCO, 2006).

Since 1994, the education and training policy launched and implementing, Ethiopia made significant progress in education. Access at all levels of the education system increased at a rapid rate in line with a sharp increase in the number of teachers, schools and institutions. Between 2004 and 2014/15, the number of new entrants in primary education in Ethiopia rose by 50%. The primary enrolment rate of the country increased from 68.4% in 2004 to 102% in 2014/15. Similarly, the net enrollment rate of the country also showed significant enrollment; increased from 57.4% in 2004 to 94.3 % 2013 (MoE, 2014). In addition, the primary gross enrollment rate of emerging regions also dramatically increased. For instance in Afar and Somali regions gross enrollment rate of primary education roses from 14.8% and 15.1% in 2004 to 50.5%, and 85% respectively (MoE, 2014).

However, these rapid changes are having a serious effect and the situation remains critical in the pastoralist areas and regions. Even though the government has adopted a strategy to increase enrollment and ensure greater equity for “disadvantaged children including girls, children from pastoralist, semi-agriculturalist and in isolated rural areas” (MoE, 2005), participation levels at primary remain much lower in some of the emerging regions and among pastoralist and semi-pastoralist groups (MoE, 2012). According to MoE report revealed that low education participation of the regions is due to poor infrastructure, few schools against the ever increasing enrolment, poor road network, weakness of the school network, their mobile nature, irrelevance of the curriculum to

their needs and little motivation of teachers aggravated their low level of participation in primary education (MoE, 2012). This indicates a need to understand the various perceptions of education that exist among the pastoralist communities have the potential to pose a challenge in achieving the universal target of EFA due to the mentioned factors (Carr-Hill, 2005).

Massive efforts are exerted, to narrow the gap with respect to national level, by the regional government as well as the federal government. As a resident of the pastoralist area, the researcher convinced that early intervention and continued government efforts will ameliorate the conditions faced by learners in the region. Already in place are Government's Growth and Transformation Plan, ESDP V, GEQIP programmes and all destined to lift the level of education in the region as well as in the country.

The theme to this research is the search for answers to the existing challenges to access primary education of Ethiopian Somali children. In addition, this research also tries to analyze some of the Government efforts towards making education accessible to the pastoralist communities of Somali Regions. Beside this, the research explores challenge and strategies to reach pastoral communities in light of Education For All. Moreover, this study helps to indicate some of the educational approaches to reach the unreached communities through other country experience on the sector.

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

“Education for All” is the current national and international educational idea. According to UNHRC, every individual, regardless of age, sex, religion, colour etc... has the right to education. In addition to this the Federal Democratic Republic of Ethiopia constitution clearly stated this international convention with its amendments (Ministry of Education, 2001).

Ministry of Education prepared education and training policy practicing in all educational institutions and levels. The document clearly stated that education is the means and power of a given society to solve their economic and political problems and difficulties. Hence providing quality, fair and relevant education in all parts of the country is a mandatory task (Ministry of Education, 2007).

The education and training policy of the country gave special privilege of education opportunities and further states that numerous measure will be taken to realize the educational participation of those deprived areas (Transitional Government of Ethiopia, 1994). However, the existing reality is not compatible with the policy documents. There is still low educational enrolment and participation rate in the disadvantaged pastoral region (Ministry of Education, 2005).

A primary concern of pastoralism has long been the dominant feature of the regional economy, and it will remain so for the foreseeable future. The relationship between pastoralism and education is widely acknowledged to be problematic (Tahir, 1991; Kratli, 2000a), leading some commentators (Alkali, 1991) to assume that the continued pursuit of pastoralism is inconsistent with the provision of education.

The nature of the schooling experience is highly problematic for nomadic children. Schools in remote areas are often too poorly built, staffed and equipped to offer a good quality service. In the past, poor interest in schooling on the part of pastoralists, and poor quality in the service have probably been mutually reinforcing. It is also difficult to know to what extent the official 'problem' of nomads allegedly 'refusing education' has concealed the actual absence of an adequate school-based service (Kratli and Dyer, 2009).

Pastoralists have the lowest enrollment in education in Ethiopia (PACT-Ethiopia, 2008). According to Abebe (2008), in the pastoral woreda of Bale and Borena of Oromia region, the enrolment and participation rate of students is very low. Having all the indicators indicated by different studies and documents the enrolment, participation quality and relevance of educational practices in pastoral and agro-pastoral areas is still much below the average national coverage.

A large and growing body of literature (katty, 2006; Ministry of Education, 2012; ziyn, 2012 & 2013,) revealed that different attempts have been made to provide educational services that meet the learning need of nomadic communities. But they have often failed. This is largely due to an inability to draw up program that will respond to the nomadic way of life and traditional culture, while retaining flexibility in order to deal with changing and possibly adverse circumstances such as drought and floods (United Nation Education Science and Culture Organization, 2005). Global EFA reports also confirmed that millions of nomadic children are denied their human right to education

for the simple reason that their parents cannot afford to keep them in school, due to conflict and other factors (United Nation Education Science and Culture Organization, 2010).

A recent study by Jigjiga Univerisity (2012) revealed that the low enrollment and high wastage of education in Somali region is classified in three categories. The first one is socio-economic causes; not enough food for children to keep them in school, parents unable to pay for school supplies, Uniform and stationary. Parents had low value to education, and parents need child-labor at home /in the field. The second one is structural causes; these include distance between school and villages, difficult terrain, exposure to danger from wild animals, flood etc. The third category is school-based problems; these include uncomfortable school environment: unattractive educational delivery and inflexible school calendar.

As noted by Jackson (2011) the barrier for the provision of education in Somali region is that school is not functioning because of a lack of teachers. The researcher also reported that although government schools are not supposed to charge fees, parents incur indirect costs. The researcher also stated that 85% of the population is from a pastoralist background and 70% of young people are not educated and this is seen to be another possible dimension contributing to the low participation of education in the region.

Although extensive research has been carried out on pastoralist education globally, little studies were conduct in the Somali region on the aspect of pastoralist education. Among those, FIC (2011) and Jackson (2011) have conducted a research in the region and found that shortage of teacher, teacher quality and other demand side challenges were amongst the major hindrance to Ethiopian Somali children to access primary education. Ziyn (2012) studied on Afar pastoralist, who have similar cultural livelihood community with Somali and on Dasanech pastoralist communities (2013) identified some of the socio-cultural and Geo-economic Quandaries that hinders pastoralist children not attend basic education. However, these researches were exploring only challenges of primary education.

This study therefore sought to examine the the major challenges behind this researchable problem, by intended the following general and specific objective. Beside this, this study also explore suitable strategies in line with national and other countries experience on nomadic education

development and recommend updated intervention strategies that will aid in realization of human potential and economic growth in the region for the long run

### **1.3. Research Questions**

The study was intended to address the following basic research questions.

1. What is the current status of pastoralist education in Harshin worada of Somali Region?
2. What challenges hinder the progress of education for pastoral communities in Harshin worada of Somali Region?
3. What strategies are relevant to successfully address education for pastoralist children?

### **1.4. Objectives of the Study**

#### **1.4.1. General objective**

The general objective of the study was to investigate the status and challenges of pastoral education in Harshin warada of Somali Regional State.

#### **1.4.2. Specific objectives**

The specific objective of the study was to:

1. Assess the current status of pastoralist education in Harshin warada of Somali Region.
2. Identify the challenges encountered in ensuring relevance education to the pastoralist at Harshin warada of Somali Region.
3. Assess the possible strategies on how the challenges can best addressed in Pastoral Education.

### **1.5. Significance of the Study**

The effectiveness of educational program depends on the understanding of the problems that affect the achievement of its goal and objectives. This study is an attempt to generate possible strategy to

alleviate the challenge of accessing primary education of pastoralist children by taking the national and international lessons which suites for pastoralist community.

Hence, this study will going to bring piece of information in the rationales of pastoralism, quality and relevance of education in Somali Regional State in general and Harshin warada in particular. In addition to that the study intends to provoke other researchers and policy makers plus government officials to carry out further study of related issue in pastoral areas of the country. Lastly the finding of this study may serve as a starting point for future studies.

### **1.6. Delimitation of the Study**

It is beyond the scope of this study to examine all woredas found in Ethiopian Somali region. However, for the sake of its manageability and because of scarcity of resources, it was delimited to Harshin woreda. Moreover, in order to investigate the problem deeply, the scope of the study was limited to 3 Primary schools (Grade 1-Grade8) and 3ABE center in Harshin woreda. Furthermore, it was delimited to the investigation of such variables on status and challenges on the provision of primary education.

### **1.7. Operational Definitions of Key Terms**

- **Alternative Basic Education:** A flexible mode of delivery that could make basic education accessible to children who could not be served by the formal education system as low cost school, one class room, multi-grade school and mobile school.
- **Challenges:** - A challenge is referring to things that are imbued with a sense of difficulty for accessing primary education in the pastoralist community context.
- **Pastoralism:** is a way of life refer to pastoralists who mainly live and drive most of their food and income from raising domestic livestock and they do not have a recognized place of residence and move from place to place in search of posture and water.
- **Pastoralist Communities:** - Pastoralists are people who primarily depend on livestock for their living . They inhabit in those parts of the world where the potential for crop cultivation is limited due to lack of rainfall, steep terrain or extreme temperatures

- **Primary Education:** - Primary education is the first stage of compulsory education. It is preceded by pre-school or nursery education and is followed by secondary education and include from Grade 1-8.
- **Somali Regional State:** Refers to Ethiopian Somali Regional State.

### **1.8. Organization of the study**

The study is organized into five chapters. The first chapter is the introductory part which consists of background of the study, a statement of the problem, objectives of the study, the significance of the study, the delimitation of the study and organization of the study. The second chapter consists of review of related literatures that covers pastoralist education from conceptual point of view and implementation practices in the region, country as well as at global level.

The third chapter elaborates the method of the study which includes research method, sampling technique, data collection instrument and method of data analysis used in conducting the study. Under the fourth chapter, findings from the survey results are discussed. The final chapter of the study incorporates summery, conclusions and recommendations based on the findings of study.

## 2. REVIEW OF RELATED LITERATURE

The purpose of this chapter is to explore the accumulated and recorded facts about pastoralist education from conceptual point of view and implementation practices in the region, country as well as at global level.

### 2.1. Conceptualizing Pastoralism

There has not been a consensus over the definition of pastoralism. In most cases, governments and policy makers consider pastoralism as an ancient lifestyle where many Non-Governmental Organizations and donors see it as a viable way of life suitable to modern conditions (Pastoralism Forum Ethiopia, 2002). In Chapter one, the researcher introduced some of its basic definitions and here, in this literature review, seek to create a more robust the overall concept of the pastoralism based on the existing literature. As mentioned earlier, the term pastoralism has been defined in different ways by different scholars. For example, Elliot (1998a) describes pastoralists as “people who rely on domestic animals” for the consumption of their milk, meat and selling of their products. Pastoralism is distinguished from ranching because herds are taken by pastoralists to where open pasture and water are available rather than bringing fodder to animals in a fixed location. Blench (2001a) also notes that pastoralism is “the use of extensive grazing in rangelands for livestock production” which is widely practiced in the dry land areas of the world.

In addition, Oxfam (2008) defines pastoralism as “the finely-honed symbolic relationship between the local ecology, domesticated livestock and people in high variable conditions” and represents a form that manages the natural resources and the ecology between pasture, water, livestock and people. However, the exact definition of the term pastoralism depends on the nature of the unique pastoral societies being studied. Historically, pastoralism has different divisions. Some of the scholars divide into two types (Khazanov, 1984, and Bante, 2009a) while others categorize into four categories (Blench, 2001b). Khazanov separates into two groups: (1) pastoral nomadism proper (pure pastoralists), which is characterized by the absence of agriculture and (2) semi nomadic pastoralism (mixed farming). By using the degree of their movement and on the basis of the flexibility & the opportunistic nature of the pastoralists, Roger divided from high nomadic through transhumant to agro-pastoralists.

Nomadism: defines those who are exclusively pastoralists and depended on livestock. Nomadic societies are mobile based on their opportunistic search for pasture and water largely because the resources they rely on are few and dispersed. Their mobile lifestyle is not only caused by a lack of resources for their livestock, but also because they move to avoid disease outbreak or security threats. According to Bante (2009b), nomadic people do not make enduring settlements, but they live in mobile houses like tents and they are somewhat self-sufficient compared to other rural dwellers.

**Transhumance:** Roger (2001) defines this type of pastoralists by those who make “regular movements between fixed points to exploit seasonal availability of pastures”. Another fundamental difference between transhumance and nomadic people include the possession of the permanent houses for elders, women and the small children who stay with portion of the livestock when the men take the remaining to grazing areas far from fixed settlements. Recently, people use trucks to transhumance their livestock, as is in North Africa and the Gulf states (Trautmann, 1985). In addition, transhumance pastoralists also practices limited crop productions. Bante (2009c) states that transhumance pastoralists do not depend as much on their animals for food, rather they trade them in town markets in exchange for grain.

**Agro-Pastoralism:** Agro-pastoralists are settled pastoralists with land property rights who sustain themselves from their own crop production. Agro-pastoralists value their livestock but in terms of less reliant on livestock than nomadic and transhumant pastoralists (Roger, 2001). Elliot M.F (1998:8) also describes agro-pastoralists as,” those who combine dryland farming with livestock keeping”. In the case of Ethiopia, agro-pastoralists employ a mixed farming system in which they practices both crop cultivation and a small number of animals, mostly cows, sheep, goats and oxen; have permanent houses and are more settled compared to the other nomadic and transhumance pastoralists. They also act as brokers between sedentary and mobile communities (Fareh, 2003).

Many societies in the world practice pastoralism as a way of life. For examples, pure pastoralists include (Elliot, 1998b) the Maasai and Samburu in East Africa, the Fulani or Peul in West Africa, the Tuareg and Bedouins in North Africa, Qashq'ai and Baluch in Iran, the horse nomads of Mongolia, yak herders of Tibet, reindeer herders of Lapland and Siberia. The Somali people are also among the well-known pastoralists in East Africa (Lewis, 1961). Somalis are found in Somalia

Republic, Eastern Ethiopia, Northern Kenya, and Djibouti. In addition, Turkana in Ethiopia & Kenya, Afar in Ethiopia, Djibouti and Eritrea and Borana in Ethiopia and Kenya are also considered as Pastoralists. On the other hand, according to Elliot (1998c), agro-pastoralists also found many areas of the world and in particular in Africa like Nuer of Sudan and Tswana of Botswana, Masaai in Tanzania and Fulani in Niger.

