

PROVIDING NON-FORMAL EDUCATION TO THE SEMI-NOMADIC BAHIMA
AND KARIMOJONG PASTORALISTS IN UGANDA.

by

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DECLARATION

I declare that PROVIDING NON-FORMAL EDUCATION TO THE SEMI-NOMADIC BAHIMA AND KARIMOJONG PASTORALISTS IN UGANDA is my own work and that all the sources that I have quoted have been indicated and acknowledged by means of complete references.

ACKNOWLEDGMENT

This thesis would have been very difficult without the cooperation, assistance and goodwill from various Governmental and Non-Governmental organisations, and individuals in Uganda.

I pay specially tribute to the relevant government organs like the Ministry of Education and Sports, Makerere University, Kyambogo University, and the District Local Councils for Mbarara and Moroto for allowing me to use their libraries and archives, and also allowing me to use some of their staff as respondents to my research instruments.

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SUMMARY

This study examines the current pastoralists' education situation in Uganda in the context of the education policy established, and non-formal education interventions being conducted among the Bahima and Karimojong pastoralists by both Governmental and Non-Governmental Organizations, as an attempt to address the problems and issues of illiteracy and pastoral development.

It is evident that education for pastoralists in Uganda creates a social consciousness with values, norms, knowledge and skills, which have a complex and dynamic relationship among the pastoralists.

The problems of investigation in this research focus on information available on the functioning of pastoralism for effective provision of non-formal education programmes to the Bahima and Karimojong pastoralists; and how effectively the providers of non-formal education programmes can integrate the nomadic livelihood in the provision of non-formal education

The literature review has focused on the Bahima and Karimojong pastoralists, but attempts have also been made to draw relevant lessons from other nomadic groups like Gypsies, travellers, and occupational travellers. The review has been intended to sharpen specific aspects related to pastoral and national education practices that can enable appropriate and strategic provision and implementation of non-formal education programmes to occur among the Bahima and Karimojong pastoralists in their pastoral context.

Qualitative research methods used in the study were fundamentally relevant and suited for locating the meaning that semi-nomadic Bahima and Karimojong pastoralists placed on events, processes and structures of their lives, their

perceptions, assumptions, prejudices, presumptions, and for connecting these meanings to the social world around them.

Presentation and analysis of data is divided into three sections including a recast of the items in the interview schedules, a summary of the research findings presented on a conceptually clustered Matrix Sheet, and a presentation of the data analysis resulting from the data displayed on the Matrix Sheet.

Recommendations of the study have been clustered under the following three thematic categories:

- Relevance of non-formal education programmes to the Bahima and Karimojong pastoralists,
- Factors for implementation of non-formal education programmes, and
- Strategies for implementation and sustenance of non-formal education programmes among the Bahima and Karimojong pastoralists.

Key terms:

Bahima: Karimojong: Semi-Nomadic: Pastoralists: Transhumance: Cattle complex: Non-formal Education: Relevance: Flexibility: Accreditation.

CONTENTS	PAGE
TITLE PAGE	1
DECLARATION	2
AKNOWLEDGEMENT	3
SUMMARY	5
TABLE OF CONTENTS	7
ACCRONYMS	10
MAPS	12
CHAPTER 1	14
INTRODUCTION	14
1.1 Background to the Study	14
1.2 Rationale	26
1.3 The aims of the Study	30
1.4 Research Problem	30
1.5 Importance of the Study	31
1.6 Theoretical Framework	31
1.7 Definition of Key terms	36
1.8 Organisation of the Study.	39
CHAPTER 2	41
LITERATURE REVIEW	41
2.1 Pastoralists/ Nomads/Gypsies/ travellers' lifestyle and its implications for provision of Education.	44
2.1.1 Nomadic Groups	44
2.1.2 Analysis of Lifestyle	45
2.1 Experience of Education by Nomads and Pastoralists	51
2.2 Non- formal Education	63
2.3.1 Definitions	63

2.3.2	Relevance for Education for Pastoralists	64
2.4	Accreditation of Non-Formal Education and transfer of credits to the formal education system.	69
2.5	Education for all	71
CHAPTER 3		82
METHODOLOGY		82
3.1	Methodological Approach	82
3.2	Research Design	86
3.2.1	Purpose of the Study	86
3.2.2	Research Questions	87
3.2.3	Sampling	88
3.2.3.1	Research Location	88
3.2.3.2	Participants	88
3.2.4	Gaining Entry	94
3.2.5	Data Collection	95
3.2.5.1	Semi-Structured Interviews	96
3.2.5.2	Focus Group Discussions	97
3.2.6	Reliability and Trustworthiness of Research Data	98
3.2.7	Validity of the Research Instruments	100
3.2.8	Generalizability of the Study	100
3.2.9	Ethics	99
3.2.10	Limitations	103
CHAPTER 4		104
DATA PRESENTATION AND ANALYSIS		104
4.1	Introduction	104
4.2	Research Issues	104
4.3	Matrix Sheet	105
4.4	Data Presentation	106
4.4.1	Challenges and constraints and constraints	106

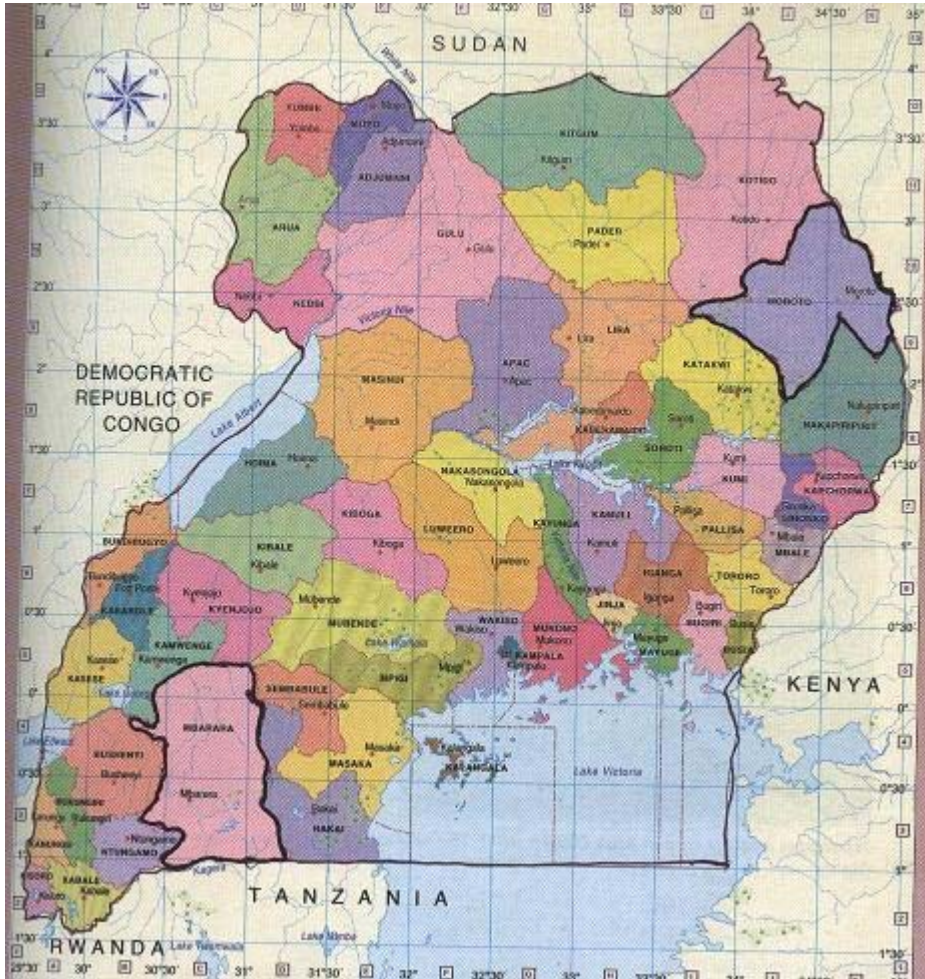
4.4.2	The type of education wanted	111
4.4.3	The necessary factors for implementation of education	115
4.4.4	Appropriate strategies for successful implementation of education	119
4.4.5	Appropriate strategies for sustaining education	123
4.5	Data Analysis	128
CHAPTER 5		134
DISCUSSIONS AND IMPLICATIONS		134
5.1	Introduction	134
5.2	Summary of the purpose of the Study	134
5.2	Significant Findings	135
5.3	Implications of the Results	139
5.4	Theoretical Implications	142
5.5	Recommendations	145
REFERENCES		156
APPENDIX 1		167
APPENDIX 2		169
APPENDIX 3		174