Though Pastoralists (by definition) depend primarily on livestock, there are differences in the animals they herd depending on which regions in the world they live. According to Bante (2009d), in East Africa, people mostly herd cattle and camels; camels also dominate in the arid lowland areas of the Southwest Asia and North and East Africa; where sheep and goats are mainly found with the pastoralists in the mountainous regions of Southwest Asia. This difference exists because different animals have different grazing characteristics which allow them to live in a given ecology. Specifically “camels are prevalent in the driest areas, goats where shrubs and trees dominate; sheep on mountain or dry rangelands too rugged for cattle and where small ruminant readily convenient marketable animals; cattle on areas where open dry savannas provide decent grass cover and adequate water” (United Nation Development Program, 2003).

There is also huge differentiation within pastoral communities. Some households are rich, others extremely poor. Some families are heavily dependent on livestock for their livelihoods, others less so. Income cases, there are households who practice a predominantly livestock based livelihood; others who are diversifying while retaining some livestock; while some require exit options which do not end in destitution (Pastoral and Environmental network in the Horn of Africa, 2005).

## **2.2. Pastoralism in Ethiopia**

The 12–15 million pastoralists in Ethiopia (Ministry of Finance and Economic and Economic Development, 2006) form a substantial minority (about 15%) in the total population, estimated to be almost 80 million (FDRE, 2009). The pastoralists belong to about 30 ethnic groups. Because they are not a homogenous group – indeed, they are often involved in intra- and inter-ethnic conflict – collective action to defend their interests has been elusive. These pastoralists use primarily the arid and semi-arid areas of Ethiopia, which cover about 50–60% of the total land area of about 1.1 million km<sup>2</sup> and are unsuitable for cultivation, except along the river courses. About 40%

(Pantuliano & Wekesa, 2008) of Ethiopia's total livestock population can be found in the pastoral areas. According to Sandford and Yohannes (2000), over half of the Ethiopian pastoralists live in Somali Region, about 30% in Afar, 10% in Oromia and 7% in the Southern Region. In Somali and Afar Regions, pastoralists are in the majority; in other regions, they are in the minority. In Oromia Region, pastoralists make up about 12% of the population (Oromia Pastoral Area Development Commission 2006), most of them in Borana Zone. In Southern Ethiopia, about 9% of the people are pastoralists, most of them in South Omo Zone. The Ministry of Agriculture and Rural Development (MoARD 2005) estimates that pastoralists keep 73% of the goats in Ethiopia, 25% of the sheep, 20% of the cattle and all the camels. The livestock sector ranks second after coffee in generating foreign exchange (IIED/SOS Sahel 2010). Pastoral areas not only meet most of the domestic meat demand but are also the main suppliers of livestock for export, generating about US\$50 million per annum for Ethiopia (Yakob & Catley 2010).

The fact that Ethiopia is one of the pastoral populous nations in Africa with much of its land inhabited by pastoralists, food in security and lack of adequate social services and capacity building institutions are the result of the shadow of decades of deterrent policies and socio political exclusions. The need for the Ethiopian pastoralists can be viewed at least from the pastoralist and national interest (United Nation Development Program, 2004a).

From the view point of the conditions of the pastoralists, it is obvious that they have lagged behind in the enjoyment of the benefits of the national development. The gap between the past and the highland peasants and the urban population has been widening in both socio-economic life. The harsh environmental conditions that pastoralists inhabited also don't attract much spontaneous development. This condition intern results in the marginalization of pastoralists and pastoralism (United Nation Development Program, 2004b). In Addition their political participation was found to be low and their interaction with the rest of Ethiopian population was limited due to lack of education and other related factors.

According to Yohaannes (2003) it is a paradox that in all hand the pastoralists are known to the foundation of human beings, major source of livestock export, big irrigation schemes by the state and musters, hydroelectric power and national parks and settlements for slight farms and yet defend and irrational. From the national interest perspectives, the government of the nation is responsible to

develop the resource along appropriate and well synchronized way with the overall national development programs to maintain the well being of all its citizens. However, it requires governments' commitment to make significant effort on the integration of pastoralists and pastoralism in social, political and economic life of the nation (Girum,2007).

### **2.3. The FDREs' Policies and Strategies towards Pastoral Development.**

In 1991, after the fall of the Derg regime and establishment of the Federal Democratic Republic of Ethiopia (FDRE), there was a fundamental change in the political structure in the country toward decentralization of power on the basis of ethnic regionalization. Unlike the previous Ethiopian regimes, the government of FDRE grants several rights to pastoralists in the Constitution on pastoral issues. The most brief and related articles are:

Article 40.5: "Ethiopian pastoralists have the right to free land for grazing and cultivation as well as the right not to be displaced from their own lands"( Federal Democratic Republic of Ethiopia,1994a).

Article 41.8: "Ethiopian farmers and pastoralists have the right to receive fair price for their products, that would lead to improvement in their conditions of life and to enable them to obtain an equitable share of the national wealth commensurate with their contribution. This objective shall guide the State in the formulation of economic, social and development policies" (Federal Democratic Republic of Ethiopia,1994b).

#### **Article 88**

More over the constitution in this article states that "the Ethiopian pastoralists have the right to participate in the formulation and implementation of socio-economic, politics and programs as well as the provision of special assistance to the pastoralists" (Federal Democratic Republic of Ethiopia,1994c).

The Ethiopian government has presented its strategy concerning pastoral development in several documents. The documents have demonstrated greater appreciation of the importance of pastoral

production system. A number of policies, strategies, plans and programs have been formulated by the government, since 1991(Federal Democratic Republic of Ethiopia, 1994)..

In general terms, the history of development policies and programmes in Ethiopia shows that they have neglected pastoralist even though the system contributed to the national economy. There have never yet been appropriate pastoral development policies and programmes in the country. Previous policies did not even guarantee the land use rights of pastoralists. Pastoral land is often perceived as unoccupied and underutilized. Thus, policy-makers advocate the use of such resources by investors, or settling people from high-pressure areas or even by sedentarization schemes for pastoralists themselves. These attitudes, however, create conflict which cannot be negotiated easily by the traditional users (Mohammed Musa, 2000).

### **2.3.1. General framework of the education policy**

The Government is placing particular emphasis on education with the firm belief that the long-term development of the country rests upon the expansion and provision of quality education. The Government's desire to improve the provision of quality education resulted in the formulation of the education and Training Policy (ETP), which encompasses the entire education and training sector. In 1997 the Government of Ethiopia launched the first five year Education Sector Development program ESDP I, 1997/98 to 2001/02 within the framework of ETP as a part of a twenty-year education sector indicative plan. The main thrust of ESDP is to improve quality, relevance, equity, efficiency and to expand access with special emphasis on primary education in rural and urban areas, as well as the promotion of education for girls in as attempt to achieve universal primary education by 2015 (MoE, 2004a). Subsequently the Government developed a second comprehensive Five-Year Education Program (2000/01 to 2004/05) to align it with the five-year term of the government. This covered the last two years of ESDP-I and three years beyond. Therefore ESDP II deliberately has only a three-year span (2002/03 to 2004/05), so that ESDP III will be synchronized with the Government's five-year planning cycle. Now ESDP III, which will span five years (2005/06 to 2009/10) and is in line with SDPRP and MDG, is developed. Like the previous ESDPs, ESDP III is summarized in this program Action Plan (PAP), which is an output of nationwide planning process (Ministry of Education, 2004b).

This was an outcome of the Government's deliberate plan to implement rural development policies and strategies and to ensure sustainable development for the rural population which constitutes 85% of the country's total population. Creating access to primary education for all school-age children and thereby producing educated farmers and other workers who utilize new agricultural technologies and produce for market is indispensable for the realization of the rural transformation strategy (Ministry of Education, 2004c).

In addition to this, well trained and qualified manpower equipped with modern managerial, technical research and leadership capabilities play an indispensable role for the speedy development of competitive industries in the country. Hence, due attention is given to the reform in the structure of education system to make education and training responsible to the country's development strategy (Ministry of Education, 2004d).

For general education, ESDP IV, the main goals are to generalize access to quality basic education in order to make sure that all children, youngsters and adults, with particular emphasis to females, acquire the competencies, skills, values and attitudes enabling them to participate fully in social, economic and political development of Ethiopia and to sustain equitable access to quality secondary education services as the basis and bridge to the demand of the economy for middle level and higher level human resources. Special support programs will be developed for the emerging regions and to allow for a steep and swift decrease in pupil drop-out rates.

#### Vision of the Education Sector

The education sector's vision is to see all school-age children get access quality primary education by the year 2015 and realize the creation of trained and skilled human power at all levels who will be driving forces in the promotion of democracy and development in the country.

#### Mission of the education sector

Extend quality and relevant primary education to all school aged children and expand standardized education and training programs at all levels with rapid and sustainable development with increased involvement of different stakeholders (community, private investors, NGOs, etc.).

Ensure that educational establishments are production centres for all-rounded, competent, disciplined and educated human power at all levels through the inclusion of civic and ethical education with trained competent and committed teachers. Take affirmative action's to insure equity of female participation, pastoral and agro-pastoral and those with special needs in all education and training programs and increase their role and participation in development.

#### **2.4. Including Pastoralists in Education for All**

The World Conference on Education for All held in Jomtien, Thailand, marked a new start in the global quest to universalize basic education and eradicate illiteracy. Through the Jomtien Declaration and the Framework for Action, commitments were made and directions set for a decade of large-scale and sustained efforts. Throughout the decade countries have introduced a wide array of educational reforms either directly within or related to the six target dimensions agreed at Jomtien. Despite the best efforts of countries and the international community, the world did not achieve its EFA targets before Dakar conference in 2000. In 1990, as many as 100 million children aged 6 to 11 were not in school: by 2000 this number had grown to 125 million (World Bank, 2000). By talking a salient lesson of the jomtien declaration and the framework for action implementation period, the world community reaffirmed their commitment to achieving education for all, a movement introduced 10 years earlier at the World Conference on Education for All held in Jomtien (Thailand), at the 2000 World Education Forum held in Dakar (Senegal) and Participants of the conference adopted the Dakar Framework for Action and identified six specific goals. Those goals are:- Expand early childhood care and education, Provide free and compulsory primary education for all, Promote learning and life skills for young people and adults, Increase adult literacy by 50 per cent, especially for women, Achieve gender parity by 2005 and gender equality by 2015, Improve the quality of education. The Education for All (EFA) movement and the education targets within the Millennium Development Goals (MDGs) have provided an impetus for many African countries to push for Universal Primary Education (UPE), often with extensive external support.

In 1990, Article 3 of the World Conference on Education for All identified nomads as one of several groups who are discriminated against in access to education services. It demanded 'an active commitment' to removing educational disparities. Twenty years on, the 2010 Education for All

Global Monitoring Report, 'Reaching the Marginalized', noted that this challenge had become urgent: in the rapid progress towards Education for All, pastoralists have been left far behind (Global Monitoring Report 2010,) and continue to face extreme educational disadvantage. As the Millennium Development Goal deadline nears, there is compelling evidence for a renewed focus on how educational inclusion for pastoralist groups can be achieved.

Pastoralists' inclusion in EFA is possible. There is new interest and willingness to look afresh at how formal schooling can become compatible with pastoralism. An understanding that pastoralism is a viable contemporary livelihood (Mortimore 2009) is casting doubt on the pervasive view that education is needed to bring an improvement to pastoralists' standard of living and reduce their poverty. This re-framing of pastoralism challenges the dominant understanding of schooling as a means to assist pastoralists' 'development' by transforming them into, for example, settled farmers or waged labourers, or 'modern' livestock producers (Dall, 1993). It confronts the problem of previous uses of schooling as an instrument for agendas of cultural assimilation and sedentarization of pastoralists (Aikman, 2010; Dyer, 2008). Changes are resulting because this approach is not working. It is becoming clear that EFA requires a re-thinking of how pastoralists make a living and thus how formal education fits. Patterns of mobility vary and link with complex strategies for animal production. These patterns have critical implications for educational provision (Krätli and Dyer, 2009)

## **2.5. Pastoralism and Alternative Basic Education Program in Ethiopia**

As per Education Sector Development Program (ESDP), apart from the formal provision of primary education the Ministry of Education has initiated the introduction of an Alternative Basic Education (ABE) package to address the problem in the pastoralist and Semi-agriculturalist areas. The Government has established, previously a Task force and now Special support and inclusive Education Directorate , in the MoE responsible for pastoralist education in the country. Similar structures exist at the regions and districts. Accordingly, guidelines for the implementation of ABE have been developed, syllabi in four subjects of the ABE program have been developed, and a number of training materials have been prepared (Amare, 2009).

The ministry of Education defined Alternative Basic Education (ABE) as a form of basic primary education for school aged children who are not enrolled in the formal Education system. Four subjects are taught from level one to level three for three years, Mother tongue, English, mathematics and environmental science. This is a condensed version of the first cycle of the primary school curriculum (Befkadu, 2006).

The objective of the program is stated as: “to provide good quality basic education that is equivalent to that of the first year cycle of formal primary education(Grades 1-4) to children of pastoralist and semi-agricultural regions through an alternative mode of delivery suited to the socio-economic and cultural realities of the regions” (MoE,2004:4). Main features of the program as indicated in the document include; a curriculum based on the formal curriculum for the first cycle of primary education(Grades 1-4) ,compressed in to three years of three levels and is localized .The number of school days has been increased from the formal five to six per week and the duration of one period from 40 to 50 minutes. Three consecutive levels, each of which has duration of one year are provided. Children who successfully complete the three- year program can enter Grade 5 in the formal primary School.

Facilitators, who are paraprofessionals selected by the community, from the locally available educated manpower. The selection criteria include being versed in the mother tongue, the culture of the beneficial community and a minimum of Grade 8 primary education .Preference is given to females. Community participation in identifying the needs of the community, selection of learning places, provision of land where centers can be built, provision of local materials and labour for the construction of the centers, selection of facilitators and managing the day to day activities of the centers (Ministry of Education, 2004).

Now alternative basic education (ABE) program is opening dreams of many residents of pastoralists who were not sure if they would have much of the future. Where ABE schools are up and running, life is0 beginning to change for pastoralists.

## **2.6. Challenges of Basic Education Provision in Pastoralist Areas**

Pastoralists area are several tens of millions of people, who live mainly in Africa, the Middle East, and south, south-west and central Asia. It is indicated in many researches that reaching them with formal schooling has become a challenge, and millions of pastoralist children remain outside the education system (Katli, 2002).-

Though it is true, “education is the solution” and there are a few pastoralist who are able to adapt their lifestyle or dwelling place to formal system and received a chance at getting an education, learners from nomadic pastoralist communities face peculiar difficulties in accessing and continuing with education programmes whose designs suit sedentary communities. Standard curriculum delivery services which are designed for the majority are tailored for ‘static’ situations where children learn in classrooms in permanent locations. The importance of mobility and young people’s labour to pastoral production, the low population density of many arid areas, and the challenge of ensuring that a national education system is relevant to pastoralists’ needs and values are just some of the reasons why educational participation and achievement is often much lower in pastoral areas of many countries in Africa than the national averages. The situation is worse for girls. This is certainly true of Kenya (Kratli, and Dyer, 2009).