ACCRONYMS

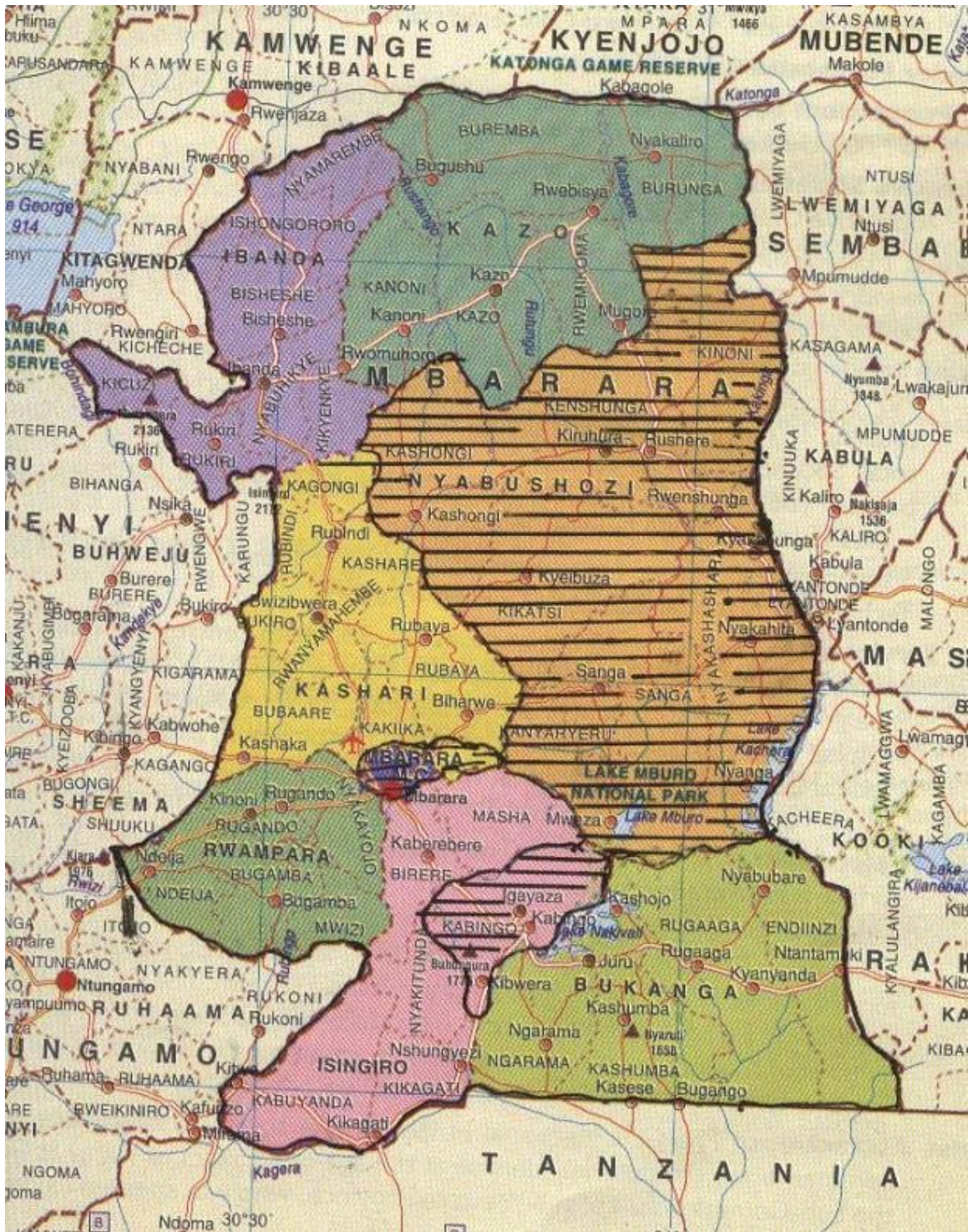
ABEK	Alternative Basic Education For Karamoja
ADRA	Adventist Development and Relief Agency
APDA	Afar Pastoralist Development Association
BECCAD	Basic education, Child Care and Adolescent
BRAC	Bangladesh Rural Action Committee
CBOs	Community Based Organisations
CBR	Centre for Basic Research
COPE	Complimentary Opportunities for Primary Education
DLC	District Local Council
EFA	Education for All
EPRC	Education Policy Review Commission
ESIP	Education Strategic Investment Plan
FAL	Functional Adult Literacy
Fads	Focus Group Discussions
GTZ	German Technical Co-operation
GWPE	Government White Paper on Education
IPDP	Integrated Pastoral Development Programme.
LWF	Lutheran World Federation
MoES	Ministry of Education and Sports
NARO	National Agricultural Research Organization
NFE	Non-formal Education
NGOs	Non-Governmental Organization
OAU	Organization of African Unity
RBU	Redd Barna Uganda
UN	United Nations
UNESCO	United Nation Education Scientific and Cultural Organization.
UNICEF	United Nations Children’s Fund
UNLF	Uganda National Liberation Front

UPC	Uganda Peoples Congress
UPE	Universal Primary Education
USA	United States of America
USAID	United State Agency for International Development
WCEA	World Conference on Education for All
WFP	World Food Programme

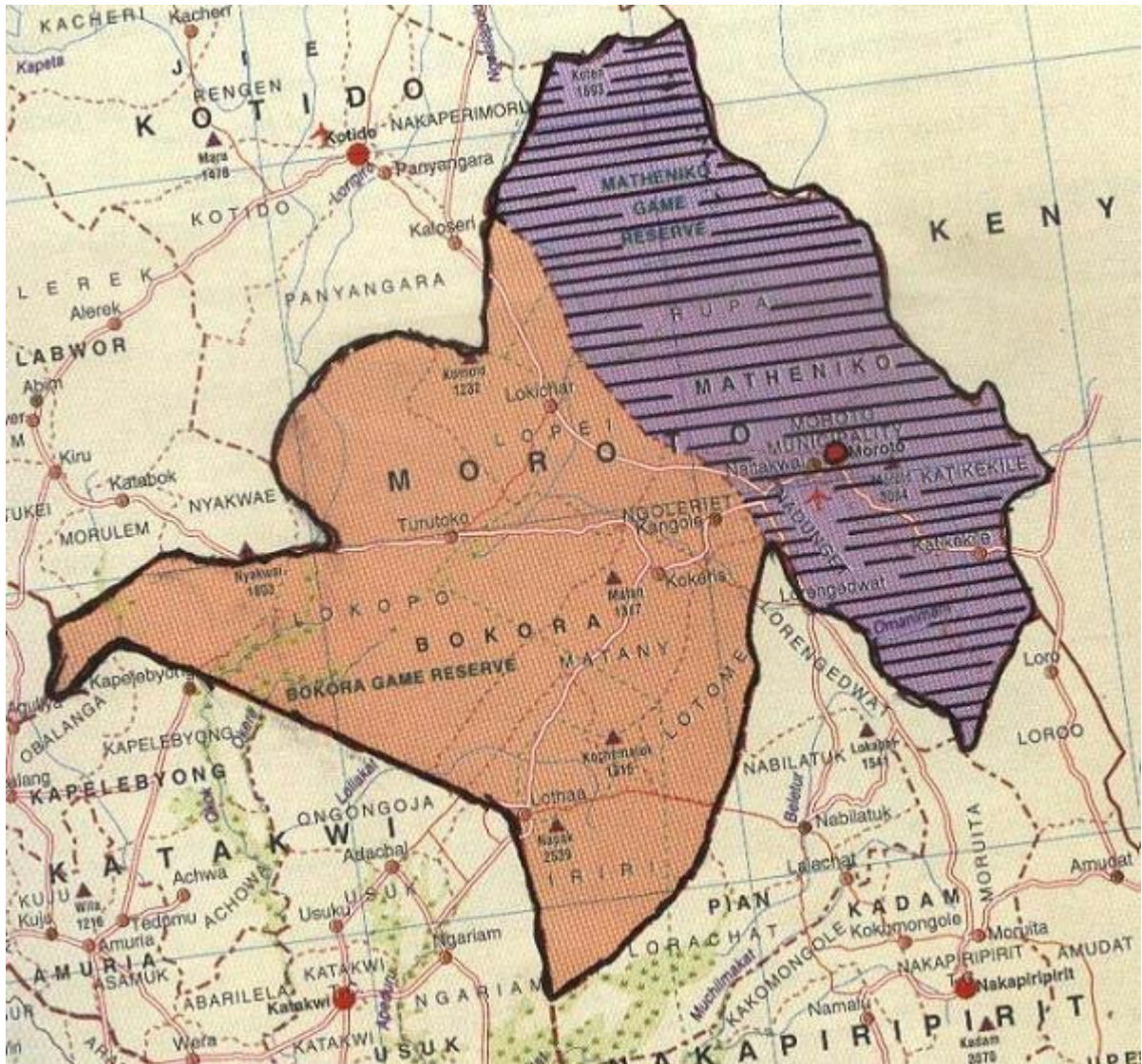
**MAP OF UGANDA SHOWING THE RESEARCH DISTRICTS OF
MBARARA AND MOROTO**



MAP OF MBARARA SHOWING RESEARCH AREAS



MAP OF MOROTO SHOWING RESEARCH AREAS.



CHAPTER 1

INTRODUCTION

1.1 Background to the study

This is a study that examines, for the first time in Uganda, the current pastoralists' education situation in Uganda in the context of the education policy established, and non-formal education interventions being conducted among the Bahima and Karimojong pastoralists by both the Governmental and Non-Governmental Organisations, as an attempt to address the problems and issues of illiteracy and pastoral development.

During the Colonial Administration in Uganda, between 1911 and 1950, some of these pastoral areas were closed and referred to as 'special areas' or 'human zoo'! According to Cisternino (1979), it required one to get a parsimoniously issued permit to enter. These areas included Karamoja region now called Kotido and Moroto Districts. They were intentionally isolated from the rest of Uganda and left completely out of the entire process of modernisation and education development, which the rest of the country enjoyed.

From the Sub-Saharan African context, the OAU/USAID Report 1999 reported that the "pastoral population is estimated at 50 million people, while Ethiopia, Eritrea, Sudan, Djibouti, Somalia, Kenya and Uganda support around 20 million pastoralists". According to Maliki (1992:42), the nomadic and semi-nomadic pastoral population in Uganda is estimated at 600,000 people. These pastoralists live within the cattle corridor stretching from Southern Uganda bordering Tanzania, through central Uganda to North Eastern Uganda.

In these pastoral areas, the main pastoral groups in Uganda are the Bahima in Mbarara, Bushenyi and Ntungamo Districts; the Basongora near Rwenzori Mountain in Kasese District; and the Karimojong in North Eastern Uganda. Other pastoralists are the Iteso of Soroti and Kumi Districts, the Baruli of Nakasongola District, the Basongora of Kasese District, and those of mixed ethnic background in Mubende, Luwero, Masaka, Mpigi and Masindi Districts.

There are different types of pastoralism resulting from varying characteristics of rangelands coupled with socio-economic and technological influences. Pastoralism includes nomadism, transhumance, and agro-pastoralism.

Most pastoralists in Uganda live in areas, which generally experience bi-modal and unreliable rainfall that varies from 200 mm (minimum) to 1300 mm (maximum) in some areas. Generally, temperatures are high ranging from 30°C to 36°C, but can also be as low as 18°C, especially during the wet season. The combined effects of unreliable rainfall and high temperatures have given rise to short and thorny bushes of acacia trees and grass, which are often reduced to bare minimum by both animal and human activities, leaving soil bare and vulnerable to the rigours of soil erosion.

Ethnography

The Bahima currently occupy large areas of Nyabushozi, Kaazo, Isingiro, Kashari, Rwampara, Rukanga, and Burunga in Mbarara District. The Bahima pastoralists, totalling about 100,000 pastoralist families, occupy the largest area in the southwestern districts of Uganda. A total of 350,000 are found occupying the North Eastern districts of Kotido, Moroto, Soroti, Kumi, Palisa, Kapchorwa, Lira and Apac. Another 150,000 pastoralists of mixed ethnic origins are also found in the Central and Western districts of Mubende, Luwero, Nakasongola, Masaka, Masindi, Kasese and Bundibugyo.

Some of the Bahima pastoralists occupy the Western and Central Uganda rangelands such as Sembabule, Mubende, Kiboga, Mpigi, Kasese, Bundibugyo, Masindi, Luwero and Nakasongola Districts in search of pastures and water, especially during the long dry spells, and also to avoid conflicting with the indigenous settled cultivators.

It is important to mention from the on start that, the term 'Karimojong', as clarified by Cisternino (1985), is amorphously used to refer to all the tribes living within the geographical and administrative boundaries of the present day Kotido and Moroto districts. These tribes include the Ngikarimojong (NgiPian, NgiBokora, and NgiMatheniko) who share Moroto District with the Pokot and Suk, and in Kotido District the tribes who are ethnically related to the Karimojong such as the NgiDoso, NgiJie, the Luo-speaking Ethur (comprising the JoAbwor and the JoAkwa) together with the IK, the Nyangia, the NgiPorein, and the NgiMening. Ocan (1994) asserts that this collective ethnonym is necessary because these people were originally consolidated into one entity, which was disorganised by the colonial and post-colonial governments. In actual fact, the term 'Karimojong' refers only to the indigenous people living in Matheniko, Bokora and Pian counties of Moroto district. Lamphear (1994:63-94) corroborates this view. As a consequence of the new dynamics of armed conflicts, these identities are becoming terminal, and the larger Karimojong consciousness suffers erasure (Cray 1999).

Pazzaglia (1982) mentions that the Karimojong were among the many pastoralist groups that drifted southwards from the Ethiopian Highlands in the 16th Century and settled around Lake Rudolf in the present day Kenya. Other groups included the Bari and Lutuho speaking groups, Masai, Teso, Turkana, Taposa, Dodos, Jie, Samburu and Itesyo peoples. In the 17th and 18th centuries, the Karimojong

moved to the present day Moroto district in search of pastures and water, following the explosion of cattle population. They are transhumant and resilient pastoralists who live in a highly fragile and precarious ecological situation characterized by a harsh and marginal environment. Gulliver and Gulliver (1953) also classified them as Nilo-Hamites.

In this study, the term 'Karimojong' will strictly be used in reference to the pastoralists living in Matheniko, Bokora and Pian counties only, because they all belong to one ethnic group, the Plain Nilotics who are held together by the same culture, language and transhumance life-style. This is the target group for the study. In this study, the term 'Karamoja' will also be used to refer to the administrative and geographical areas covered by the three counties only.

Whichever ethnographic explanations the scholars have given about the above groups, what is true is that the Karimojong and their counter part the Bahima pastoralists are among the most complex of pastoralist peoples who spring from a common origin in the Great Civilisations of Misiri (Ancient Pharaonic Egypt) and Kush, which two civilisations have, over the centuries, impacted fundamentally on large areas of Africa and the other continents.

Land, Pasture and water Resources

Both land tenure and water rights are primarily a matter of priority of use to the Karimojong. Land, which has never been used for cultivation, is theoretically free and open to anyone. After the individual has cleared and cultivated it, the plot remains the 'property' of that individual even if it is lying fallow or the owner has moved away, because the owner is likely to return to the previous settlement site after a decade or two.

Water rights are more jealously guarded. All watering points in the grazing areas during the dry season are open on a first-come basis, similar to pasture rights. In fact, a common belief among the Karimojong is that enemy water and grass are sweeter for their animals.

During the height of the dry season, which commences from October every year, the Karimojong of the Matheniko and Bokora ethnic groups make a broad south-western trek to the seasonal swamps for dry-season-grazing along the borders with Katakwi, Soroti, Kumi and Mbale Districts, while the Pian move their herds westwards between the mountain massifs of Elgon and Kadam Mountains. At the beginning of the wet season, which starts in April/May, movements reverse to the settled homesteads.

The situation of land, pasture and water resources is even worse for the Bahima pastoralists. Before land individualisation in Mbarara, pastures and water points were communal. With individualisation of land, however, all pastoral resources now belong to owners. This process has favoured a few well-placed and privileged Bahima pastoralists who have decided to grab all the pastoral resources, leaving the majority of pastoralists landless, displaced, marginalized and impoverished. The majority of the pastoralists now have to rent land and hire water points. Those who can afford eventually buy off these facilities from the landlords. Basically the Bahima pastoralists are squatters.

The Bahima and Karimojong pastoralists are the most prominent operators and beneficiaries of non-property regime or open access of rangelands. As these communal rangeland resources turn into private property regimes, the pastoralists lose access to them for their cattle and human habitation, and finally bear most costs of this transformation. This phenomenon is much more severe among the Bahima pastoralists. Enclosures are a common feature in Mbarara. This is a

reflection of livestock policies in Uganda that were aimed at ranch development for commercial purposes.

With all its troubles and disappointments to bureaucrats and planners in Uganda, the Karimojong have never been left completely alone since their colonisation at the turn of the century, and it seems they will not be allowed simply to work out their own destiny in the future. Too much capital, time and administrative energy has been invested by the central government to abandon the effort now. The failure of the Karimojong and the Bahima to develop is seen as a challenge by modernising Ugandans, and a blemish on the face of the new Ugandan nation.

External Relations

The Karimojong have never had any good relationship with any of the governments that have ruled Uganda, that is, the colonial military administration of 1911-1921, the colonial civil administration that followed from 1921 to 1962 (year of Independence), the first and second Obote's Uganda Peoples Congress (UPC) governments of 1962-1971 and 1980-1985, the Military Government of 1971-1979, the Uganda National Liberation Front (UNLF) Interim Administration of April 1979-May 1980, and Museveni's National Resistance Movement Administration of 1986 -to date. This is because the governments prevent them from occupying their 'traditional' grazing and watering points in the bordering districts, and also confiscate their cattle obtained through raids - what they call 'rightful' means! Since then, Karamoja has from early colonial times been a peripheral zone. Although successive post-colonial regimes have made episodic efforts to incorporate Karamoja into the Ugandan national space, relations between the Karimojong and the central government remain distant and distrustful. Following the resented forceful disarmament exercise, the situation has even worsened.

For the Bahima, one of the sources for internal conflict with other groups, although they have diminished, was religious difference. The Bahima pastoralists have not been very keen about belonging to any religious denomination. In most cases they played a neutral position. As a result they were treated with mistrust and suspicion.

Cattle Complex Among the Bahima and Karimojong Pastoralists

According to a report from Community-based Animal Health and Participatory Epidemiology Unit 1999, livestock are a vital source of economic and social support for millions of poor people throughout Africa. Livestock production systems vary from backyard rearing of poultry or bees to herding of large mixed herds of camels, cattle, sheep and goats. Livestock produce milk, meat, blood, eggs, hides and skins, and are used for transport and drought power.

Rigby (1976) asserts that 'Cattle Complex' is an intensive devotion to cattle by pastoralists to the extent that it permeates all aspects of their lives. Bruno (1988) reiterates that the social, religious and political life of pastoralists is characterised by the unique role of cattle which economically and trans-economically serves to guarantee survival and mental hygiene of the people.

Their language bears testimony to the antiquity of their herding - as rich in the vocabulary of herding, as it is poor in the vocabulary of other economic activities. Uganda Journal Vol. 21 No. 1, 1992 p.29 reports that their way of life is so much centred on cattle that they rarely think long of anything else but cattle. Dwight (1976) observes that pastoralists are so emotionally attached to their cattle that it becomes impossible for them to operate as rational economic actors. Cattle take precedence over everything else and everybody inclusive.

In fact, Imre (2002:33) reiterates that, “a pastoralist’s life is entirely subordinated to the welfare of his herds: a walking deposit account consisting of genes and chemically-bonded energy. The subordination to the cow is total.”

From the point of view of the Bahima and Karimojong pastoralists, cattle are more than an economic response to an uncertain environment, and more than riches. To them, cattle are not merely nutritional goods but a standard of value and medium of exchange because they have the virtue of liquidity, and ease of convertibility, which is based on their intrinsic value and ability to produce so that they are always in great demand and also cheap to support. In the case of the Karimojong, there is always the possibility of replenishment through raiding or theft. All that is required are the human inputs of manpower, courage and guile.

According to Novelli (1988), the fact that cattle take precedence over everything and everybody, delves into the philosophical realm of cattle, which gives them a special status, halfway that of animals and that of members of the family, a 'quasi-human' status.

Mamdani, (in the CBR Working paper of 1992, No. 13 p. 22), summarises this attachment to cattle as 'Cattle Complex', to mean a cultural imperative and defined resistance, an aesthetic orientation which privileges cattle above all else, and an irrational cultural hand-over from a time when land was truly abundant and cattle rather scarce. This made cattle very valuable. This has made 'Cattle Complex' no more than a pastoral variant of a modern 'Capital Complex'.