Many reasons are put forward to account for poor school attendance among pastoralists. Some are derived from aspects of pastoralist life and low levels of economic development which are external to the school systems, while others emanate from the particular features of the education provided. Although these factors are clearly related, their relative importance varies. King (1972) (cited in Swift, 1990) argues that no improvement in educational enrolment can be triggered only by changes in school structure and curriculum; rather fundamental changes required in the socio-economic background of the pastoral groups themselves.

Moreover, Multon (2001) indicated the other factor that challenged the provision of basic education is related to the challenge that the Ministry of Education faced. For instance the Ministry has faced different challenges including teachers’ unwillingness to be assigned to remote rural areas, especially in communities that are not their own or clans, long distance, poor roads, and inadequate

shipping vehicles make it difficult to get building materials, furniture, equipment, and textbooks to remote rural schools.

Some studies on the implementation of alternative basic education (ABE) have been carried out in Ethiopia. For instance, Befikadu, (2006) has clearly identified that even though there are interesting practices and implementation of ABE in Oromia region, there are some major challenges and area of concern for future action that need further attention in order to achieve the objective of the ABE program. These include addressing both access and quality of basic education in the region, Sustainability of the ABE program, lack of coordination among different actors (NGOs, CBOs) of the ABE, lack of consistency in the no men-culture of the ABE program, weak monitoring, supervision and fellow-up of the ABE program, frequent staff or officials turn-over from woreda education office, lack of nearest primary school with the second cycle for students who complete level III in the ABE centers, facilitators' turn-over from ABE centers especially in the pastoral area, parents' lack of interest to send their children to ABE in the pastoral areas , lack of drinking water, toilets and other facilities in the ABE centers found in pastoral areas, flexibility of ABE centers that could affect the completion to ABE curriculum affect quality of basic education in the pastoral areas, lack of different incentives that affect children 's especially girls participation in the ABE centers, lack of consistency in students' transfer to primary schools, the negative perception given to basic education offered in the ABE centers

### **2.6.1. Challenges related to the accessibility to education in pastoral areas**

#### **A. Regional-Sectoral Disparity**

Nomads are not their own masters. They have no control over the ups and downs around them that directly or indirectly influence their future. In this country in the Horn, regional and sectoral unequal distribution of resources is the dominant scene, whereby pastoral nomads are impoverished, dominated and underprivileged. Like other services, education facilities are unequally distributed among different communities of the Somali society (Jama, 1993).

Although the delivery of basic education was urban or settlement oriented, the disparity is more explicit depending on the degree a certain region is nomadic. Regions which people derive their livelihood from livestock have had the lowest primary school enrolment (Jama, 1991a).

Although it is generally accepted that without proper schooling pastoral communities (settled communities) will remain poor and discriminated upon, there have been few attempts to solve this problem. Where nomad children do get schooling, it is at immense personal cost both to the child and its parents, and denotes a complete and often permanent separation of the child from the nomad community. Few benefits from such sacrifices are returned to the nomad community.

## **B. Factors Related to Pastoral Way of Life**

(i) Mobility and Sparse Population. Sparse distribution of the nomad population is the foremost obstacle limiting children's attendance in school. This low population density makes it difficult to gather enough pupil population to make it cost-effective. If facilities are provided to such sparse population, costs per pupil are far higher than schools in towns and villages (Krätli, 2009).

(ii) Child labor. Because of the labor-intensive nature of the herding economies (Gorham, 1978), children of pastoral nomads are significant contributors to the household income through their labor, even from an early age. Among these communities children (especially boys) are viewed as an economic asset. Such economic benefits are cultivated in the short term, the children being useful to help the family raise livestock. They look after animal herds (e.g. sheep goats, camels, etc) and undertake most household duties. Therefore, parents need to maintain their children's contribution and at the same time avoid the cost of schooling. Thus a limited number of rich families will be inclined to send their children (preferably boys) to school (Jama, 1991b).

(iii) Direct Costs. If a pastoral nomad's children are to receive uninterrupted education and in suitable facilities, they have to be sent on scholarship to towns and villages and parents must meet all the costs in cash. As long as most pastoral nomads do not consider schooling a long-term investment, they are not willing to pay for their children's education (Krätli, 2009a).

(iv) Attitude and Values. Nomads view both schools and schooling as alien things that do not contribute to the pastoral way of life. Pastoral nomads' independence and reluctance to change their

traditional ways poses a major obstacle. They believe that such facilities will in the end alienate their children from them and the society at large. Parents with such attitudes are illiterate and have never experienced the benefits, if any, of modern education (Krätli. 2009b).

### **C. School Related Factors.**

(i) Curriculum. The contents of the curriculum are generally considered inappropriate for the children of pastoral nomads. It does not provide practical skills to improve the livelihood of nomads. Rather, it is believed, it focuses on academic achievements that only suit the needs of urban children. There is a lack of demonstrable practical benefits for the pastoral economy (Gorham, 1978).

(ii) Resistance to schooling for girls: parents are particularly reluctant to send girls away from the household where they can be protected and controlled (Krätli. 2009c).

(ii) Quality of schools/Teachers. The low living standard and staff motivation present additional problems. Rural primary schools which pastoral nomads may have access to are qualitatively poor in terms of facilities and teaching staff. The management and supervision of officials are not effective either. Low salaries of education personnel creates a reluctance to live away from their urban families, leading to an inequitable geographical enrolment of schools and an unwillingness of younger staff to leave urban centers. It is therefore very difficult to place quality staff in schools accessible to nomads (Carr-Hill, R. and Peart, E. 2005).

#### **2.6.2. Challenges related to the expansion of quality education in pastoral areas**

Although the federal and regional governments of the pastoralist regions as well the community at large is collaborate making significant endeavours to provide pastoralists with quality education, national and regional studies indicate that what remains to be done is by far greater than what has been accomplished. Moreover, discussions held with experts and officials of education bureau of pastoralist regions in various consultative meetings have revealed the prevalence of numerous bottlenecks that hinder the expansion of quality education in pastoralist areas. The major ones are presented below (M Ministry of Education, 2008a)

### **A. Socio-economic and cultural problems**

The long period of marginalization the pastoralist areas had suffered under past governments which had been more acute than what was experienced by the other parts of the country.

The down-trodden economic status of pastoralists that is mainly based on backward animal rearing practices and severely limits their capacity to support the education system financially and materially. The deterrent impact of mobility and low density of population that has made the building of infrastructures and social services (road, water, health, education, etc) difficult and the consequent inability of addressing the educational needs of pastoralists through formal schools alone and high dropout rate of children particularly girls, due to school distance. Inequitable distribution of educational services between urban and rural areas, males and females as well as among woredas of pastoralist regions.

Low level of awareness on the importance of education and reluctance to send girls to school on the part of pastoralists that stems from deep-rooted backward mind-set and harmful traditional practices. Occasional conflicts among different clans that arise from scarcity of pasture and water, and the subsequent displacement of families and dropping-out of school on the part of students. The vulnerability of pastoralist areas to repeated drought and food shortage which intern forces students to drop-out of school in many areas where the problem is acute and school feeding program is not put in place. The demand for child labor in the various economic activities of the family and household chores (Ministry of Education, 2008b).

### **B. Human resource development problems**

Capacity problem on the part of the majority of officials and professionals at various levels of the regional education structure to execute their respective jobs efficiently, high turn-over of officials , shortage of qualified manpower at regional, woreda and school levels, improper utilization of scarce regional resources as well as weak supervision, planning, monitoring and evaluation system and training deficiencies on the part of the professionals assigned for the activities. Shortage of teachers and unsatisfactory level of commitment on the part of teachers who are currently serving and absence of incentives that could be instrumental to employ teachers and other professionals in sufficient number and retain them in their work for sufficiently long period of time (MoE, 2008c).

### **C. Problems related to educational management bodies at different levels**

Failure on the part of management bodies at regional and woreda levels to give due attention to the education sector in general and ABE in particular; for instance, failures to allocate sufficient budget for the sector, to pay the salary of ABE facilitators on time, to seek solutions to the problems of the sector on the basis of feedbacks obtained through monitoring and evaluation. In addition to this lack of coordination and joint planning of concerned stakeholders in the special support offered by the federal Ministry of Education to pastoralist regions prior to 1999 E.C , and the need to do more to strengthen the level of Coordination attained at present. Deficiency of capacity on the part of educational management bodies at various levels to mobilize the community for the development of the education sector and the extremely insignificant representation of women in Educational management positions.( Ministry of Education, 2008d).

#### **2.6.3. Problems related to quality and relevance of education**

Absence of variety of Educational delivery modes that is compatible with the way of life of pastoralists. Failure of the curricula designed for pastoralists to take into account their socio-economic and cultural realities. Low quality of teaching-learning materials produced for primary education. Inability to deliver at least the first cycle of primary education (Grades 1-4) in the vernacular language of pastoralist children (e.g. Afar region). Acute shortage of teaching-learning materials and teaching aids in primary schools in pastoralist regions, particularly in Somali region(Ministry of Education, 2008e).

### **2.7. Strategies for Pastoralist Education**

#### **2.7.1. Alternative basic education.**

A national strategy for alternative basic education (ABE) has been in place since September 2006. The Strategy aims to develop a well planned, organized and coordinated alternative basic education system that will provide opportunities for out-of-school children, especially those between the age of 7 and 14, to have access to good quality basic education and opportunities for further education and development (ABE Strategy, 2006).

ABE has increased enrolment in less than three years (2003/04-2005/06) to over 800,000 contributing additional 5-6 percent coverage to the Gross Enrolment Rate (GER) for primary education (Education Statistics Annual Abstract). In 2007 a study conducted on ABEs, indicated that the strategy was implemented in all regions except in Harari; amongst its findings were as follows: That ABE had great potential for reaching the out of school children ages 7-14 particularly girls, the time-tables were developed in consultation with communities which allowed flexibility to satisfy the communities' demand for child labour and observance of religious days (closed on Fridays). the guideline on transfer of students from ABE centers to formal primary schools, and from formal to the ABE centers was widely used in all regions. some coordination between ABE centers and the nearest formal primary schools was observed in almost all the regions. In some instances, ABE centers were attached to cluster resource centers and beginner facilitators were assigned for induction training. students completing level III in ABE centers were able to join grade five in the nearest formal primary school in all regions.

#### **2.7.1.1. Major characteristics of ABE program**

The program is designed to hard- to reach children to provide access to good quality basic education opportunities. It enables children achieve basic knowledge and skills where they live and work without being removed from their environment and work (Alemayehu, 2008). The Policy gave due attention to females as learner and facilitators. It is obvious believe that the vicinity of learning centers to the community should encourage girls' participation in the program.

Based on the above elaborations the major characteristics of ABE can be summed up, it is three years condensed version of the four years first cycle primary education curriculum. It is a three level/stage program (level one, level two and level three) and the curriculum of the program consists of mother tongue language, Mathematics, English and Environmental science. The program is taken and provided to where the participants live and work. It is also arranged in a way that suits the participants. The month, the date and hour are set up on agreement with the beneficiaries so that there may not be interference with the daily chores and it is conducted based on active participation and motivation of the participants. In addition to this, the educational approach is participant centered (Carr-Hill and Peart, 2005, Befekadu, 2006)

Hence, ABE program is characterized by: flexibility of timing and duration, great and more direct to learners' needs and aspiration, cost- effectiveness in terms of finance and opportunity cost and absence of uniforms (Thompson, 2001). Moreover, as to MOE (2008f) alternative basic education is characterized by low cost construction, community contribution to construction and school management, inclusion of disadvantaged ethnic groups, gender and special needs groups, teaching in the local vernacular, selection of Facilitator from the local community, Accelerated and active and learner-centered teaching methodologies, as well as flexibility in the delivery of education

Alternative Basic education (ABE) as a mode of educational delivery has its own characteristics which makes it different from others. ESDP (2006) also added that some of these characteristics of ABE are flexibility, affordability and Its ability to give access to all and its potential to suite the diversity of the learner's need.

Overall, the non formal basic education approach has proved more successful and cheaper to implement. It is based on these grounds that the Ethiopian government has recognized the importance of using ABE as a major mode to provide basic education for the rural community deprived of basic education and achieve Universal Primary Education by 2015.

### **2.7.2. Boarding school**

This modality is suited for pastoralist children seeking formal education as a pathway to the qualifications that enable future employment outside a livelihood as a pastoralist producer. It offers children a full course of formal schooling, up to grade 10/12, which enables transition to higher education. It bridges a gap for children from lower economic backgrounds living in under-served areas, but it takes children away from their families and requires sustained budgetary commitment to enable access to good quality education (Ministry of Education, 2016).

As the study conducted in Kenya by Siele, Swift, Krätli (2011) confirmed that Boarding schools are an option for a small minority of nomadic children. Some active pastoralists prefer boarding schools if they are in a position to leave their children in school. Girls-only boarding schools have increased the enrolment of girls in their catchment areas. On the other hand boarding schools still require the separation of children in education from the rest of the family and thus cannot serve children who work in the household. They are also not appropriate for children under the age of ten. Boarding

schools are effective in socializing nomadic children away from their own communities, something pastoral parents fear.

The government of Tanzania established different educational modality for pastoralist community to address primary education. Among the modality, boarding schools considered as a significant attempt by the Tanzanian government to meet the challenges of providing educational services to pastoralist areas, with the aim of allowing pastoralist children to attend school whilst their families migrated with their livestock. There has been a limited response by pastoralists, and non pastoralists have managed to take up places in these schools (Bishop, 2007).

### **2.7.3. Mobile school**

Mobile schools increase access and meet the demands of pastoralist mobility by moving with pastoralists to deliver education to learners anytime and anywhere it is required. They can offer lower primary education provision consistent with an ABE approach, for ABE age groups, without being confined by specific physical structures, times or geography. Mobile schools are important to serve communities who wish to engage flexibly with formal education by providing children with a basic education that is suited to their pastoralist livelihood and integrated with their cultural values. Making basic primary education provision mobile raises even sharper questions about existing challenges related to facilitator recruitment, management, supervision, training and retention, and how to ensure their commitment to learners in a physically challenging environment. A study by Katty Annis (katty, 2007) states that” “The problem is – teachers don’t want to move with them.” Teachers who are not pastoralists themselves accept do not accept the lifestyle of mobility. Those from within the ranks of the community are much more likely to move with students. However, even pastoralists who have attained the rank of teachers have achieved a higher educational status, and the social status that comes with this title. They often want to be more stable or closer to larger population settlements. Yet, in four of six mobile schools in Somali, the teachers were literate both in Somali and Arabic. This indicates a strong link; teachers who are able to serve as mobile teachers and able to travel with the group are also often those who serve as Q’uranic school teachers (FIC, 2011). Mobile schools have not been widely experimented. The UN Nomad study found few of these experiences documented (International Institute for Environment and Development, 2005). One highly successful program in Eastern Africa was the Wajir Mobile Schools Project of Kenya

where teachers' travelled with Somali pastoralists and would teach in the morning and evening after pasturing livestock.