Prejudice against Pastoralists

As portrayed by Dwight (1976), in the African context, particularly in East Africa, the 'conservative native' has been the pastoralist. A widely held view about the Bahima and Karimojong pastoralists in Uganda is that they are inherently

conservative and obstinately resistant to all propositions for change, irrational economic actors, technically stagnant and primitive, wandering erratically and spoiling the rangelands by creating desertification, and exhibiting conservative and retrograde cultures and values. Adewale in the *Sunday Independent* April 9, 2000 Page 13, corroborates in respect to the Fulani pastoralists of West Africa, at the time of writing the article, that the Fulani and their timeless way of life was becoming a great attraction for the world. These nomads had never seen TV; e-mail was a strange thing, and sighting a portable radio would cause a great deal of commotion. Adewale asserts that this amazing tragic primitivism is a legacy that runs through the veins of the average nomadic family. He quotes an economic consultant to the United Nations, Baba Omojola, as having said that of all major tribes in Africa, the Fulani nomads were the last tribe to accept western civilisation.

Today change is a catchword in the mouths of educationists, politicians and change agents. Thompson (1983) points out that, unfortunately, formal education pays too little regard to the fundamental cultural and social disparities of the populace. So, while any educational system seeks to bring about change in the lives of these pastoralists, it should also attempt to preserve the distinctive and positive aspects of their lives. That is why change is not just a rational choice of events but should be perceived from a historical and cultural context.

Coombs (1985) disagrees too with the assertion of 'stagnation', because no culture and people ever remain static forever. Imre (2002:33) argues that:

... the history of mankind is the history of adaptation. Cultures, which do not adapt will succumb. If the people do not change their ways, they perish together with their succumbing cultures.

Conservatism of these pastoralists is contextual because it depends on the way their system operates rather than on a particular stand they as individuals have chosen to take. Thus, it is imperative that the process of change through education, should address the forms and structures that are in place.

It is rarely, if ever, taken into consideration that the pastoralists' education system and the formal education system are mutual incompatible. The pastoralists' way of life has been regarded as problematic, and the solution therefore, has been to change the pastoralists' way of life. A feasible, and less radical, solution, however, could be to adjust the education system to the pastoralists' way of life. This, of course, may be a very difficult option. One feasible solution could be to adjust the formal education system to the pastoralists' way of life. Rigby (1976) clarifies that the casual link between pastoralists and conservatism also results from the alternatives being offered to them, and the extent to which they are required to change. Bishop (1986) observes that change takes time because it is a dynamic social process, which occurs over a period of time. According to Mamdani (1992), the pastoralists are receptive to change, but the change must be gradual and brought to bear from their own perspective. As Micere (1999:215) says, "this is vital, for we also do not want to be celebrants of fossilised culture that is locked in the museum of antiquity's still life."

It seems, therefore, that the main reason formal education is not successful among the pastoralists is the incompatibility between the current formal education system and the pastoralists' life style, economic activities, environmental dictates and socio-political excellence. The formal school education does not provide the learners with technical skills, confidence, and wider options of survival techniques in the harsh situations they live in. As a result, the pastoral areas have a low school enrolment, attendance, retention, completion and literacy rates. According to a Situation Analysis of Women, Adolescents and Children in Uganda 1994, the

national literacy rate was 54% while in the pastoral areas it was only a staggering 11.5%.

This situation has been exacerbated as government and other education providers continue to formulate education policies characterised by rigid curriculum, timetables and examination procedures that do not take into consideration the special characteristics, uniqueness and interests of the pastoralists in Uganda.

Although some non-formal education programmes such as Functional Adult Literacy and Numeracy, Primary Health Care, Civic and Voter Education, Youth Development Programmes, Rural Training Programmes and Alternative Basic Education are being conducted among the pastoralists by the Ministry of Education and Sports, Redd Barna, UNICEF and UNDP, attempts to analyse the enabling and disabling conditions to the implementation of such programmes in each of the pastoral groups and their attempts, are a matter of importance. This would establish whether their special interests, characteristics and uniqueness are accommodated. This could further establish the factors contributing to any varied responses to non-formal education among the Bahima and Karimojong pastoralists; thereby leading to identification of appropriate strategies for successful implementation of non-formal education programmes among these pastoralists.

The secret of the pastoralist tribes is the intimate knowledge of a vast area of land, its meteorology, geology, hydrology, botany, fauna and disease patterns. This is a formidable body of knowledge, in terms of the inventory, hardly matched by any modern scientist. Knowledge of these values and norms should be transmitted through normative situations in order to contribute to the symbolic order of the pastoral learners. Neither the role of nomadic cultures nor the essential ingredients of nomadic life has ever been comprehended by any service providers in Uganda.

The learners bring with them these skills, knowledge and experiences, as well as analytical abilities, which are not given opportunities to be used, demonstrated or even developed.

1.2 Rationale

It is evident that education for the pastoralists in Uganda creates a social consciousness with values, norms, knowledge and skills, which have a complex and dynamic relationship among the pastoralists. As a Karimojong scholar and researcher, who has been nurtured in a nomadic pastoral environment, went to school and worked in Karamoja, and currently a statesman who participates in making laws and policies that affect the Ugandan population, I was compelled to take this study because of the brunt of the injustices of education policies in Uganda that frowns at the pastoralists and their lifestyle.

There is total lack of research on provision of any form of education to the pastoralists in Uganda. Consequently, both government and NGOs have had to operate from an uninformed basis. This study is expected to provide an initial guidance to education providers among the pastoralists in Uganda.

The goal of this study is to establish how effectively non-formal education can be provided to the Bahima and Karimojong pastoralists of Uganda in a wider context of the African Traditional Education. Micere (1999:221), quoting Walter Rodney in *How Europe Underdeveloped Africa*, states:

... indeed, the most crucial aspect of pre-colonial African education was its relevance to Africans... its close links with social life, both in material and spiritual sense; its collective nature; its many sidedness; and its progressive development in conformity with successive stages of physical, emotional and mental development.

Arising from the findings of my Masters Degree Thesis, 1991 on, 'Impact of Cattle Complex on Primary School Enrolment in Jie County-Karamoja', I was compelled to undertake this study as an attempt to provide researched information on how best non-formal education can be provided to the Bahima and Karimojong pastoralists, as an intervention to fill gaps and overcome the limitations created by the formal school education, and also meet the educational needs of the 88% of the pastoralists who have not been able to access formal schooling due to their unique occupational lifestyle, and negligence on the part of education providers to design and develop appropriate form of education for them.

Inevitably, after my Masters Degree in Education, it became necessary that I should give a high profile to my academic standard by pursuing a Doctoral Study in Education. The fact that the research problem has been put in a wider, macro and universal context, justifies this high level of my academic aspirations.

Without findings from studies like this one, service delivery to the pastoralists in Uganda, especially in the field of non-formal education, will still continue to be provided in an haphazard, uninformed, unguided and uncoordinated manner. As a pastoralist, it is only this scholarly little that has been painstakingly researched, and its findings, that I can bequeath my pastoral society, nation, and pastoralists elsewhere in the world.

In 1997, the Education Policy Review Commission was commissioned to carry out a comprehensive review on education policy in Uganda. The Government White Paper on Education was formulated out of the report of the Commission in 1992. Through the White paper, the government committed itself to providing quality education through both the formal and non-formal education systems.

In 1997, the Uganda government introduced Universal Primary Education (UPE) to enhance its commitment to eradicating poverty, widening access to, and increasing enrolment in, schools; increasing equity and reducing gender disparity in primary education, and finally, to ease financial burden on parents. Even though the national gross enrolment rates rose from 2.6 million in 1996 to 7 million children in 2002, a great number of children is still out of school. The situation is even worse in pastoral areas where the gross enrolment rate still straddles around 20% of the primary school going age.

The Government of Uganda recognises the limitation and inadequacy of the formal school education in addressing the educational and developmental needs of the pastoralists in Uganda, especially the Bahima and Karimojong pastoralists, because of their unique lifestyle, mobility and the ecologically fragile environment in which they live. According to the Government White Paper on Education (1992:37, 46, 175-176), the government regards non-formal education as extremely important and as a result, placed it under effective control of the Ministry of Education and Sports by creating two new Directorates of Adult Education and Out-of School Youth. The Government agrees that the non-formal education component is very crucial for the success of the various developmental projects especially in areas where formal school education is not a practical option.

Through non-formal education, one can attain permanent and developmental functional literacy and numeracy, acquire functional skills relevant to life in the community, develop national awareness of oneself, continue learning while-at-work or at home without disrupting one's daily chores, and subsequently live as a good and useful citizen in society. However, for non-formal education to have impact among the pastoralists, extensive and high profile studies need to be

undertaken on the functioning of the pastoralists, relevance of the education and the facilitative variables for its implementation.

Appropriate planning for non-formal education programmes would then occur while taking into consideration compounding factors, and accommodating the special, unique and specific needs and aspirations of each pastoral group. These pastoralists are different from other Ugandans. They need non-formal education that is relevant and that meets their immediate survival requirements for effective functioning in their respective communities.

As observed by Katarina in UN Report E/CN 4/ 2001/52 9/1/2001:

... many individual rights are beyond the reach of those who have been deprived of education, especially rights associated with employment and social security. Education operates as a multiplier, enhancing the enjoyment of all individuals' rights and freedoms where the right to education is effectively guaranteed. However, the challenge for the future is formidable. Suffice to recall that the 1990 Jomtien Conference was convened against the diminishing coverage of primary education in the 1980s, especially in Africa and the governments' reduced capacity to halt further retrogression.

Results from this study will form an initial body of information that will guide government, non-governmental and community based organisations in Uganda in formulating education policies, designing and developing non-formal education programmes which are relevant to the pastoralists, and subsequently improve on the planning and management functions for non-formal education.

1.3 The aims of the Study

This study aims at:

- Providing a theoretical knowledge of the functioning of the Bahima and Karimojong pastoralists which impact on education provision.
- Providing the government of Uganda, NGOs, CBOs and other education providers in Uganda with appropriate and well researched information and strategies for successful provision of non-formal education programmes to the Bahima and Karimojong pastoralists, and
- Providing a bench mark to education providers to initiate appropriate non-formal education programmes and procedures that can inspire among the pastoralists the desire for change, lead them to accept that change is possible through education, and that education can raise their capacity to adapt to change, and respond purposefully and positively to new pressures.