#### **2.7.4. School feeding**

In order to promote access of primary education in remote/rural area of Amhara, Tigray, Oromia and SNNR regions school feeding play a great role. The program is implemented in collaboration with world food program. In Somali there are 229 schools are beneficiary for the program which is implemented by in collaboration with world food program. Beside that to attain EFA goals, governments, in collaboration with donor funding agencies (especially WFP), set up programs to cater for the provision of a hot meal at school.

#### **2.8. Conclusion**

The literature part of this study explored the salient feature of education for all in conjugation with the global, African context, the country and pastoralist community perspective. Furthermore, the glaring disparities and gaps of educational access for Ethiopian Somali pastoralist communities are juxtaposed with non-nomadic regions. It is evident from the global context and the value of education for sustainable development, now a day the world tends to concentrate on the education sector. In light of the fact that education valued for sustainable development, the government of Ethiopia undergoes serious investment towards education and registered dramatic improvement within the last two decades. However, marginalized community: around 2 million pastoralists – many in emerging regions (Afar and Somali), children with special needs (only 2.5% enrolled), the very poor, Orphans and vulnerable children,street children and girls, especially beyond grade 4 faced a challenge to access primary education in order to achieve education for all.

Towards this end, this chapter exhaustively explored challenge that contribute the unfulfillment of education for all, especially for pastoralist communities in the region. Moreover, this chapter also explored not only the challenges but also intervention strategy for pastoral community to have access of primary education.

### **3. RESEARCH DESIGN AND METHODOLOGY**

This chapter explores the actual procedures of conducting the research by discussing the methodology, methods of data collection, the sample and sampling procedures and data analysis, and ethical issues of the research are also discussed.

#### **3.1. Description of the Study Area**

The study was conducted in Harshin warada of Ethiopian Somali Regional State. Harshin is one of the woreda in Faafan zone of Somali regional state. Located approximately 150 km east of Jigjiga, capital city of Somali regional state and 20 km west of the border with Somalia. Administratively, it comprises 19 kebeles Development Centres. Its climate is typical of semi-arid lowlands, with erratic rainfall patterns and recurrent droughts. The woreda is composed of two livelihood groups, pastoral (90%) and agro-pastoral (10%). The Central Statistics Authority (2007) reports a total population of 80,215 in Harshin (36,361 females and 43,854 males). Harshin warada has 30 primary schools and 53 ABE schools.

#### **3.2. Research Design**

The purpose of this study was to assess status and challenge of pastoral education in Harshin worada. To achieve these, descriptive survey research design was used. Therefore, to explore the status and challenge with regard to the provision of primary education in the pastoral communities in Harshn Woreda of Ethiopian Somali region, this study used a mixed method (combination of quantitative and qualitative design) of data collection tools. This approach enabled the researcher to explore and understand the challenge and to suggest some possible intervention strategies that can be used to increase their participation in primary education. The researcher also used, to get accurate and relevant information from the source, triangular evaluation technique. This study used sequential explanatory design analysis because this design allows generating conclusion by using quantitative data first and followed by qualitative data for assurance.

### **3.3. Sources of Data**

The researcher used both primary and secondary sources of data as describe below.

#### **3.3.1. Primary source of data**

In this study, data were collected from various sources. Primary source of data, which includes actual information, opinion, views and attitudes on the problem under study, were secured from, school teachers, Facilitator, worada education expert, supervisors, and school directors.

#### **3.3.2. Secondary sources of data**

Secondary data was collected from guidelines, reports, annual statistical abstract collected from MoE, Somali Education Bureau and Woreda education office reports.

### **3.4. Population, Sample and Sampling Techniques**

#### **3.4.1. Population**

The primary focus of this study is to find out about the views and characteristics of a population from a given perspective but because of the area square kilo meter of the region, the region is very vast, it is not practicable to study all of them. Therefore, it is compulsory to study a segment of the population. In light of the above facts, the target population for this study was 21 teachers and 6 ABE facilitators 3 school director, 27 PTA and Community leader who participate in CMC member, 6 woreda education officials: including experts and, woreda education heads, 3 cluster supervisors

#### **3.4.2. Sample Size**

For this study, Harshin worada of the region were identified purposely. Similarly, since the study focus on pastoralist communities and the majority of the community lived in rural areas 3 formal(1-8) schools and 3 alternative basic education centers (Level 1-3) were selected in order to get representative information.

The study involved a sample of 45 people comprising 21 teachers from selected schools, 6 facilitators from selected alternative basic education centers, 3 wereda education experts, 3 cluster supervisors, and 3 school director, 9 Community leader who participate in CMC member and PTA members and community influential leaders,

### 3.4.3. Sampling Techniques

Since the researcher consider about the status and challenges faced in relevant education to pastoralist children in attending primary education and possible strategies to be employed in overcoming the challenges, purposive sampling techniques was employed to select sample worada from pastoralist communities of the region.

Due to the small number of the school community in the sample worada , all principals and teachers and facilitators, were selected using availability sampling. Because, their numbers were not a high. As to Sharma (2008) availability sampling is used when those populations is used as samples.

Furthermore, the worda education office experts, supervisors, PTA and CMC member selected by using purposive sampling techniques with the assumption they are expected to give pertinent information to the study by virtue of their position and experience

**Table 1. Study population and sampling technique**

No	Population	Population Size	Sample	%	Sampling technique
1	Teachers	21	21	100	Availability sampling
2	Facilitator	6	6	100	Availability sampling
3	Principals	3	3	100	Availability sampling
4	WEO experts	6	3	50	Purposive sampling
5	PSTA/CMC	27	9	33	Purposive sampling
6	Cluster Supervisor	3	3	100	Purposive sampling
	Total	66	45	80.5	

Source: Harshin Woreda Education Bureau,

### **3.5. Instruments of Data Collection**

#### **3.5.1. Questionnaire**

Questionnaire was widely used in education research to obtain information about certain conditions and practices, and inquire in to opinions and attitudes of individuals or group (Best, 2004).

One set of questionnaire were deployed for teachers and ABE facilitators. In light of this the questionnaires were categorized in to three themes: Demographic and socio-economic information like Age, Sex, and other teacher related variables like field of study, work experience, qualification, training and experience in the pastoral community. The second part deals with challenges on the provision of primary education, and the last part of the questionnaires was focuses on information related to possible strategies to be employed in overcoming the challenges of primary education in pastoralist community.

The questionnaire comprised both closed and open ended items. Likert type of five point scale (ranging from strongly disagree to strongly agree) was used for closed ended questions. These questionnaires were distributed for 21 primary school teachers, 6 ABE facilitators who were working in the school.

#### **3.5.2. Interview guide**

Interview is one of the commonly used instruments for collecting data. Kothari (2006) explained it as a method of collecting data through oral communication (verbally). Interview was one of the major tools employed in this study.

To collect valuable information, the researcher developed 7 open ended questions for three SchoolPrincipals. The interview was tried to find responses in challenges and what strategy are relevant to address primary education for pastoralist children. Semi-structured interview were prepared and conducted with the key informants from the schools by using availability sampling technique..

The main investigator and a pair of degree level trained teachers, able to speak both Somali and English were data collectors for in-depth interviews. Note was taken and in addition an audiotape

recorder was used to prevent loss of information. The tape record was transcribed into a text document which was then translated into the English language for data summarization and analysis. The data on the tape recorder was discarded following completion of analysis and write up of the paper.

### **3.5.3. Focus group discussion**

A focus group discussion method is one of the more practical ways to obtain certain types of information or circumstances would make it difficult to collect information using other methods (Hancock, 2002). According to Patton. (1994) focus group discussion as an interview with a small group of people on specific topic (Patton, 2002).

FGD guide checklist was prepared according to the procedure in order to gather relevant and adequate information needed for this research. Two Focus group discussion were conducted in Harshin woreda Education office. The first Focus group discussion was held with 3 woreda education office experts and 3 cluster Supervisors. The second FGD was also held with 9 PTSA and community member.

For this study, the major issues were to discuss the challenges and to get relevant solutions in addressing primary education for pastoralist children. This had the advantage of exploring issues of interest in a broad, free and interesting style where participants shared and debated. Bryman (2008) contends the concern for the researcher in FGD is to capture how people respond to each others' views and build up a view out of the interactions. The first FGD took 1:35hrs and the second FGD took 1:15hrs

### **3.5.4. Document Analysis**

Documentary sources were consulted in order to have background information. These were project's and other pertinent literatures such as polices, strategies, reports, statistical abstracts and studies that have already been done on the area. On the other hand, checklist was prepared to collect data on students' enrolment, dropout, repetition and promotion. This research used educational data of the year from 2012-15 of target woreda and collected using the prepared checklist.

### 3.6. Data Collection Procedures

Status and challenges of pastoral education issues are better understood with quantitative and qualitative data analysis and hence, data collecting tools like, questionnaire, FGD and In-depth interview, and Document analysis were used to collect data.

The validity of the research instruments for this research was improved and checked by sharing with Ethiopian Somali region education bureau senior experts, developed systematically from literature background, professional knowledge and the research aims. Before moving to actual data collection drafted questionnaires was pilot tested at Hussein Gire primary school teacher's for their validities. The pilot test added value to the ability of the instruments; to measure what they are expected to measure. Experts were requested to comment on the questionnaire prepare for data collection. One experts were provided important comments on the questionnaire; he added important aspects of quality that had to included in the study. He also removed less important question and repetition. Moreover, the experts forwarded suggestions for improvement of the interview and focus group discussions; An expert having language background was commented on the clarity and offer valuable comments and corrections to the entire instrument. The items cast in the questionnaire and interview were adequately represented the research problem being addressed. Evidence on validity was accumulated and it was found out that accurate representation of the content and what needed to be measured.

During the pilot test, questioners were distributed for 10 teachers. The reliability of the questionnaire was also checked and yielded a coefficient of Crobbach alpha 0.815. As George and Mallery (2003), this index is within the range of "Good to Excellent" internal consistency reliability. Therefore, no significant changes were made to the questions of the questionnaire except some minor reformatting, truncating and refinements.

After modification has been made, the researcher was train enumerators on data collection instruments for one day. Data collectors for the quantitative study was two diploma level trained teachers who speaks both Somali and English languages. Adequate time were given for the participants to complete the questionnaire and return it to the data collectors On the other hand, close monitoring of data collection was made by one trained degree level supervisor though out the

phase of data collection. Finally data was checked and entered at the field level by the investigator and was cleaned before analysis. All of entered data was checked again before final analysis.

The contents of the teachers' questionnaire included: background data about themselves such as Age, Sex, and other teacher related variables like field of study, work experience, qualification, training and experience in the pastoral community. The second part deals with challenges on the provision of primary education, and the last part was focuses on information related to possible strategies to be employed in overcoming the challenges of primary education in pastoralist community.

There were 21 teachers who receive the questionnaire to fill and 21 (100%) of them were dully filled and returned. From ABE category, all of the available facilitator of sample ABE centers, 6 of them were received the questionnaire to fill and 6 (100%) of them returned after filling properly..

FGD guide was prepared to guide the discussion and the facilitator introduced the ground rules and the duration. Two Focus group discussion were conducted in Harshin woreda Education office. The first Focus group discussion was held with 3 woreda education office experts and 3 cluster Supervisors. The second FGD was also held with 9 PTSA and community member.

For this study, the contents and major issues discussed were challenges and what strategy are relevant to address primary education for pastoralist children, community participation and government involvement in terms of capacity building, budget and supervision. The first FGD took 1:35hrs and the second FGD took 1:15hrs

On the other hand, the total number of interviewees participated were three principals for the three formal primary schools. Semi-structured interview were prepared and conducted with the key informants from the schools by using availability sampling technique. To collect valuable information the researcher was develop 7 open ended questions for 3 Principals. The interview was tried to find responses in challenges and what strategies are relevant to address primary education for pastoralist children.

### **3.7. Methods of Data Analysis**

The technique of analysis was mixed research data analysis. Because the four instruments enforced to use mixed that means questionnaire need quantitative analysis and focus group discussion and interview require using qualitative analysis. The quantitative data obtained through questionnaires were analyzed using frequency count and percentage. The qualitative data collected from education experts, supervisors, principals, parent teachers association/ center management committee and community influential leaders through focus group discussion and interview were analyzed by thematic analysis. In order to validate the data to draw up conclusion and come up with recommendation both data was crossed check each other. This happened by using mixed sequential explanatory design because this design allows generating conclusion by using quantitative data first and followed by qualitative data for assurance.

### **3.8. Ethical Considerations**

As far as Ethical Considerations is concerned, there are ethical issues the researcher has to acknowledge and take into consideration. In order to ensure that all participation were voluntary and that all participants were well informed about the research under study I have taken the following steps (Sarantakos, 2005). I obtained letter of entry in to study sites from School of Graduate study and disbursed to the six selected schools and ABE centers. After the entry to study site was secured I have got principals and teachers approval to participate in the research after introduction of the purpose of the study. In partnership with the center teachers, I also got the consent of the teachers and facilitator to participate in the research process. In addition, all the questionnaire, FGD, observation and document review administered during the data collection process held in a place where there is no disturbance to the teaching and learning process of the school. The data generated from the questionnaire don't reveal the identity of the individual participants. Since the pastoralist community did not fix them for rigid circumstance, the researcher on FGD allowed flexibility to express their attitude and their feeling without frustration

## 4. RESULTS AND DISCUSSIONS

The fourth chapter presents the results and discussions of the research. It also analyzed and interpreted systematically the results of the data obtained from questionnaire, focus group discussion, interview and document analysis. Frequency counts and percentages were used to analyze the closed ended questionnaire data. On the other hand, the researcher used qualitative analysis techniques to interpret data collected by using open-ended questionnaire, interview, focus group discussion and document analysis.

The first part deals with the characteristics and background of the sample population involved in the study in terms of sex, age, education qualification and years of experience. The second part deals with the main data that have been treated under each of the basic questions rose in chapter one, and finally major investigations have been discussed under pertinent research questions.

### 4.1. Background Characteristics of the Respondents

**Table 2. Profile of the Teachers and Facilitators.**

Variable	Category	Count	%
1. Sex	Male	22	81
	Female	5	19
	Total	27	100
2. Age Group of the respondents	20-24	3	11
	25-29	9	33
	30-34	8	30
	35-39	5	19
	40 And Above	2	7
	Total	27	100
3. Qualification	Grade 9-10	2	7
	Grade 10 complete	4	15
	Certificate	5	19
	Diploma	14	52
	B.A/B.Sc/B.Ed/	2	7
	Total	27	100
4. Experience of Teachers	< 1Year	3	11
	Year 2-5	8	30
	Years 6 -10	12	44
	Years >10years	4	15
	Total	27	100

As can be noted from Table 3 item 1, majority of the participant, 22(81%), were Male. The rest of them,5(19%) were females. These findings may help us to understand that the sampled schools, the gender representation for the school teachers in the study was not equal and the teaching profession towards teaching education opportunity for females is low.

As indicated in Table 3, item 2, that Teachers Respondents with respect to their Age profile. In response to the item one, 3(11%) were in the age group of between 20 and 24 and 9(33%) were in the age group of between 25 and 29 years. However about 8(30%) of the teachers belong to the age group 30 and 34 years. Similarly, about 5(19%) of teachers were belongs to the age group between 35 to 39 years respectively. 2(7%) facilitator and teachers were belong to the above 40 years. It is possible to say that all teachers which accounted for about 27( 100%) belong to the young working age group and active adults that could be taken as a good opportunity to the children to express their emotions and feelings without any frustration.

As shown in Table 3, Item 3, of the questionnaire required respondents to reflect information with respect the status of their qualification. The overwhelming majority 14(52%) of teachers were diploma holder and 2(7%) of teachers were degree holder, while, 5(19%) of teachers were certificate holder, 4(15%) of teachers were Grade 10 complete and few of them, 2(7%), were Grade 9-10.. This result may be explained by the fact that, unqualified teachers lacked skill and knowledge to conduct effective lesson and lacked technique in problem solving and lacked understand holistic development of the child, application of school curriculum, the indoor and outdoor play, the application of developmentally age-appropriate teaching methodology and other component.

As can be seen from Table 3, item 4,participants were asked their experience in teaching. 3(11%) have worked less than 1 years. This was followed by 8(30 %) who gave service in area for the years between 2 to 5 years and the majority, The majority,12(44 %), of those who responded to this item felt 6 to 10 years, while the rest 4(15%) worked for more than 10 years. Here the data depict that existence of less experienced or beginner teachers and as well as experienced teachers were equal in the system. It is obvious that experience i.e. being familiar, matters in doing certain activities. The existence experienced teachers in these schools might be good opportunity for those beginners or less experienced and knowledge between and among the group. From the results it would appear that the majority of teacher resorted to formal teaching instead ABE center. Hence teacher's inexperience might negatively impact on School activities implementation.

## 4.2. Current Educational Status of The Study Area

**Table 3. Regional GER by gender and level, 2014/15**

LEVEL	School Age population			Enrolment			GER (%)		
	M	F	T	M	F	T	M	F	T
G1-8	476,031	406,094	882,125	465,116	343,761	808,876	97.71	84.65	91.70
G1-4	243,412	216,226	459,638	379,433	283,698	663,131	155.9	131.2	144.3
G5-8	232,618	189,868	422,486	85,683	60,063	145,746	36.8	31.6	34.5

Source: MoE, 2014/15 Education statistics Annual abstract..

As indicated in the table 4, GER is higher in the lower grade levels and become lower in each upper level. On the other hand male's GER is higher than females' in every level, especially it increases significantly in the upper grade levels, grades 9-12. As in the table, the GER of grades 1-4 and 5-8 is 663,131 (144.8%) and 145,746 (34.5%). The total primary education GER of grades 1-8 is 808876(91.7%).

As indicated in the ministry of education annual abstract document in 2015 suggested that the gross primary enrollment rate of the region was 91.7% (MoE annual abstract, 2013). However, in the same year, the regional education bureau EMIS indicated that the gross primary enrollment rate in 2015 was 85% (REB, 2015). This shows the statistics at the ministry of education and in the region vary because there is no definitive count of the number of school-age children. Furthermore, the gross enrolment of female students in all grade levels is much lower than male students. Thus more efforts should needed in the over all educational inputs, alternative approaches and strategies so as to increase and involve most of the expected number of coverage and sex ratio.

Most of the participants of interview and FGD agreed that this dramatically increments is due to; start of decentralized education system to woreda level, implementation of pastoralist education strategy mainly ABE, international and local organization involvement.

**Table 4. Regional NER by gender and level, 2014/15**

LEVEL	School Age population			Enrolment			NER (%)		
	M	F	T	M	F	T	M	F	T
G1-8	476,031	406,094	882,125	410,464	305,237	715,700	86.2	75.2	81.1
G1-4	243,412	216,226	459,638	237,319	179,196	416,516	97.5	82.9	90.6
-G5-8	232,618	189,868	422,486	53,809	38,033	91,842	23.1	20.0	21.7

Source: MoE, 2014/15 Education statistics Annual abstract..

According to Education Statistics Annual Abstract, 2007 E.C. (2014/15) the NER is similar to the GER and calculates an enrolment ratio. It is different to the GER in that it only takes those of the correct school age for those grades, i.e. it only looks at the 7 to 14 year olds that are enrolled in primary education.

As can be observed from the Table 5, a significant reduction is observed as compared to the GER indicated in table-4. The education increases towards the higher grade levels and female students NER indicates very low in all levels. The NER of grads 1-4, 5-8 and 1- 8 are 81.1%, 90.6% and 21.7% respectively. NER of the secondary levels of grads 9-10 and 11-12 are 6.82% and 3.9%.

**Table 5. Total Enrolments, in Faafan Zone, 2014/15**

Woreda	M	F	T
Awberre	30105	21548	51653
Babile	8585	5266	13851
Gursum	6067	5713	11780
Harshin	2648	1643	4291
Jjiga Council	18593	14115	32708
Jjjiga wereda	11212	9907	21119
Qabribayah	12425	8210	20635
Tuliguuleed	10356	6641	16997
Total	99990	73043	173033

As indicated in table 6, in 2014/15 about 173033 children (99990 boys and 73043 girls) were attending primary schools (1-8) in Faafan zone. Although there were variations among the woredas

in terms of GER registered in 2014/15. The lowest enrollment was registered in Harshin woreda respectively. This shows that, though there was an enormous increase in the primary enrollment of the zone in the year 2014/15 but Harshin worada needs further effort of all concerned bodies to create more education opportunity for out of school children.

Analysis of the relevant document shows that the status of enrollment of the Harshin worada was much lower than the woradas found in faafan Zone. The findings indicate that reasons of low enrollment in the zone were, parents demand for child labor, geographical barriers on the way to school, inconvenient school environment, low awareness of parents on education and low capacity of the nearby primary schools;

**Table 6. School aged population, Enrolment and GER in Harshin woreda**

LEVEL	School Age population			Enrolment			GER (%)		
	M	F	T	M	F	T	M	F	T
G1-8	13685	9945	23630	7556	5058	12614	55	51	53

Source: WEO

As can be seen from the Table 7, the total number of students enrolled both in the formal and informal schools are not more than 53%. This implies it is insignificant number having the estimated figure of school aged population. In the woreda, the male-female gross enrollment ratios have no more difference..

**Table 7. Total number of formal school teachers and supervisors in Harsshin woreda**

Category	M	F	T
Degree	31	5	36
Diploma	46	4	50
TTI	52	2	54
ABE/Facilitator	126	3	129

Source: WEO

As can be noted from the Table 8, the total numbers of teachers in the woreda is 140 with 129 male and 11 females. Their educational status is 36 Degree, 50 Diploma and 54 TTI level. The supervision and coordination activities throughout the woreda are carried out by 10 representatives. During FGD the participants revealed that

*“Although, teachers and facilitators are available in the formal and informal schools, the supportive, coordinating and facilitating part provided in the woreda level is too weak and insignificant”*

Thus, this and other related factors makes the overall educational practices still lower, incompatible and insignificant.

### **4.3. Challenges Faced in Providing Relevant Education to Pastoralist.**

**Table 8. Respondents Responses Rate on Pastoral Community Lifestyle**

#	Items	Strongly Agree		Agree		Undecided		Disagree		Strongly Disagree	
		F	%	F	%	F	%	F	%	F	%
1	Mobility and Sparse Population.	11	40.7	16	59.3	-	-	-	-	-	-
2	Child labor.	7	25.9	19	70.4	1	3.7	-	-	-	-
3	Direct Cost	5	18.5	22	81.5	-	-	-	-	-	-
4	Attitude and Values.	4	14.8	23	85.2	-	-	-	-	-	-

As can be understood from the table 9, Item 1, teachers were asked whether Mobility and Sparse Population were challenges. Out of the respondents 11 (40.7%) responded Strongly agreed. While the majority 16 (57.1%) of the respondents answered agreed on the issue of Mobility and Sparse Population.

The interview and FGD of the participant also supported the fact that sparse population considered to be a serious factor for accessing Ethiopian Somali children not getting quality primary education. Moreover, during the FGD with the warada education experts claimed that the pastoral way of life aggravate for their sparsely distribution and most of the time it is challenging to offer primary education for them since it acquire high cost. The study conducted by kraetli (2007) also shows the sparse population of the pastoralist community hindering them to get quality education because of the government did not take a share of high cost to offer education on that circumstance.

As shown in Table 9, item 2, reveals the issues of Child labor (Parents' demand for child labor). A minority of respondent 7(25.9%) showed their Strongly agreement with above raised issues. But the majority, 19(70.4%), of the respondent replied agrees the idea of Child labor as major challenges.

The interviews and FGD participants also repeated this reality. Since the livelihoods of pastoralists are fully depending on livestock production, pastoralist community enforced to use their children for herding of cattle. As Ziyn (2013) said, nomadic pastoralists' children are significant contributors to the household income through their labor. In all countries poor children are less likely to start school, more likely to drop out, and more likely to engage in child labor or domestic chores that keep them from schooling (Nancy, Ruth, and Amina , 2011). Generally this study showed that there is a paradox on the pastoralist economic background versus their children education.

As can be noted from the Table 9,item 3, respondents were asked to rate the issue of Parents' financial problems to cover school expenses. The majority of the respondent which is 22(81.5%) responded agrees the idea of Parents' financial problems to cover school expenses . The remaining 5(18.5%) of the respondents reflected strongly agreed on the issue of Parents' financial problems to cover school expenses. This implies that all group of respondents agreed that direct cost of schooling affect children to participate in schools

As can be observed from the Table 9,item 4, raised the issue of Attitude and Values. Few of them, 4(14.8%),strongly reflected agree the aforementioned idea. While the majority, 23(85.2%) of the sample respondent answered agree the idea of Attitude and Values.

**Table 9. Respondents Responses Rate on Quality of Education**

#	Items	Strongly Agree		Agree		Undecided		Disagree		Strongly Disagree	
		F	%	F	%	F	%	F	%	F	%
1	Absence Educational delivery	24	88.89	3	11.1	-	-	-	-	-	-
2	ABE curriculum lacks relevance.	20	74.07	7	25.9	-	-	-	-	-	-
3	Low quality Learning Materials	13	48.15	14	51.9	-	-	-	-	-	-
4	Shortage of Teaching Aids	10	37.04	17	63	-	-	-	-	-	-
5	Shortage of Text Book	14	51.85	13	48.1	-	-	-	-	-	-

The aim of Table 10 was to show challenges Related to Quality and Relevance of Education in improving the quality of school in delivering quality services for their students. As shown in table 10, item 1,respondents were asked to rate the issue of absence of variety of educational delivery as a challenges. A great deal of the respondents,24(88.9%),reflected strongly agreed with the idea of the

Absence of variety of Educational delivery, while few of the respondent ,3(11.1%),rated agreed with the raised idea.

As depicted in Table 10, item 2,respondents were asked to rate their view on curriculum relevance to pastoralist livelihoods. Overwhelming majority, 20(74.1%),of them rated strongly agreed with the idea of lack of curriculum relevance to pastoralist livelihoods.. while few, 7(25.1%), of the total respondents reflected agreed the aforementioned idea respectively., This implies that the relevance of the curriculum affect the interest of children and their family to participate in education.

Similarly, the study conducted by Ziyn (2012) confirmed that the curriculum offered to nomadic pastoral Afar children does not respond to their daily needs and aspirations. The interview with the directors revealed that the curriculum is not in context with the livelihood of Somali community. It is a translation of other regions text into the language of Somali /af somali/. The study conducted by Jackson (2011) revealed that the ABE program has no curriculum and even if they have, it is not relevant to the local context.

As demonstrated in Table 10, item 3, respondents were asked to rate the issue Low quality of Teaching-Learning Materials. A minority of participants, 13(48.1%)of the respondents answered strongly agreed on the above issues, while the majority, 14(51.1%) of the respondents were reflected agreed on the issue of low quality of Teaching-Learning Materials as challenges

Regarding Teaching-Learning Materials one principal explained in interview as

*“We are in severe shortage of educational and play materials, we don’t have any modern technological gadgets to stimulate and motivate the children. Sometimes REB people visit us and we explained our problems, they listen everything but result is not yielded to improve the school and support from them is marginal.”*

As can be seen from the table 10, Item 4, respondents were asked to rate the idea of Shortage of Teaching Aids. According to the above table, some, 10(37% ) of respondents responded Strongly agreed the issue of Shortage of Teaching Aids. While the majority , 17(63%) of respondents of them reflected agree the idea raised.

**Table 10. Respondents Responses Rate on Human Resource Development (Manpower)**

#	Items	Strongly Agree		Agree		Undecided		Disagree		Strongly Disagree	
		F	%	F	%	F	%	F	%	F	%
1	High turnover of Teachers.	10	37.04	17	63	-	-	-	-	-	-
2	Shortage of qualified manpower	15	55.56	12	44.4	-	-	-	-	-	-
3	Improper utilization resources.	6	22.22	21	77.8	-	-	-	-	-	-
4	Absence of supervision	20	74.07	7	25.9	-	-	-	-	-	-
5	Lack of training	23	85.19	4	14.8	-	-	-	-	-	-
6	Shortage of teachers	20	74.07	7	25.9	-	-	-	-	-	-
7	Unsatisfactory of teachers.	15	55.56	12	44.4	-	-	-	-	-	-
8	Absence of incentives for teachers	16	59.26	11	40.7	-	-	-	-	-	-

The aim of Table 11 was to show challenges related to Human resource development in delivering quality services for their students. The results, as shown in Table 11, item 1, respondents were asked to rate the idea of challenges related to high turnover of teachers. Accordingly, some, 10(37%) of the sample respondents were strongly agreed. While the majority 17(63%) respondent also responded agree on the there is High turnover of Teachers

As shown in Table 11, item 2, respondents were asked to rate the issue of shortage of qualified manpower at school levels. Accordingly, the majority 15(55.6%) of the sample respondents were strongly agreed. While the rest 12(44.4%) respondent also responded agree on the issue raised.