1.4 Research Problem

The problem of investigation in this research has been expressed through the following questions:

- What information on the functioning of the pastoralists is necessary for education providers in Uganda to enable them to effectively provide relevant and appropriate non-formal education programmes to the Bahima and Karimojong pastoralists?
- How effectively can providers of non-formal education programmes integrate nomadic pastoral indigenous education including pastoral functions, behavioural patterns, attitudes, skills, knowledge, pedagogical skills and learning methodology in the provision of non-formal education?

1.5 Importance of the study

This study will not only be informative but significant to government and NGOs to initiate a general rethinking on provision of relevant non-formal education programmes to the pastoralists; to policy makers to create realistic policies that can enhance appropriate implementation of non-formal education programmes among the pastoralists; to curriculum designers and developers in designing and developing non-formal education programmes that are relevant to the needs, aspirations and interests of individual pastoral groups; and finally to other education providers in involving the pastoralists in the evolution of non-formal education programmes from their contextual perspectives.

1.6 Theoretical framework

According to H.E Research Pre-session, AVA (1988:2), "theory arises from the patterns of meaning and action of the group studied. It is an explanation which clarifies the underlying scheme by which thought and action are organized and sets this in the context of social rules and forms of life that constitute the frame work for understanding within which these actions occur."

In establishing the theoretical framework of this study, I subscribe to the philosophical thinking of Interpretative Science as advanced in H.E Research Pre-session, AVA (1988:2), which states that, "knowledge of the mental world must be attained through the process of interpretation. To understand an expression, one must understand the context and vice versa, and must interpret the context within the historical, social and cultural structures which underlie the social order." AVA (1988:2) further advances that, "social reality possesses an intrinsic meaning structure that is built and sustained through the interpretative activities of its individual members. Society is only 'real' and 'objective' in so far as its members

define it as such and orient themselves towards this defined reality. Actions must be interpreted in relation to actor's motives, intentions and purpose."

This applies to the Bahima and Karimojong pastoralists whose philosophy and vision of life here and hereafter, and the code of ethics, are embodied in the philosophical realm of cattle, which gives a therapeutic impact on their mental hygiene. The cattle dominate their consciousness as objects of social ambitions, rivalry, emotions and relationships. They have established historical, social and cultural structures with their traditional education, which have long since sustained them and determined their outlook and perception of their social order.

According to Le Compte et al. (1993:117), "reality is not a prior given, it is based upon interpretations, and it is constructed during interaction between and among individual actors. Reality is not fixed but changes according to the actors and the context."

" Educational researchers cannot expect to discover the truth; we can aspire to convey the various truths held by others... Educational research at its worst improves an order to social phenomena and labels that construction 'reality'. At its best, it provides an interpretative framework which, at that historical moment, seems to make the most sense," Sears (1992:147).

Paradigm

A paradigm is defined by Patton (1975:9) in Maguire (1987:11) as, "a world view, a general perspective, and a way of breaking down the complexity of a real world." Popkewitz (1984) corroborates in Maguire (1987:12) that,

... a paradigm is a constellation of theories, questions, methods and procedures which share central values and

themes. This constellation, which develops in response to historical and cultural conditions, provides a conceptual framework to seeing and making sense of the social world, we create and live in. It is also based upon different sets of assumptions about the nature of society, the ways in which society should be investigated, and the kinds of knowledge that is possible to acquire about the world.

I have found the choice of an alternative paradigm concept in the form of Symbolic Interactionism and Ethnomethodology very applicable to this study because of the interactive and ethnographic philosophical nature of the study. As Park (1982) asserts in Maguire (1987:26), “an alternative paradigm brings the focus of the research back to the individuals and groups in the particular social context being studied... to enhance local people’s understanding and ability to control their own reality.”

This study will be guided by a theoretical and philosophical orientation as postulated in Symbolic Interactionism and Ethnomethodology as an interactionist paradigm, which portrays, “a way of looking at the world, the assumptions people make about what is important, and what makes the world work.” This theoretical base will apply to Literature Review, Research Design, Data Collection and Analysis.

Maguire (1987:14) reaffirms that a paradigm, “shapes what we look at, how we look at things, what we label as problems, what problems we consider worth investigating and solving, and what methods are preferred for investigation and action.”

One reason for my choice of this paradigm is as affirmed by Kent (2000:1) that,

Interactionism is one of the three main sociological worldviews. The interactionist perspective relates to how individuals interact with each other in social situations based on what actions, values beliefs, and attitudes apply to that situation... Interactionists base their theoretical perspective on their image of humans rather than on their image of society. For interaction, humans are pragmatic actors who continually must adjust their behaviour to actions of other actors.

Ethnomethodology is an offshoot of symbolic interactionism, which raises the question of how people who are interacting with each other can create the illusion of a shared social order even when they do not understand each other.

Significant within the ethnomethodological approach, "is a focus on how the constraints of the situational context, the biographies of the individuals involved, and the organizational demands placed upon the actors interact with the basic features of interpretive work to provide definitions of behaviour," Keel (1999:1). Poore (2000:7) corroborates that ethnomethodology is a very good method for seeing how individuals make sense of the social world for themselves, in effect creating their own reality from previous little information provided. "Ethno methodologists are interested in everyday experiences of routine living that depend on deeply understood, shared understanding among people in a setting," Patton (1990:170).

In this study, I have attempted to show how the theory of interpretative sciences can address the issue of provision of non-formal education to the Bahima and

Karimojong pastoralists, while operating within the alternative paradigm of symbolic interactionism and ethno methodology.

It is for this purpose that I chose the integrationists' alternative paradigm social theory for its relevance to this study. According to Dewitt (2001:1), social theories frame the way we look at the world around us, what we select as important, and what we choose to ignore.

As reaffirmed by Maguire (1989:28), the theory:

... stresses collaborative or participatory inquiry in which control over both the research and the product is more equally shared between researcher and participants... Research should give them a voice in articulating their perception of their problems and relevant solutions. In this way, research can become a tool for self-determination and social transformation rather than for maintenance of inequitable social relations.

The pastoralists' philosophy of life and the philosophical theory of interpretative sciences and the alternative paradigm of symbolic interactionism and ethno methodology have been combined to give the main theoretical framework of my study. Poore (2000:7) asserts that,

“this will draw out each individual's view points and ideas and relate them to every other individual's view points and ideas so that the group as a whole could understand that the 'problem' in question could be seen through different angles. In this way the group could move towards a more enlightened decision.”

The World Conference on Education for All (WCEA) (Jomtien, Thailand, 5-9 March 1990), agreed to universalise primary education as an attempt to massively reduce illiteracy at the end of the decade. The World Education Forum (Dakar, Senegal, 26-28 April 2000) reaffirmed this commitment. The Education for All (EFA) Assessment 2000 revealed that 113 million children were out of school and nearly 1 billion adults, mostly women, were illiterate. WCEA intimated that, the challenge of illiteracy is greatest in the Sub-Saharan countries and South Asia, apparently where there are larger populations of nomadic pastoralists. The EFA Movement of UNESCO gave the non-formal education subsystem its greatest boost. According to Gonzales and Pijano (1998:4), the "EFA Movement commitment served as a powerful impetus and support for those engaged in non-formal education to meet the basic literacy needs of all children, youth and adults."

The concepts and philosophy behind EFA Jomtien 1990 and Dakar 2000, and those advanced by Gonzales and Pijano (1998:5) and Fordham (1993) on non-formal education have provided a theoretical framework to this study.

1.7 Definition of key terms

- *Non-formal education*

Coombs, Prosser and Ahmed (1973) define non-formal education as, " any organised activity outside the established formal system- whether operating separately or as an important feature of some broader activity that is intended to serve identifiable learning clientele and learning objectives." " It is an organised and systematic learning conducted largely outside the formal educational system that may or may not provide certification," Gonzales and Pijano (1998:2). Tight (1996:68) affirms that 'it is about acknowledging the importance of education, learning and training which takes place outside recognised educational institutions."

- *Pastoralism*

According to Swift (1998:3):

Pastoralism is a production system where 50% or more of household gross revenue, such as the total value of marketed production plus the estimated value of subsistence consumed within the household comes from livestock or livestock-related activities; or where more than 15% of household food energy consumption consists of milk products.

This definition is modified by Maliki (1992) to encompass populations which are essentially linked to animal production but have also undertaken several adjustments including agricultural activities, trade and wage labour; and those who, due to specific circumstances, lost their cattle as a result of cattle theft or cattle rustling; but still hope to resume a normal pastoral life. These also include agriculturists that have taken on pastoral livelihood with all its social, economic and cultural dimensions,

- *Nomadism*

Nomadism is derived from the word nomad. Wayne (1995:1) explains that the word *nomad* "is derived from the Greek word for pasture - *nomos* - people who move with their households in search of pasture for their animals." The term nomadic is now a common metaphor for aimless wandering. In fact, the movement of traditional nomadic peoples is far from haphazard. It is both predetermined and systematic. According to Mugerwa (1992:13), "nomadism is a highly mobile production system that does not undertake any cultivation and does not have any base on the rangelands."

In Uganda, the nomads include the Bahima of Mbarara, Baruli of Nakasongola, Basongora of Kasese and Batuku of Bundibugyo.

- *Rangeland*

Rangeland is defined as land carrying natural and semi-natural vegetation, which provides a habitat suitable for herds, domestic or wildungulates." According to the *Pasture Handbook* by National Agricultural Research Organisation (NARO), 1994 p.17, "rangelands are usually broad expanses of grasslands with or without scattered trees characterised by alternating wet and dry seasons and periodic droughts."

- *Transhumance*

Transhumance is a production system that is highly mobile, so, individuals and their herds move between definite seasonal bases every year. Some pastoralists practise a form of semi-transhumance whereby part of the family and/or the herds of livestock seasonally move and the other part remains behind at a fixed location. The pastoralists that practise this kind of pastoralism in Uganda are the Jie and Dodos of Kotido and the Karimojong of Kotido and Moroto districts.