As described in Table 11, Item 3, respondents were asked to rate the issue of Improper utilization of scarce School resources. Only a small number of respondents, 6(22.22%) reflected strongly agreed on the issue. While the majority of respondents, 21(77.8%) responded agrees on challenge of Improper utilization of scarce School resources

As revealed in Table 11, item 4, respondents were asked to rate the issue of Absence of supervision from Wereda Education Offices. Great deal of respondent, 20(74.1%) answered strongly agrees with the challenges of Absence of supervision from Woreda Education Offices. While some, 7(25.9%) respondent also reflected agree with the challenges of Absence of supervision from Woreda Education Offices. During FGD the participants revealed that the challenges was mainly because of the shortage of vehicles for cluster supervisors.

*“Harshin worada is very vast and the supervisors could not reached the school without vehicles so at least motor bicycle can be the cause for poor Supervision”.*

Due to the pastoralist environment natural setting, assumed to be harsh and hard to reach, monitoring and evaluation of the schools in Somali region is very poor. Particularly, alternative basic education centers and rural school could not get any professional assistance either from regional or woreda supervision team (MoE , 2013).

As shown in Table 11,item 5, respondents were asked to rate the idea of challenges related to lack of training. The majority, 23(85.2%) of the respondents reflected strongly agrees the idea of lack of training as challenge. While the rest, 4(14.8%) respondent also agree that the idea of lack of training as challenge.

As can be noted from Table 11,item 6, respondents were asked to rate the issue of challenges related to Shortage of teachers/Facilitators. The majority 20(74.1%) of the respondents strongly agrees while the rest 7(25.9%) respondent agree that there is Shortage of teachers/Facilitators.

**The community leaders, and PTA also strongly agree on the shortage of qualified teachers hangs their child not to get quality primary education. The respondent REB expert said that: The qualification of teachers in Somali region is beyond having a certificate because a teacher who had a certificate or diploma doesn't guaranty that he is qualified for the respective grade level teaching.**

As can be observed from the table 11, Item 7, respondents were asked to rate the idea satisfactory level of commitment on the part of teachers who are currently serving. The majority of the respondents 15(55.6%) strongly agrees on challenge of unsatisfactory level of commitment on the part of teachers who are currently serving. The remaining 12(44.4%) of the respondents reflected agreed on the challenge of unsatisfactory level of commitment on the part of teachers who are currently serving. . During FGD one of the Parent said that:

*“We could not manage the teachers to stay and teach in their school consistently. Because they could not get their salary at their work place that is why we left it as it is”*

As can be comprehended from Table 11, item 8, respondents were asked to rate challenges related to Absence of incentives for teachers. Accordingly, the majority, 16(59.3%)of the sample

respondents were reflected strongly agreed. While the rest 11 (40.7%) respondents also agree that there is challenges related to absence of incentives for teachers.

The FGD with the worada experts also revealed that there is also limited capacity of the education sector to deliver quality and relevant education responsive to the needs of pastoral children is a considerable challenge; weak technical capacity of officials and ABE facilitators and teachers; shortage of qualified manpower; shortage of teaching learning materials and teaching aids; lack; and weak supervision at various levels. The regional higher officials, during the interview also agreed on the above facts. However, they claimed that the big challenges for the system was not mainly the above mentioned but it is mainly because of the shortage of vehicles for cluster supervisors.

Due to the pastoralist environment natural setting, assumed to be harsh and hard to reach, monitoring and evaluation of the schools in Somali region is very poor. Particularly, alternative basic education centers and rural school could not get any professional assistance either from regional or woreda supervision team (MoE SSIE annual report, 2013).

**Table 11. Respondents Responses Rate on Management Bodies**

#	Items	Strongly Agree		Agree		Undecided		Disagree		Strongly Disagree	
		F	%	F	%	F	%	F	%	F	%
1	Lack of attention	21	77.78	6	22.2	-	-	-	-	-	-
2	Failure to allocate sufficient budget	17	62.96	10	37	-	-	-	-	-	-
3	Lack of community mobilization	19	70.37	8	29.6	-	-	-	-	-	-
4	Lack of coordination	7	25.93	19	70.4	1	3.7	-	-	-	-
5	Insignificant representation of women	-	-	25	92.6	2	7.4	-	-	-	-

As can be seen from Table 12, item 1, respondents were asked to rate the issue of Lack of attention to the education sector. The great majority, 21(77.8%) of the respondents strongly agreed on the above issues, while the rest 6(22.2%) of the respondents agreed on the issue of Lack of attention to the education sector

As can be comprehended from Table 12, item 2, respondents were asked to rate the issue of Failure to allocate sufficient budget for the sector. Majority 17(63% ) of respondents responded strongly agree the idea of Failure to allocate sufficient budget for the sector. While some, 10(37%) of respondents reflected agree on the issue raised.

As demonstrated in Table 12, item 3, respondents were asked to rate the idea on Lack of capacity to mobilize the community for the development of the Education sector. According to the above table, 19(70.4% ) respondents answered strongly agreed the issue of Lack of capacity to mobilize the community for the development of the Education sector. While few, 8(29.6%) of respondents of them reflected agree the idea of Luck of capacity to mobilize the community for the development of the Education sector.

As shown in Table 12, item 4, respondents were asked to rate the related to lack of coordination and joint planning of concerned stakeholders. Some of the respondents 7(25.7%) of them reflected strongly agree the idea of Lack of coordination and joint planning of concerned stakeholders. While the majority 19(70.4%)of the respondents agreed with the issue.

As indicated in Table 12, item 5, respondents were asked to rate the issue of Insignificant representation of women. A great deal of respondents, 25(92.6%) responded agrees the issue of the extremely insignificant representation of women in Educational management positions. On the other hand, few 2(7.4%) of the respondents reflected undecided about the aforementioned idea respectively. As the data from Harshin worada revealed that out of 269 teacher and ABE facilitator only 14 are female (SREB annual abstract, 2014),

This implies that the woreda education officials who are on the front line to support the schools agreed more on their capacity hangs the system to enroll more children to schools. Moreover, all the participants of interviewees agreed that the capacity of woreda education offices experts is low and influence directly and indirectly the participation of children in primary education and beside this, the participants of FGD revealed that there is high turnover of teacher in the sampled woredas.

According to the FDRE education and training policy, regions and woreda's are the main implementers of the general education component of the education policy. Currently, the MoE, REBs, WEOs, and schools are implementing a decentralized system of educational management. Accordingly, important responsibilities have been transferred to the woreda education offices,

which are expected to exercise their mandate with the support of regional bureaus and within the overall framework of the education system developed at national level. Most of the WEOs, however, do not have the required capacity to fully exercise their responsibilities effectively (UNICEF and MoE, 2012).

#### 4.4. Intervention Strategies for Pastoral Education

**Table 12. Intervention Strategies as Ranked by The Respondents**

Rank	Item	F	%
1	Alternative Basic Education (ABE)	16	59.3
2	Formal Primary Schools	11	40.7
3	Qur'an School Setting	11	40.7
4	School Feeding Program	9	33.3
5	Mobile Schools	16	59.3
6	Boarding Schools	9	33.3
7	Tree shade Schools	14	51.9
8	Early Childhood Care and Education	9	33.3
9	Open Distance Education	11	40.7
10	Mobile Library	12	44.4
11	Radio Program	9	33.3
12	Multi grade Schools	13	48.1

As can be observed from Table 13, with respect to the ranking the strategies which address the existing challenges of Ethiopian Somali children accessing of primary education, alternative basic education program which highly benefited nomadic pastoralist children of accessing education credibility as perceived by the participants as the first ranked strategy (59.26%). Moreover, the entire respondent, exceptionally rated with equivalent percentage to rank alternative basic education is their first preferred strategies which had play a great role for accessing primary education for all the Ethiopian pastoralist children.

The strategy document enacted by the ministry indicate that the Strategy aims to develop a well planned, organized, and coordinated Alternative Basic Education system that will provide opportunities for out-of-school children, especially those between the age of 7 and 14, to have access to good-quality basic education and opportunities for further education and development (ABE Strategy, 2006).

Many studies and social assessment research (MoE & United Nations Children's Fund, 2012, MoE, 2015 DFID, 2011) revealed that the introduction of the ABE approach in the relatively settled pastoral and agro-pastoral regions of the country has played an important role in the increment of enrolments. This in turn approved by the national annual educational abstract that the GER (grades 1-8) for SRS was 23.3 % in 2004 and has grown, according to the regional reports, to 91% in 2015 (MoE, 2015/16).

During the FGD many members agreed strongly with the importance of alternative basic education program but they also criticize the challenges of the program. This research, from conclude that alternative basic education as a salient strategy for pastoralist but it need sensitive and proactive for the challenges faced on the program since it desperate the growing enthusiasm of the pastoralist toward the value of education.

As can be understood from table 13, teachers ranked ABE program as a first strategy for addressing primary education for Harshin werada pastoralist children. And ranked their best second strategies was Formal Primary Schools.

Similarly as indicating in table 13, the interview and focus group discussion for the target group as well as the interviewee also assured that those strategies are very helpful and yet only some of them were implemented in our country therefore it is indispensable to implement the strategies based on the context with the necessary preparation. Therefore this study based on the quantitative and qualitative data analysis the respondent ranked the strategies as follows; Alternative basic education, formal Primary school, Quranic setting, school feeding program, Mobile schools boarding school, Tree shade, ECCE, Open Distance Education, mobile library, radio program, tree shade school, multi grade school to be their ranked strategies for addressing primary for Harshin worada pastoralist children.

## 5. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter deals with summary of the findings, conclusions reached, and recommendations

### 5.1. Summary

The main purpose of the study was to assess the status and challenges of pastoral education in Harshin warada of Ethiopian Somali Regional State. In order to achieve this purpose the following basic questions were formulated.

The study was intended to address the following basic research questions.

1. What is the current status of pastoralist education in Harshin warada of Somali Region?
2. What are the challenges encountered in ensuring relevance education to the pastoralist in Harshin worada of Somali Regional State?
3. What strategies are relevant to successfully address education for pastoralist children?

The study was conducted using qualitative and quantitative research designs were adopted and relevant literature was reviewed, data were collected using questionnaires, for teachers and Facilitators, interviews for Principals, focused group discussion was held with educational expert. Supervisor and PTSA/CMC at worada levels and document analysis were performed to triangulate and substantiate the information obtained through synthesis of questionnaires. Statistical tools like frequency and percentages was used in the data analysis

Six Formal and ABE center were involved in the study using Purposive sampling which was again applied for the teacher and facilitators, where as Availability sampling techniques were applied for the selection of participants of focus group discussion.

As a result a total of 45 individuals participated in the study among which 27 (21 teachers and 6 Facilitator) participated in filling the questionnaire, Two group of focus group discussion which comprise a total of 3 Education experts and 3 Supervisor was conducted for group one and 9

PTSA/CMC was conducted for group two. 3 Interviewees participated in the study and their responses, comments, suggestions to the relevant questions were synthesized and utilized accordingly. The inquiry was conducted during 2015/16.

The major finding of the study have been presented below in the form of answers given to the basic question

- The study revealed that even if the Gross enrollment rate of the region shows tremendous improvement still there is a gap with respect to Harshin warada GER (53%).
- The second major finding was that the status of enrollment of the Harshin worada was much lower than the woradas found in faafan Zone. The findings indicate that reasons of low enrollment in the zone were, parents demand for child labor, geographical barriers on the way to school, inconvenient school environment, low awareness of parents on education and low capacity of the nearby primary schools;
- One of the more significant findings to emerge from this study is that mobility and sparse population, child labor, parents' financial problems to cover school expenses and attitude and values of school were challenges for pastoralist children to participate in education in Harshn warada.
- Another important finding was that there seems to be some evidence to indicate that absence of variety of educational delivery modes that are compatible with the way of life of pastoralists. curriculum lacks relevance to pastoralist livelihoods, low quality of teaching-learning materials produced for primary education and acute shortage of teaching-learning materials and teaching aids in primary schools in Harshin worada are challenges which have influenced negatively on accessing of primary education
- The most obvious finding to emerge from this study is that poor or absence of supervision and follow up resulted high turnover and absenteeism of teachers, shortage of qualified teachers: which aggravated by poor administrative support from woreda.
- The finding of the presented study confirmed that lack of attention to the education sector, failure to allocate sufficient budget for the sector, lack of capacity to mobilize the community for the development of the Education sector, lack of coordination and joint planning of concerned stakeholders in Harshin werada

- This study revealed that among different Intervention strategy in the region to address primary education for Harshin Woreda pastoralist children, the participants ranked as follows: Alternative Basic Education(ABE), Formal Primary Schools, Qur'an School Setting , School Feeding Program , Mobile Schools. The rest modality like open and distance learning, mobile library, boarding school, radio program, multi grade school and tent school did not implemented yet.

## 5.2. Conclusions

Based on the findings made above, the researcher draws the following conclusions from the present study

This study has shown that the average education coverage in percent for the Harshin Woreda is much more below the regional record. The key problems of education are expansion problem (access to school), and quality and efficiency problem. The findings indicate that reasons of low enrollment in the zone were, demand for child labor, geographical barriers on the way to school, inconvenient school environment, low awareness of parents on education and low capacity of the nearby primary schools.

The evidence from this study intimates that most common challenge in providing compatible education in the study area is the mobile nature and sparse population of the pastoralists. This is due to pastoralists frequently move from place to place in searching for pasture and water for their livestock. They did not leave their children in schools and ABE centers, due to following reasons; Schools have not incentives, the pastoralists need their children's labor, parents' financial problems to cover school expenses and Attitude and Values of school hangs the Harshin werada children to participate in education

While the quality of facilities and availability of teaching materials, the finding shows that schools and ABE center facilities are of poor quality and there are not enough materials. The majority of schools and ABE center lacks teaching learning materials for classroom use, inappropriate curriculums, inadequate/lack of school material, teaching aid and learning equipment. In fact, in few schools, teachers develop materials with locally available, low cost materials as part of their training courses. These materials are not sufficient to maintain an adequate supply for their students.

The results of this study indicate that shortage qualified manpower is a major obstacle to expanding quality education in Harshi werada. The root causes of the education problems are related to shortage of trained staff, problem of access and adaptive education methods like mobile education, low motivation of teachers due to lack of incentives, shortage of human resources and particularly lack of trained teachers. In addition to this, absence of supervision from Wereda Education Offices, and improper utilization of scarce School as a major impact in the teaching and learning process. .

The findings further indicate that, most of the WEOs in Harshin woreda, however, do not have the required capacity to fully exercise their responsibilities effectively. The root causes of these challenges are related to lack of attention to education, failure to allocate sufficient budget, lack of community mobilization and coordination problem. On the other hand, in spite of much new knowledge about the role of woreda education officials who are on the front line to support the schools agreed more on their capacity hangs the system to enroll more children to schools. Moreover, all the participants of FGD agreed that the capacity of woreda education offices experts is low and influence the participation of children in primary education

A reasonable approach to tackle the existing challenges of pastoralist children to participate in primary education is to implement effective intervention strategy of pastoral education . However, this study revealed that among the approaches in the strategy document, only ABE implemented with its implementation challenges at the rate of high scale in Harshin worada.. The rest modality like open and distance learning, mobile library, boarding school, radio program, multi grade school and tent school did not implemented yet in the region.

### 5.3 Recommendations

Based on the conclusions made above the following recommendations were

- Harshin werada administration should increase enrollment in existing primary schools and ABE center that are working below their capacity (low students population) by introducing more flexible delivery schedules that can accommodate local objective realities and sensitizing the community to send its children to school. Use “Multi-grade” teaching approach in areas where the number of students in a grade level is too small to form a class, and provide training on the approach to teachers accordingly.
- Harshin werada administration should provided physically accessible points, where a significant number of nomadic families’ could converge and where there is the possibility of having many children enrolling (and thus their capacity to retain children and ensure appropriate outcomes):
- Harshin werada administration should carryout extensive sensitization work to create awareness on the adverse consequences of child labour exploitation and mobilize the public at large for its eliminationn. And devise strategies that diminish the interference of child labour on the education pastoralist children such as making the time of learning flexible enough to be determined by parents themselves and taking education to the village where children reside.
- Ethiopia Somali region education bureau should develop curriculum for formal primary education and alternative basic education in accordance with the Education and Training Policy, the curriculum framework developed at federal level, and by taking into account the socio-economic and cultural realities of the pastoralist population. And prepare teaching - learning materials on the basis of the above state curricula for the various target groups and programs, publish and distribute them to schools / ABE centers.
- Harshin werada administration should deploy trained supervisors at school and cluster level to support the day to day activates of the schools and to strength the monitoring and follow-up capacity of the woreda
- The educational background of facilitators is poor and there is in sufficient investment proceeded to upgrade the educational qualification of facilitators, therefore the Somali region education bureau should establish a system to qualify those facilitators through in-service

training. On top of this, CTE should design a special program for facilitators, who are below grade 10, to complete their general education and then to college

- Harshin werada administration should increase amount allocated for education sector. Ensuring that a greater proportion of resources are allocated for education expenditures, in particular ABE, curriculum development and training and mobilize the community for the development of the Education sector.
- Harshin werada administration should have to enact suitable pastoralist education strategies which adapted from the national level and make harmonization based on the context of the region, coordination and joint planning and Mobilize different stakeholders including NGOs to implement different educational provision approach suitable for Harshin pastoralist community.
- Harshin werada administration should have to strengthen and expand the existing system of Alternative Basic Education (ABE), Formal Primary Schools, Qur'an School Setting, School Feeding Program, mobile library and Mobile Schools. Furthermore, the rest modality like open and distance learning, boarding school, radio program, multi grade school and tent school should be implemented and provided necessary facilities and related resources, to ensure of good quality and relevant education.

## REFERENCES

- Abdi, A. H. 1999. Education in pastoralist communities of Kenya, Nairobi: Oxfam GB. Africa Regional Resources Paper (<http://www.undp.org/drylands.org>, accessed on 15 March /2015).
- Aikman, S. 2010. 'Education and Indigenous Justice in Africa' International Journal of Educational Development Vol.35(1) (in press).
- Alkali, H. 1991. 'The challenges of Educating Pastoral Nomads in Nigeria: limitations and options', in Education and Pastoralism in Nigeria, ed. G. Tahir, Zaria: Ahmadu Bello University Press
- Amare Assegidom. 2009. Assisting Ethiopia's commitment to education and MDS, <http://www.watainfo.com/index.php?option> accessed on Sep. 23/2015.
- Anderson, D & Broch-Due, V. 1999. The Poor are Not Us: Poverty and Pastoralism in Eastern Africa. Oxford: James Currey.
- Ayalew Shibeshi. 2001. Pastoralism under pressure: land alienation and pastoral transformations among the Karayu of Eastern Ethiopia, 1941 to the present. Maa strich, sharker.
- Bates. 1998. Nomads and farmers: a study of the Yörük of southeastern Turkey. In B. D.G., Nomads and farmers: a study of the Yörük of southeastern Turkey (pp. 103-105). Michigan, USA: University of Michigan.
- Baxter, P, & Hogg, R. 1990. Property, Poverty and People: Changing Rights in Property and Problems of Pastoral Development. Manchester: Department of Social Anthropology and International Development Centre, University of Manchester.
- Ball, S. J. 1994a Education Reform: A Critical and Post- Structuralist Approach. Buckingham: Open University Press
- Best, J. W. 2004. Research in Education. New Delhi: Prentice Hall.
- Befkadu Zeleke 2006. Technical assessment on Alternative Basic Education, Report to the

Development Cooperation office of the Embassy of Italy, A.A Ethiopia.

Blench, R. 2001. Pastoralism in the New Millennium. FAO Animal Production and Health Paper 150 , 11-34.

Blench, R. 2001.: Pastoralism in the New Millennium. Overseas Development Institute report for the Food and Agriculture Organization of the United Nations. London: ODI.

Bryman, A., 2008. Social Research Methods. 3rd ed. Oxford: Oxford University Press

Burton, et al. 1993. The environment as hazard. 2nd ed. New York: Guilford Press.

Carr-Hill, R. and Peart, E. 2005. The Education of Nomadic Peoples in East Africa: Djibouti, Eritrea, Ethiopia, Kenya, Tanzania and Uganda. Review of the relevant literature. Paris: UNESCOIIEP.

Cohen, L., Manion, L. and Morrison, K., 2007. Research Methods in Education. 6th ed. London: Routledge.

Dall, F. 1993. 'Education and the United Nations Convention on the Rights of the Child: The Challenge of Implementation', United Nations Children's Fund, International Child Development Centre, Innocents Occasional Papers, Child Rights Series No. 4, Florence.

DFID, 2011. Social Assessment for the Education Sector, Ethiopia

Dyer, C. 2001. Nomads and Education For All: education for development or domestication? Comparative Education 37(3):315-27.

Dyer, C. 2002. Forthcoming, The Education of Nomadic people: Issues, provision & Prospects

Dyer, C. 2006. The Education of Nomadic Peoples: Current issues, Future Prospects, Berghahn Books, Oxford.

Fareh, A. M. 2003. Role of NGOs in Pastoral Development in Somali Regional State of Ethiopia. Addis Ababa: Ethiopian Civil Service College.MA.Thesisi

Fareh Abdulkadir. 2011. Opportunities and Challenges in Implementing Poverty Reduction

Policies in Pastoral Communities: A Case Study from the Somali Regional State, Ethiopia. Ritsumeikan Asia Pacific University:.

Federal Democratic Republic of Ethiopia. 1994. Constitution of the Federal Democratic Republic of Ethiopia. Addis Ababa: Federal Democratic Republic of Ethiopia.

Flora, C.B and Flora, J.L. 2008. Rural Communities, Legacy and Change.

Galaty, J & Bonte, P. 1991. The Current Realities of African Pastoralists. In *Herders, Warriors, and Traders: Pastoralism in Africa*, ed. J Galaty, P Bonte. Boulder: Westview.

Global Monitoring Report. 2010. Reaching the marginalized. Education for All Global Monitoring Report 2010. Paris: UNESCO.

Gorham, A. B. 1978. The provision of Education in pastoral areas. Pastoral network paper 6b. London: overseas Development Institute.

Hancock B. 2002. *An Introduction to Qualitative Research, Trent Focus Group* University of Nottingham, UK

Halake Bante. 2009. Avoid Misconception about Pastoralism. Reading Materials prepared by Bante, a pastoralism advisor for WFP, Ethiopia

Heron, P. 2004. Education for nomads; *Nomadic people*, 13: 61-68,

Hogg, R. 1986. The New Pastoralism: Poverty and Dependency in Northern Kenya. *Africa* 56(3):319-33.

International Institute for Environment and Development. 2009. Modern and Mobile. The future of livestock production in Africa's drylands. Edited by Helen de Jode, International Institute for Environment and Development, and SOS Sahel International UK, London.

International Institute for Environment and Development 2010. Modern and mobile: the future of livestock production in Africa's drylands. London: IIED & SOS Sahel.

Ismali, A. 2002. Challenges and Opportunities to Nomadic Education: The Sudanese/Eritreans Experience. Research Paper Prepared for ABUJA.

- Jackson, E., 2011. The Role of Education in Livelihoods in the Somali Region of Ethiopia
- Jama, M.A., 1991, 'Girl Child in the Emergency Situation: The case of Somalia'. Report presented the Regional Workshop on Educational Disparities of the Girl Child, July 6-8, 1992, Gaborone. Botswana.
- Jama, M.A., 1993 Strategies On Nomadic Education Delivery. State Of The Art Review Education Unit nited Nations Children's Fund (UNICEF) Somalia, March 1993 UNICEF, SOMALIA
- Kabura. 2006. Providing functional Education to pastoralist: The approach nongovernmental organization.
- Katty, A., 2008. Education for Pastoralists: Flexible Approaches, Workable Models
- Khazanov, A. 1984. Nomads and the outer world. Cambridge, UK: Cambridge University Press.
- Kothari, C.R.(2004). Quantitative Techniques (3<sup>rd</sup> ed.). New Delhi: Vikas Publishing House Pvt. Ltd..
- Kothari, C.R 2006. Research Methodology: Methods and Techniques. New Delhi: New Age International.
- Kratli ,S. 2000. Education Provision to Nomadic Pastoralists: A Literature Review. University of Sussex, Institute of Development Studies.
- Kratli ,S. 2001. Educating Nomadic Herders out o f Poverty? Culture, Education, and Pastoral Livelihood in Turkana and Karimoja. University of Sussex, Institute of Development Studies.
- Krätli, S. 2001. "Education Provision to Pastoralists: A Literature Review" Institute of Development Studies Working Paper, Pp 126..
- Krätli, S. 2009. ABEK (Alternative Basic Education for Karamoja) Strategic Review. Final report to Save the Children in Uganda (October 2009). Save the Children in Uganda, Kampala.

- Krätli, S. and Dyer, C. 2009. Education For Nomads Issues Paper Educating Mobile Pastoralists: A strategic review of literature #1. IIED: London.
- Krätli, S. & Dyer, C. 2006. Education and Development for Nomads: the issues and the evidence. In Dyer, C. (ed.) (2006b) opcit.
- Lewis, I.M. 1961. A Pastoral democracy: A study of Pastoralism and politics among the Northern Somali of the Horn of Africa. London: International African Institute, Oxford University Press.
- Little ,P, 1985. Social differentiation and pastoralist sedentarization in north Kenya. Africa 55(243):261.
- Little,P, Smith, K ;Cellarius ,B; Coppock, D. & Barrett C. 2001. Avoiding disaster: Diversification and Risk Management among East African Herders. Development and Change 32(3):401-33.
- Little, A. 1992. Education and Development: Macro Relationships and Microcultures, Silver Jubilee Paper, no 4. University of Sussex, Institute of Development Studies.
- Little, P; Aboud, A & Lenachuru, L. 2004. Can Formal Education Enhance Risk Management for Pastoralists? The case o f the II Chamus ofBaringo District, Kenya, 1980-2002. Research B rief04-03-PARIMA. Pastoralist Risk Management Project. Global Livestock Collaborative Research Support Programme, University of California.
- Little ,P; Cellarius, B; Barrett, C & Coppock D. 1999. Economic Diversification and Risk Management among East African Herders: A Preliminary Assessment and Literature Review. Technical Report 02/99. GL-CRSP Pastoral Risk Management Project (PRMP)Utah State University, Logan.
- Maksud, A.K.M. and Rasul, I. 2006. The Nomadic Bede community and their mobile school program. Paper presented tointernational conference ‘What Works for the Poorest:Knowledge, Policies and Practices’ at the BRAC Centre forDevelopment Management, Gazipur.Mortimore, M. with contributions from S. Anderson, L. Cotula, Ministry of Education,2004. Directives for Alternative basic education in pastoral and semi-pastoral

areas.

Ministry of Education, 2006. National Alternative Basic Education Strategy for Out of School Children. Addis Ababa

Ministry of Education, 2007. Primary and Secondary education strategies in pastoral areas. Addis Ababa

Ministry of Education, 2007. Education Sector Strategic Plan (2007-2011). Hargeisa, Somaliland: Ministry of Education pastoral people and the prevention of educational facilities: a case study from Kenya, Nomadic peoples 25-27:108.

Ministry of Education, 2008. Strategies for promoting primary and secondary education in pastoral areas. Addis Ababa

Ministry of Education, 2005. Education statistics of Annual Abstract. Addis Ababa: MOE

Ministry of Education, 2008/09. Pastoralist Education Strategy.

Ministry of Education, 2009/10. National Alternative Basic Education Strategy

Ministry of Education, 2010/11. Education statistics of Annual Abstract. Addis Ababa: MOE

Ministry of Education, 2011/12. Education statistics of Annual Abstract. Addis Ababa: MOE

Ministry of Education, 2013/14. Education statistics of Annual Abstract. Addis Ababa: MOE

Ministry of Education and United Nations Children's Fund (UNICEF), 2012. Study on Situation of Out of School Children(OOSC) in Ethiopia.

<http://www.unicef.org/ethiopia/OSCStudyReport2012.pdf> accessed on December 27, 2015

Ministry of Education, 2013. Social Assessment of the General Education Quality Improvement Program.

Ministry of Education, 2014/15. Education statistics of Annual Abstract. Addis Ababa: MOE

Ministry of Finance and Economic and Economic Development, 2005. Ethiopia: Building Progress; A plan for accelerated and sustained development to end poverty (2005/6-2009/10). Addis Ababa, Ethiopia: Ministry of Finance and Economic and Economic Development (MOFED).