- *Agro-pastoralis*

Agro-pastoralism is a production system whereby crops are grown in a particular season but the same parcel of land is used by livestock for grazing when the crops have been harvested. In this system, the household basically depends on crop production supplemented with pastoralism. The pastoralists involved in this mode are the Iteso of Katakwi, Soroti and Kumi, and the Langi of Apac and Lira. This also includes some Karimojong.

1.8 Organisation of study

Chapter one of this study gives a background to the study by providing an understanding of the historical trajectory and the functioning of pastoralism contrary to the misconceptions of the concepts and theories applied in the performance of pastoralists. It also clarifies the basic concepts of pastoralism and sets a theoretical background that facilitates the understanding of pastoralism in Uganda and response to non-formal education by the Bahima and Karimojong pastoralists. The chapter introduces the notion of cattle complex as an embedded phenomenon in the entire functioning and performance of these pastoralists; the current pastoralists' prejudice and crisis in Uganda with emphasis on the Bahima and Karimojong pastoralists who are the target group of the study; the education policy on non-formal education in Uganda as resulting from the attempts by Uganda Government to offset the limitations and irrelevancy of the formal school education to some sections of the Ugandan population; and the theoretical framework which has guided and provided the framework to this study.

Chapter two provides the literature review about the pastoralists', nomads', gypsies' and travellers' lifestyle and its implication for provision of education; and the relevance of non-formal education provision to the pastoralists; and Education for All.

Chapter three presents the research methodology which investigated the underlining factors that determine the provision of relevant and sustainable non-formal education programmes to the semi-nomadic Bahima and Karimojong pastoralists from their contextual point of view. The constraints and limitations encountered during the study have also been highlighted in this chapter.

Chapter four provides a summary of the research findings (also displayed on a conceptually clustered matrix format in Appendix 3), and a presentation of data

analysis. Five major conceptual themes emerged for analysis in the provision of non-formal education to the semi-nomadic Bahima and Karimojong pastoralists in Mbarara and Moroto districts respectively.

Chapter five presents the discussions and implication of the results; theoretical implications of the study; and the recommendations, which are clustered into three thematic categories, that emerged from the findings and data analysis.

CHAPTER 2

LITERATURE REVIEW

Introduction

It must be mentioned from the onset that related literature on provision of non-formal education to semi-nomadic pastoralists is quite scarce, and often very difficult to access. Not many studies have been conducted in this area, especially in Uganda.

In this study, the alternative paradigm of symbolic interactionism and ethno-methodology has been used, “to recognize a range of knowledge forms and inquiry systems which provide knowledge for the explicit purpose of human emancipation....” (Maguire 1987: 32)

This paradigm is an interactionist paradigm, which portrays a way of looking at the world, the assumptions people make about what is important, and what makes the world work. Alternative paradigm of symbolic interactionism is one of the major theoretical perspectives in Sociology. It has a long intellectual history, beginning with the German sociologist and economist, Max Weber (1864-1921), and the American philosopher George H Mead (1863-1931).

This paradigm is a move from the traditional dominant (Hard) paradigm that does not take into consideration subjectivity in a problem context or recognise the legitimacy of the relevance of the method adopted in the research.

In the alternative paradigm however, one is working within a world consisting of individuals. As expounded by proponents such as Kent (2000:1-3), Rosenhead (1989), Mingers and Gill (1997), Flood and Jackson (1995), and Park (1982), alternative paradigm of symbolic interactionism focuses on the subjective aspect of

social life, rather than the objective macro-structural aspects of the social systems. Interactionists base their theoretical perspectives on their image of humans rather than on their image of society. According to Kent (2000:1), 'The interactionist perspective relates to how individuals interact with each other in social situations based on what actions, values, beliefs, and attitudes apply to the situation.

This alternative paradigm of symbolic interactionism offers me a very relevant option and method that facilitates and promotes shared understanding among the Bahima and Karimojong pastoralists under investigation. In fact, humans can adjust to actions only because they are able to interpret or denote them symbolically and treat the actions and those who perform them as symbolic objects.

In my personal view, the pastoral communities are not amorphous and chaotic institutions. They consist of organised and patterned interactions among individuals. It is only an interactive research approach like this that can focus on observable, face-to-face interactions, rather than on macro-level structural relationships involving social institutions.

The pastoral communities in East Africa and other developing countries have a problem in terms of provision of relevant education provision. This, to me, is a very crucial problem worth investigation and solution provided in their particular social context. Through an alternative paradigm of this nature, an understanding of pastoralists and their situation(s) will be enhanced.

In the case of this study, ethnomethodology is an appropriate method for studying how the pastoralists make sense of the social world for themselves, in effect creating their own reality from the perceived world around them, while relating it to provision of non-formal education.

The review has focused on the Bahima and Karimojong pastoralists, but attempts have also been made to draw relevant lessons from other nomadic groups like gypsies, travellers and occupational travellers. As Kratli (2000:8) observes, "the global approach offers the advantage of a variety of experiences and a reasonably large pool of materials on a subject that is little documented."

The review has presented: an overview of the lifestyle of the pastoralists, nomads, gypsies and travellers, and how these relate to the provision of education; the pastoralists' response to formal school education arising from the disincentives and their own perception and perspectives; non-formal education and its relevance for the pastoralists; and education for all (EFA) movements in selected countries in the world.

This literature review has been intended to highlight specific aspects related to the pastoral and national education practices that can enable appropriate and strategic provision and implementation of non-formal education programmes to occur among the Bahima and Karimojong pastoralists in their pastoral context.

As expressed by Keel (1999:2), ethnomethodology is "a focus on how the constraints of the situational context, the biographies of the individuals involved, and the organisational demands placed upon them interact with the basic features of interpretative work to produce definitions of behaviour."

2.1 Pastoralists/nomads/gypsies/travellers' lifestyle and its implications for provision of education

2.1.1 Nomadic Groups

Gypsies/Travellers

Gypsies are shrouded in mystery. Scientific accounts of their origin reflect some degree of uncertainty as well. According to Burleigh and Wolfgang (1991:16), "the term *Gypsy* is a corruption of Egyptian reflecting the widespread belief during the middle ages that these people were of Egyptian origin." Peter S. Green's explanation in the *International Herald*, May 2nd 1998, p.2, differs from the above as he describes the Gypsies and the Travellers as:

. . . a sizeable minority in Europe and America whose recorded history prior to their appearance in Europe in the 15th Century is non-existent. But based on their linguistic and anthropological evidence, there is now a clear consensus of opinion that they originated from North Western India in about 11th Century.

Wayne (1995:1) corroborates this explanation, and states that, "Rom or Gypsies originate from Northern India. They moved north-west about 1000 years ago and scattered across Europe, working as petty traders, musicians, farm workers and day labourers." According to Ellwood (1995:3), the term *Gypsy* is gradually being replaced by other words less tinged by racism and prejudice. In the UK, Gypsies are often known as *travellers* but their preferred term is *Rom*, which means the people in Romany. In all, "they are fairly and consistently defined as *stateless* wanderers, a threat to the moral order and a burden upon society" (Burleigh and Wolfgang 1991:17).

Nomads

Most nomads live in marginal areas like deserts, steppes, and tundra, where mobility becomes a logical and efficient strategy for harvesting scarce resources spread unevenly across the terrain. Imre (2002:33) corroborating this definition of pastoralist nomads' states, "To indulge in pleonasm - have evolved highly specialized cultures, that allow the nomads, given their technology, to maximize exploitation of their environment."

Pastoralists

Klunghardt (1998:1) defines pastoralists as those, "whose subsistence is based on the herding of animals within a set of spatially dispersed natural resources (vegetation, water etc)." They can be nomadic or transhumant.

2.1.2 Analysis of lifestyle

Fyte (1993:220) recognises "the Gypsies and Travellers as an ethnic group of which the tradition of mobility is one identifying feature." They are an important group to address as their mobility and lifestyle have been, and still are, used to marginalize and exclude them from all forms of national provisions and development programmes. "Fifteen million Gypsies live around the world", Green (2000:1) observes. Green further observes that gypsies are generally darker-skinned than their neighbours, and are often barred from public restaurants, swimming pools and shops. Most of the Gypsies in the Czech Republic today live in grinding poverty, trapped in a vicious cycle of poor education, teenage pregnancy, unemployment, petty crime, and alcoholism. In many countries, their children are shunted into special schools for the mentally retarded. "Like Gypsies in other parts of Europe, the Roma in Bulgaria face segregation in education," (Giles 1998:1). This marginalisation has an impact upon the educational participation of children, with consequent high levels of non-attendance and illiteracy. Despite this

marginalisation, Jordan (2000:1) observes that, “they continue with their preferred and traditional lifestyles.” Consequently, “they are discriminated against when they seek employment, housing, access to educational facilities, and the use of other public facilities.” Bartlett and Vargas (1991:1) reiterate thus, “... mobility affects every aspect of the lives and learning of migrant farm workers as they travel from crop to crop and from labour camp to labour camp.”

According to Klunghardt (1998:1), as a distinct lifestyle, “pastoralism originated in the Northern hemisphere some 9000 years ago as a result of the various ecological needs of particular kinds of livestock.” East Africa is the major region of pastoralism south of the Sahara. According to *Africa Church Information Service* (2000:1), “... in South Africa, in contrast to the situation elsewhere in Africa, nomadic pastoralism has ceased to exist as a result of conflict with expansionist European empires and assimilation into colonial societies.”

Because nomads live in areas of climatic extremes, Ellwood (1995:3) observes, “They have had to be flexible and opportunistic. Mobility allows them to profit from the widely dispersed resources whose availability varies from year to year.”

Imre (2002:33) asserts that, “For thousands of years, the nomad was the master of the savannah and the grass land. His mobility, his social discipline manifested in the warrior class, his ample access to protein and to animal products useful to warfare, made him superior to the farmer who huddled within or at the edge of the forest.”