- Mohammed Mussa .2000. Pastoral Development Programme in Ethiopia. Consultancy report prepared for Oxfam Great Britain.
- Mohammed Mussa., 2004. A comparative study of pastoralist parliamentary groups: case Study on the Pastoral Affairs Standing Committee of Ethiopia. Study commissioned by NRI/PENHA Research Project on Pastoralist Parliamentary Groups, funded by DFID's Livestock Production Programme and the CAPE Unit, African Union's Inter African Bureau of Animal Resources.
- Oromia Pastoral Area Development Commission (OPADC). 2006. Drought situation in pastoral areas of Oromia. Addis Ababa: OPADC
- Oxfam. 2008. Beyond the mainstream: Education for nomadic and pastoralist girls and boys, Oxfam.
- PACT-Ethiopia. 2008. Education for Pastoralists: Flexible Approaches, workable models. International Institute for Educational Planning .
- Pantuliano, S & Wekesa , M. 2008. Improving drought response in pastoral areas of Ethiopia: Somali and Afar Regions and Borena Zone of Oromiya Region. London: Overseas Development Institute HumanitarianPolicy Group.
- Patton M. Q., 2002. *Qualitative Research and Evaluation Methods*. Sage Publications, UK
- Pastoral and Environmental network in the Horn of Africa. 2001. Pastoral and Environmental network in the Horn of Africa: ( <http://www.penhanetwork.org/>) accessed on 15 Dec. /2015.
- Pastoralism Forum Ethiopia (PFE). 2002. Proposed Pastoral Development Policy Recommendations. Retrieved November 17, 2010, from Pastoralism Forum Ethiopia:
- Rutten, M. 1992. Selling Wealth to Buy Poverty: The Process o f the Individualisation o f Landowner ship Among the Maasai Pastoralists of Kajiado District, Kenya, 1890-1990. Saarbrucken: Breitenbach Publishers.
- Sa'ad, A. 2001. Pastoralists; Non Governmental Organizations (NGOs / CBOs) and Nomadic

Educatio in Nigeria.

Sandford S & Yohannes Habtu. 2000. Emergency response interventions in pastoral areas of Ethiopia. Addis Ababa: DFID.

Sharma, P. V., Koller-Rollefson, I. and Morton, J. 2003. Pastoralism in India: a scoping study. New Delhi: DFID.

Sharma, R. A.(2008). Fundamentals of Educational Research. New Delhi: International Publishing House.

Sifuna, D. 2005. Increasing access and participation of pastoralist community in primary education in Kenya. Review of education 51:499-516.

Smith, H. and Seel, A. 2006. Evaluation of the Danida-funded 'Alternative Approaches to Basic Education' in Somaliland. Nairobi, Kenya: CFBT.

Swift, J. 1988. Major Issues in Pastoral Development with Special Emphasis on Selected African Countries. Report for FAO, Rome.

Taffese Mesfin. 2001. Pastoral Development Strategy Constitute towards Poverty Reduction among Pastoral Communities in Ethiopia.

Tahir, G. 1991. Education and Pastoralism in Nigeria, Zaria: Ahmadu Bello University Press

Transitional Government of Ethiopia. 1994. Education and Training policy. Addia Ababa.

The world initiative for sustainable pastoralism. 2006. Pastoralism and the Millennium development goals, Wasaa Conservation center. Nairobi, Kenya.

Thompson, E. 2001. "Successful Experiences in Non-formal Education and Alternative Approaches to Basic Education in Africa". (Unpublished).

Trautmann, W. 1985. The impact of the agrarian revolution on nomadism of the Algerian steppe. Nomadic Peoples, 17 .

United Nation Development Program. 2003. Pastoralism and mobility in the dryland. the global drylands imperative, second challenge paper series, dryland development centre ,

pp. 5-15.

United Nation Environment Program .2006. Africa's vulnerability to climate change, accessed at Document Multilingual/default. Asp on February 7/2010.

United Nations Educational, Scientific and Cultural Organization . 2003. Education for All Global Monitoring Report 2003/4, Paris.

United Nations Educational, Scientific and Cultural Organization. 2003. Education for All Global Monitoring Report: Is the World on Track? Paris.

United Nation Education Science and Culture Organization 2010. School Dropout: Patterns, Causes, Changes and Policies

UN-EUE.2003. Situation report on Afar Regional state. (<http://www.watainfo.com/index.php?option>) accessed on Sep. 23/2015.

United Nations Educational, Scientific and Cultural Organization (BREDA). 2006. Basic issues on Nomadic Education in Africa-vol.I, edited by C. Ezeomah.

United Nations Children's Fund. 2006. Alternative basic education keeps pastoral children's dreams alive: Correspondent Kun Li reports on a new approach to education: pastoral children in Ethiopia, Afar region.

World Declaration on Education For All (1990) in Beyond Jomtien: Implementing Primary Education for All, eds. A. Little,W.Hoppers and R. Gardner, London:Macmillan

Yakob Aklilu & Catley A. 2010. Livestock exports from pastoralist areas: an analysis of benefits by wealth group and policy implications. Inter-Governmental Authority on Development Livestock Policy Initiative Working Paper No. 01-10.

Yohannes GebreMichael . 2003. Assessment of economic diversification in the pastoral areas of Ethiopia, Commissioned by Oxfam- International A.AEthiopia.

Yohannes GebreMichael . 2005. Addressing pastoralist conflict in Ethiopia. The case of Kural and Hammer sub-districts of S. Omo zone, sponsored by EPARDA A.A-Ethiopia.

Yohannes GebreMichael. 2009. Local innovation in climate change adaptation by Ethiopian

pastoralists, report commissioned by PROLINNOVA and facilitated by PFE, A.A. Ethiopia.

Yohannes GebreMichael. 2009. Impact assessment of the Ethiopian Pastoralist Day commemoration (1999–2008). Commissioned by Pastoralist Forum Ethiopia, Addis Ababa.

Yonas. 2001. Poverty Reduction Strategy and Pastoral Development, Addis Ababa, Ethiopia,

Ziyn Engidasew, 2012. School- Intrinsic Impediments in the Provision of Primary Education for Nomadic Pastoralist Afar Children in Ethiopia. *Journal of Educational and Social Research* Vol. 2 (3) September 2012, page 347-358. [http://www.mcser.org/images/stories/JESRJOURNAL/Jesr\\_September\\_2012/ziyn.pdf](http://www.mcser.org/images/stories/JESRJOURNAL/Jesr_September_2012/ziyn.pdf). Accessed on December 12, 2013.

Ziyn Engidasew and Melese Mekonnen, 2013. Geo-economic Quandaries and Educational Exclusion in the Context of pastoralists: The Case of Dasanech Children in Southern Omo, Ethiopia. *Mediterranean Journal of Social Sciences* MCSER Publishing, Rome-Italy Page 305-316

## **Appendix 1.**

**HARAMAYA UNIVERSITY**

**COLLEGE OF EDUCATION AND BEHAVIORAL SCIENCE**  
**DEPARTMENT OF EDUCATIONAL PLANNING AND MANAGEMENT**

**Questionnaire to be filled by Teachers and ABE Facilitators.**

General direction: this questionnaire is designed to collect data *on Status and Challenges of Pastoral Education in Harshin Woreda, Ethiopian Somali Regional State*. Your genuine response contributes a lot to the success of the research to be undertaken. The information will be used only for academic purposes. In turn, I want to assure you are anonymous, keep your ideas confidential, and use pseudonyms across my research report. You are kindly requested to take few minutes to fill out the questionnaire. Therefore please respond all questions honestly.

Thanks in advance for your cooperation.

**Instruction**

- No need of writing your name
- Put a tick or mark “✓” in the box of the choice you thought to be the answer.
- Give short answer for question items that are open ended and require your opinion
- The information to be obtained will be used for academic purpose; thus, your response will be kept confidential.

**Part I. General Information**

1. Name of School /ABE Center \_\_\_\_\_

2. Sex      a. Male                            b. Female     

3. Age      a. 20-24                            b. 25-29        
               c. 30-34                            d. 35-39     

              e. 40 and above     

4. Qualification

a) < Grade 8     

b) Grade 9-10     

c) Grade 10 complete     

d) Certificate     

e) Diploma     

f) B.A/B.Sc /B.Ed/     

g) Other specify \_\_\_\_\_

5. **Work Experience**
- a) < 1Year
- b) Year 2-5
- c) Years 6 -10
- d) Years >10years

6. What is your field of study? \_\_\_\_\_

7. Time of residence in this Worada.

< 5 years  6 – 10 years  years

8. What incentives you offer being a teacher of pastoral education?

A. Special salary

B. Hardship allowance

C. Future educational opportunity

9. Have you got in service capacity building training?

Yes  No

10. If your response of the question no. No.6.10 is Yes, in what issues?

\_\_\_\_\_

## Part-II. Challenge related to the participation of children in Primary Schools.

How do you rate the following items related to challenges Based on the following keys rate by putting tick mark (√) in the boxes.

5= Strongly Agree, 4= Agree, 3= Undecided, 2= Disagree, 1= Strongly Disagree

S/N	Items	5	4	3	2	1
1	<b>Factors Related to Pastoral Way of Life</b>					
	Mobility and Sparse Population.					
	Child labor. (Parents' demand for child labor)					
	Parents' financial problems to cover school expenses					
	Attitude and Values.					
2	<b>Factors Related to Quality and Relevance of Education</b>					
	Absence of variety of Educational delivery modes that are compatible with the way of life of pastoralists .					

	The Formal School/ABE curriculum lacks relevance to pastoralist livelihoods.					
	Low quality of Teaching-Learning Materials					
	Shortage of Teaching Aids					
	Shortage of Text Book					
3	<b>Factors Related to Human resource development</b>					
	High turnover of Teachers.					
	Shortage of qualified manpower at school levels.					
	Improper utilization of scarce School resources.					
	Absence of supervision from Wereda Education Offices					
	Lack of training					
	Shortage of teachers/Facilitators					
	Unsatisfactory level of commitment on the part of teachers who are currently serving.					
	Absence of incentives for teachers					
4	<b>Factors Related to educational management bodies</b>					
	Lack of attention to the education sector;					
	Failure to allocate sufficient budget for the sector					
	Lack of capacity to mobilize the community for the development of the Education sector.					
	Lack of coordination and joint planning of concerned stakeholders					
	The extremely insignificant representation of women in Educational management positions.					

**Part-III. Issue related to Strategies relevant for primary education for pastoralist children?**

*Rank the following strategies based on their applicability and relevant for accessing primary education for pastoralist*

S/N	Item	RANK
1	Early Childhood Care and Education (ECCE)	
2	Formal Primary School	
3	Alternative Basic Education(ABE)	
4	Mobile Schools	

5	School Feeding Program	
6	Qur'an School Setting	
7	Boarding Schools	
8	Open and Distance Learning (ODL)	
9	Tent Schools	
10	Mobile Library	
11	Radio Program	
12	Tree shade Schools	
13	Multi grade Schools	

### Open-Ended Questions

1. What other factors/Problems other than those mentioned in **PART II**, do you think affect children's participation in primary education in Somali?

- A \_\_\_\_\_
- B \_\_\_\_\_
- C \_\_\_\_\_
- D \_\_\_\_\_

2. What other strategies other than those mentioned in **PART III**, do you suggest for improving children's participation in Primary education?

- A \_\_\_\_\_
- B \_\_\_\_\_
- C \_\_\_\_\_
- D \_\_\_\_\_
- E \_\_\_\_\_

Thank you for your participation

### Appendix 2.

**HARAMAYA UNIVERSITY**  
**COLLEGE OF EDUCATION AND BEHAVIORAL SCIENCE**

## DEPARTMENT OF EDUCATIONAL PLANNING AND MANAGEMENT

### INTERVIEW GUIDE QUESTIONS FOR PRINCIPALS

#### **Purpose**

The purpose of this Interview is to gather information on *Status and Challenges of Pastoral Education in Harshin Woreda, Ethiopian Somali Regional State*. In light of this study explores challenges and to suggest the possible strategies for addressing primary education for pastoralist. The success of this study, thus, depends on the honesty, earnestness and frankness of your response.

The researcher would like to assure you that your responses are strictly confidential.

Thank you!

#### **Part I. Interview Guiding Questions**

1. Is the community perception toward education is positive?
2. Are parents willing to send their children to the School? why?
3. What challenges do pastoral Somali students/children face in accessing primary school education?
4. What challenges do the implementers head teachers, Education officials, parent teacher association/ Center Management Committees and teachers face in educating nomads?
5. What challenges do nomadic parents face in accessing education ?
6. What challenges do the nomadic students already in schools face:
7. Among the strategies in place for addressing primary education for pastoral community which is most applied and why?
8. What has to be done in the future to improve the education of children?
9. Any other additional idea?

### Appendix 3.

**HARAMAYA UNIVERSITY**

**COLLEGE OF EDUCATION AND BEHAVIORAL SCIENCE**

**DEPARTMENT OF EDUCATIONAL PLANNING AND MANAGEMENT**

## **Focus Group Discussion Guide-II: WEO and Supervisor**

The purpose of this Interview is to gather information on - *Status and Challenges of Pastoral Education in Harshin Woreda, Ethiopian Somali Regional State*. In light of this, this study explores the challenges and to suggest the possible strategies for addressing primary education for pastoralist. The success of this study, thus, depends on the honesty, earnestness and frankness of your response. The researcher would like to assure you that your responses are strictly confidential. Thank you!

### **Part II. Guiding Questions**

1. What challenges do pastoral Somali students/children face in accessing primary school education?
  - Sectoral Disparity
  - Factors Related Pastoralism
  - School Related Factors
  - Factors Related Manpower
2. What challenges do the implementers head teachers, Education officials, parent teacher association/ Center Management Committees and teachers face in educating nomads ?
3. What challenges do nomadic parents face in accessing education ?
4. What challenges do the nomadic students already in schools face ?
5. Among the strategies in place for addressing primary education for pastoral community which is most applied and why?
6. Is there any educational structure at national, regional and woreda level in charge of implementing pastoral education strategies/ approaches/modalities?
7. Is the community perception toward alternative basic education centers is positive? Why?

### **Appendix 4.**

**HARAMAYA UNIVERSITY**  
**COLLEGE OF EDUCATION AND BEHAVIORAL SCIENCE**  
**DEPARTMENT OF EDUCATIONAL PLANNING AND MANAGEMENT**

## Focus Group Discussion Guide-II: CMC, PTA and Community Members

The purpose of this Interview is to gather information on - *Status and Challenges of Pastoral Education in Harshin Woreda, Ethiopian Somali Regional State*. In light of this, this study explores the challenges and to suggest the possible strategies for addressing primary education for pastoralist. The success of this study, thus, depends on the honesty, earnestness and frankness of your response. The researcher would like to assure you that your responses are strictly confidential. Thank you!

### Part II. Guiding Questions

1. What are the challenges for accessing primary education of pastoralist children?
2. What strategies are relevant for successfully addressing of primary education for pastoralist children

#### Interviewer Focus

- ✓ Alternative Basic Education,
- ✓ Tent School
- ✓ Boarding School,
- ✓ Formal School,
- ✓ School Feeding Program,
- ✓ Collapsible School,
- ✓ Mobile Library,
- ✓ Radio Program,
- ✓ Tree Shade School,
- ✓ Open And Distance Learning
- ✓ Mobile Library,
- ✓ Multi Grade School

3. Other additional comments.

---



---



---