According to *Bernard Van Leer Foundation* newsletter No. 72 (1994:1, 2), “... mobility as a practice, is not a new phenomenon. The human race has been mobile and migratory since the early days as hunters, gatherers and shift cultivators.” Although the degree of mobility in the 2nd millennium is unprecedented, and still

remains a subject of debate and dilemma, the movement by the Bahima and Karimojong pastoralists is not aimless or random, but with definite objectives, at certain times of the year and to particular places. It is well planned in a pastoral context. This mobility is a strategic technique of pastoral production that changes according to ecological conditions. In fact, the pastoralists believe that livestock mobility stimulates and sharpens their reproductive instincts. Manbiots (1995:5) asserts that, "the only hope of survival in their semi-arid land is movement."

In any case, water is not the only or even the most important reason for this mobility. These pastoralists leave areas even when there is permanent water because their animals need a variety of forage, soils with mineral mixes and vegetation. All these cannot be found in a single location. The pastoralists are also subject to the therapy of constant movement through a lifeline of travels. Adewale (2000:13) compares this movement situation to that of the Fulani pastoralists, "... who believe that mobility is as soothing as the breath of spring." Mobility is also considered as an insurance mechanism against spread of disease both among humans and livestock. For instance during drought, the Bokora and Matheniko Karimojong make a broad south western trek to the seasonal swamps and the dry season-grazing areas along the borders of Katakwi, Soroti and Kumi districts. The Pian Karimojong drive their herds to the south between the massifs of Elgon and Kadam Mountains.

During drought - June to September and January to March - several Bahima pastoralists, especially from Nyabushozi and Bukanga counties, also migrate to areas around Lake Mburo or even go as far as Tanzania or to other districts like Sembabule, Masindi and Nakasongola, to look for water and pastures. Temporary kraals and huts are built at seasonal watering points. The Bahima pastoralists are mobile traditionally in search of water. They always move to escape from diseases and to comply with the custom of abandoning a place where an adult has died and

been buried. Only through migratory patterns, can the Bahima and Karimojong make best use of scarce and scattered resources in a climate of general low rainfall with great seasonal and spatial variation.

There is a view that a mobile lifestyle is detrimental to children's development. This is unfortunate because the assumption is made on a wrong premise that children need to stay in one place in order to successfully develop physically, socially, mentally and emotionally. According to Kratli (2000), "The experience of mobile population however, shows that children learn, develop and sustain a lot of relevant knowledge and practical skills related to their mobile lifestyle and pastoral development." It may be true that provision of new water sources will bring benefit to the Bahima and Karimojong pastoralists, and compliment the existing land use patterns, however, provision of these water sources with the purpose of confining herd movements is very likely to have serious ecological impacts by concentrating settlements and cattle camps, and supporting unsustainable levels of land use.

The pastoral Bahima and Karimojong mobile life style can be compared to that of other pastoralists like the Fulani of West Africa, and non- pastoralists who are also mobile like the Gypsies and the Travellers. As Adewale mentions in the *Sunday Independent*, September 17th 2000 p.13, "the Fulani go through the desert, thousands of kilometres on foot with their families, a tradition they will live and die with." He quotes Saliq, a Fulani nomadic family head, who reports having covered 50,000 kilometres on foot believing nomadic life to be his essence, soul and heart.

Iro (1998:4) observes:

...the uncertainties of the movement of the Fulani pastoralists make educational planning and student monitoring difficult. Unscheduled out-migration, due to environment failures or conflicts between the farmers and pastoral Fulani, disrupts school operations and classroom composition.

According to Owiny (1991), "Right from colonial times, the predominant view held by Governments, liberal scholars and change agents in Uganda is that the Bahima and Karimojong pastoralists are backward and conservative in terms of stock accumulation." Even today, pastoralism is still regarded with prejudice as a reactionary practice and ignorance, rather than a practical response to natural constraints. In fact, policy makers and most education experts attribute poor and erratic school enrolment and attendance in the pastoral communities to a negative attitude and a deeply rooted lack of interest in the formal school education.

Governments pass laws prohibiting nakedness, carrying of spears and guns and banning transhumance lifestyle. Owiny (1997) observes that, "In 1973, during the Military Government of Idi Amin in Uganda, several Karimojong were gunned down in Nawoikorot village, Kangole, Bokora County in Moroto District at the instruction of President Amin, for refusing to wear clothes."

Up to the 19th century, the ownership of cattle had a high economic and social value that formed the military and political might of the pastoralist Bahima and Karimojong. By the 20th Century, the situation had been reversed.

Owiny (1991) reveals that, "The original flourishing pastoral lifestyle of the pastoralists has lost respect and prestige, making them grossly under-privileged to

the extent of losing their independence as pastoralists!" This has marked the beginning of the pastoral crisis. Imre (2002:33) corroborates that, "The hegemony of the nomad in East Africa was broken by the combined forces of the missionaries and the colonial administration." Maliki (1992:41) shares the same view that; "... the new socio-political and economic order has tended to favour agricultural rather than pastoral development." Today, the Ugandan government wants to expeditiously settle these pastoralists as an effort to completely extinguish the pastoral lifestyle, more especially the Bahima pastoralists, where most of the ruling statesmen are coming from, including the current Head of State. Musamali Geresom in his article titled 'NGO Hailed for Fighting Nomadism' in *The New Vision* of Thursday, April 4th 2002, page 9 reported, "President Yoweri Museveni on Sunday commended the Italian Cooperation Development (ICD) for encouraging the Karimojong to abandon nomadic pastoralism." The so-called 'modern states' and pastoral societies are divided by a deep gulf created by socio-cultural, political and economic factors. They exist as marginalised groups because their lifestyle is so unique that it is often considered incompatible with the life of the rest of the Ugandan population. The question that is often posed whenever consideration is given to development programmes for the Bahima and the Karimojong pastoralists is: How can these pastoralists be controlled so that they become law abiding citizens and become constructively engaged in development? Unfortunately, no clear answer to this question has been provided, and the pastoralists remain underdeveloped with generally much lower living standards compared with the rest of the country.

In summary, the pastoral prejudice and crisis in Uganda has resulted into what Maliki (1992:29) calls, "a crisis situation of massive impoverishment, social marginalisation, discrimination, destitution, disequilibrium, destabilisation, tribalism, refugee camps, and subsequent history of progressive social and

educational underdevelopment.” This crisis has had an increasing impact on their ecology, thereby causing growing vulnerability among the pastoralists.

2.2 Experience of education by nomads and pastoralists.

According to Owiny (1991:9-10), it is evident that formal and non-formal education have received peoples' attention since time immemorial and for centuries guided people in one way or the other. In the case of the Bahima and Karimojong pastoralists, they had, and still have, a well-established indigenous education system and culture with a rich set of values carried out in a pastoral context.

Coombs (1985) describes this type of education as a life-long process by which everybody - the young and adults - acquire and accumulate appropriate knowledge, skills, values, behavioural patterns and sensitivities from daily exposure to their environment. Wandira (1971) and Ocitti (1973) substantiate this view.

The pastoralist's indigenous education and culture is comparable to the African traditional education. As Micere (1999:213) says:

... in a lot of African societies, culture and education have always occupied a very central place in the formation of the individual, his or her socialization and overall progress of the collective group. Learning and culturalization were considered continuing processes that took place from birth till death with the family unit, extended family, the village, and the entire community participating.

Micere (1999:222) further argues that,

... the community, the world and life were 'the school', and they lasted all life long. Teachers and students came from and returned to the

community. People collectively generated their own defining knowledge and developed skills that enhanced societal needs.

Micere further asserts that, "... the education was also very practical in conception and in methodology. It was oriented towards problem posing and problem solving at the individual and community levels" (1999:214). Ntuli (1999:196) corroborates this view thus, "Pre-colonial education in Africa was based on a system of linkages: social life was linked with production; general life was linked with practical life; education was linked to cultural games, sports, music, dance and arts; education was linked with ethical values."

To put the nomadic pastoral education in the wider context of African traditional education, Lochoro (1992:59) reaffirms that, "... the parents are obliged to see that their offspring grow in the 'way' of the society." According to Bua (1987), adults and kinsfolk have always been instructors who never earn any special status or remuneration for instructing the young. Bernard (1994:6) says that, "socialisation and early stimulation of children is the community's collective responsibility to ensure that the children begin to play their role in the life of the community." All this learning is informal. The children learn through participation under supervision of adults, so that the skills and knowledge are acquired at the right time, in the right place and at the right age. Such learning is immediate, practical and reassuring. It is community-based education. Micere (1999:213) clarifies that, "this extended, collective participation in educating children and inculcating cultural ethos, however, did not replace the efforts of the professionals who taught very specialised knowledge and skills, especially at given milestones of the journey of life." Conformity to such indigenous education is still considered as pre-ordained among the Bahima and Karimojong pastoralists. No wonder, such conformity has under-cut the significance of formal schooling among these pastoralists.

Swift (1996:3-5) observes that, “nomadic pastoralist parents feel their children are being taught skills in school which will equip them only for a life outside the nomad livelihood system.” In nomad livelihood systems, children often make an important contribution to household income from an early age. As a result there is strong pressure on parents to keep children out of school, unless they feel gains are greater than losses.

Following the above scenario, Bishop (1986) observed that when formal school education was introduced among the Bahima and Karimojong pastoralists, it was received fairly well by the Bahima cattle aristocratic class, but with mixed feelings and resistance by the Karimojong pastoralists. In the case of Bahima pastoralists, especially the aristocratic class, Mugisha (1992:1) confirms that the traditional, social and political institutions in Ankole then were already established and directed by the Bahima ruling cattle aristocrats.

So, when formal school education was introduced by the Church Missionary Society and the White Fathers in 1901, and by the Muslims in 1902, awe and fear gripped the Bahima aristocrats. Mugisha (1992:3) confirms that, “they were not sure whether the new education (formal school education) was going to sustain or destroy the already established traditional institutions.” Micere (1999:222) comments that, “under colonialism, indigenous knowledge and culture were erased, except when they served the purpose of the invaders. A few were chosen, uprooted from their people and actively alienated from the environment that should have nurtured them.”

The formal school education, however, gradually won the hearts of most Bahima cattle aristocrats, but not the non-aristocrats. The establishment of such schools as Mbarara High in 1914 by the Church of Uganda Missionaries, and Ntare in January

1956 evidenced this. Soon the rewards of the new education were reaped from the colonial government, in the form of, for example, good jobs, government vehicles and sponsored trips abroad. As Bua (1987) rightly remarks, the formal school education enabled the Bahima youth to escape from their society, which they considered a habitat for poverty.

The Bahima non-aristocrats remained largely unschooled because it was not their privilege. These non-aristocrats formed the majority of the Bahima pastoralists. According to Fohren (1997:7), "... educational services to date are generally inadequate as distances from most ranches to schools are, on average, as high as 10 kilometres, and main roads are virtually impassable." This has greatly prohibited parents from sending children to school.

In the case of the Karimojong pastoralists, the scenario was quite different. Educational efforts began in earnest under the competing auspices of Protestants and Roman Catholics. When the Catholic and the Anglican Missionaries introduced formal school education among the Karimojong in the 1920s, as an attempt to facilitate change, it was resisted because, according to Cistenino (1985), the type of education system provided to their children was Christian-loaded and did not bear relevance to the subsequent and ultimate life of the Karimojong. Formal school education lacked compatibility with, and relevance to, the pastoralists' precarious environment. It challenged their social ethics and cultural mores, was inflexible, and required full-time attendance by their children, youth and adults. This, in itself, alienated the children and the youth from their normal life context, and yet the Karimojong lifestyle is labour intensive and parents benefit better from the immediate achievement of the children and youth. But now they had to wait until their children accomplished their studies and got qualifications.

According to Ntuli (1999:188), colonialists had "... an assumption that Africa was 'tabular Rasa' until Europe arrived with its civilizing mission... Western cultural paradigms were used to define the value of our ideas, belief systems and religions." Iro (1998:9) corroborates that because the colonialists randomly transplanted Euro-centric education that under-rated the African customs, the products of this education system, the so-called cultural 'hybrid', tend to alienate and reject the mainstream community. The products shy away from the rural life, refuse to join ranks with fellow villagers, and instead go to cities looking for an easy life where the end view is a salaried job in the public or private sector. According to Randall (1976), formal school education never emphasised maintenance and improvement of livestock in a cultural context. Ivor (1985:53) says, "It served the interest of the providers." Thompson (1983) concurs that formal school education interposed a cultural barrier between the learners and the community. As a result, schools, like Kangole and Lotome, which were established by the Missionaries, have deteriorated greatly.

The role of children, especially young boys and youth in tending livestock, and the necessity to move with livestock during drought periods, was prohibitive to school attendance. A view of schooling as an indispensable avenue for social ascension has never taken root in Karamoja.

According to Owiny (1997:14), the Karimojong resistance should be looked at against a backdrop of historical events. The forceful introduction of colonialism and the brutal way in which it was maintained in Karamoja resulted in a spirit of resistance against anything foreign. Consequently, instead of embracing formal school education, it was cursed. According to Kisadha (1995:30), "the Karimojong elders buried pens and notebooks ceremoniously in the 1920s, as a sign of rejection of colonial education. To them, going to school meant removal of children and youth from the household and the local community". With the outbreak of World

War II, which involved the Germans in 1939, the colonial authorities in Karamoja apparently tried unsuccessfully to recruit the Karimojong youths to join the King's East African Rifles. Their refusal was met with force and some were arrested and reportedly died in gaol. Others were shot for desertion.

It is a historical fact testified by some elders still living today in Matheniko, as stated by Owiny (1997:18), that, in Matheniko, Chief Lokong and Achia (Colonial Enforcement Agents) were killed through mob action, because they were behind the forced vaccination of animals by the colonial government, which the Matheniko believed was an intention to kill all their animals. The people resented the exercise since it was the first time vaccination was being administered in the life of Karimojong animals. So, Lokong's mother mourned and hanged a razor blade on the horns of Lokong's personal ox. This signified a curse that who ever came to position of leadership through school education would die. This curse is still haunting the locals, and is believed to be a bottleneck to the education career development in Matheniko County. Unless a ceremony is performed to cleanse the impact of the curse, the Karimojong, especially from Matheniko County, remain scared of sending children to school. This is a living testimony narrated by some elders who witnessed the incident and are still living today.

Knowledge of these actual historical events, and the extent to which the Bahima and Karimojong pastoralists have been influenced by such events is very important, because these historical events provide unprecedented opportunities and ideal starting points for providing and supporting non-formal education in these areas. Failure to respond immediately to analyse these events would be a great opportunity lost.

As stated by Hallak (1977), if the few schools in an area are empty, or almost so, in spite of the presence of enough children of school-going age, then the demand for

school has diminished to a point of being questioned. In such instances, one should question aspects such as lifestyle of the people, or raise the need to adjust the school system to the socio-economic requirements of the people or their needs, interests and aspirations.

The lifestyle of the Bahima and the Karimojong pastoralists thrives on the pastoral and mobile mode of production. It is labour intensive, making it imperative for everybody to work most of the daytime leaving little time to spare for the long hours required in formal school education.

The Needs Assessment Research conducted in Moroto district among the Matheniko in January 1997 revealed that the daily routine of the Karimojong children, youth and adults is a very busy one. From morning to evening sheer survival is the constant struggle, as they have to move with their livestock in order to survive.

To the Bahima and Karimojong pastoralists, the formal school curriculum does not stress preparation for self-reliance, the positive image of pastoralism and the emergence of traditional and modern pastoral cultures, which would enhance the economic contribution of pastoralism to both the pastoralist and national economy. Booth (1992:41) compares this pastoral curriculum irrelevance with the situation of the Traveller children, "where no aspect of the school curriculum reflects their lifestyle." These give a very powerful message to the pastoralist learners and parents that school is not for them and also to the other learners that the school is not for the pastoralists.

Further, the formal school education threatens social ethics and has rigid instructional methodology, administration and management systems and

structures, and of course the rigid timetables and examination procedures, including the high cost of the education.

To these pastoralists, the formal school education approach is generally for the affluent and sophisticated section of the Bahima and Karimojong society, and the children of the enlightened and those in paid employment. The majority of the pastoral population, mostly the mobile pastoralists, need some special form of education, that will not only teach them how to read and write and expect white collar jobs, but one which will make them better adapted to their environment and able to survive on their own, be convenient to the busy schedules and lifestyle of the pastoralists, and one that will make it possible for them to learn during free time, wherever and whenever they are in their mobile occupation.

It is therefore, hardly surprising that the Bahima and Karimojong pastoralists are not very enthusiastic about formal education because the formal school curriculum is generally seen as an academic-oriented curriculum which does not effectively provide the pastoral learners with the necessary knowledge, skills, values and attitudes relevant to their roles and livelihood in their pastoral areas. Instead it provides a living experience, which neither equips them to become productive members of their society nor prepare them to take up meaningful life outside their areas. What is learnt makes them undermine the values of their societies, their traditional skills, cultural traits and the forms of education that are crucial to survival.

The curriculum does not impart basic educational skills and techniques that are relevant to pastoral life. Worse still, the school dropouts of those pastoralists who have gone to school have not given positive demonstrative effects to the unwilling out-of-school children and youth. The perception is that, many of the girls get

pregnant either at school or soon thereafter and some of them cannot be married, and this is a great loss to their families and clans in terms of bride wealth.

In addition to that, the type of education they acquire helps to alienate them rather than integrate them into their society, thus, uproots them from their cultural base making them misfits in their society and therefore undesirable elements. Ntuli (1999:19) states that,

... the failure of our education system (specifically, the South African formal education) to acknowledge the received world view of our students has resulted in our students' alienation from their backgrounds and the new world into which they are being socialized. This denial of their abilities reinforces their sense of inadequacy derived from the broader societal environment.

As Owiny (1991:28) observes, "the primary school scenarios in some of the pastoral areas are characterised by general inefficiency and apathy. The school buildings are in disrepair, classrooms are dirty and unswept, the desks and chairs are smashed or non-existent, and compounds are undesirable and undefined." This is unlike the African traditional education, as observed by Micere (1999:213), that, "even though in the *zamani* times, there were no special buildings designated as the only places within which culture and education could be imparted, both institutions were highly and systematically organized to cater for personal as well as communal needs." In Karamoja, children are unwashed, uncombed and often dressed in rags for those who can even afford dress, or completely stark naked and having to sit on stones, wood stumps or on the dirty floors which often keep their bare buttocks patched with dust day in and day out!

This scenario has not attracted the pastoralist parents at all to send their children and youth to school, if education is meant to make their children wear rags and

look as sickly as their teachers do. They consider this with contempt because it does not propagate their highly cherished traditional lifestyle. How does one use this school picture to convince the pastoralists to accept this model of education? The pastoralists still hold that the kraals and cattle camps are still better institutions for preparing their young, youth and adults to cope with the wiles of their environments. This perception has posed a big threat to school enrolment in pastoral areas.

Despite the good intention of government to provide education to her citizens, the actual situation on the ground concerning education of those pastoralists is deplorable. Most children and youth have not yet gone to school. For instance, according to the MoES Annual School Census 2000 Quick Count Draft Report p.643, following the launching of UPE in 1997, "statistics show that the Gross National Enrolment in Primary Schools rose from 2.6 million in 1986 to 6.6 million pupils in 1999." This is over 200% enrolment rate. While this is certainly a positive trend at national level, several pastoral areas experienced a dramatic reversal. According to Moroto District Primary School Enrolment Profile 2004, out of 80,490 children of primary school going age, only 11,516 enrolled in 2004. This represents a paltry 14.3% enrolment rate. This means that in 2004, Moroto district lost a generation of 68,974 school going age children who will never be touched by formal school education any more.

Adewale (2000:13) reports similar attitudes among the Fulani. At the approach of western civilisation, the Fulani ran away. They distrusted government officials and were suspicious that the outsiders merely wanted to exploit them. In Nigeria, for instance, the nomadic education was instituted to improve the conditions of nomads through literacy programmes. The Fulani did not appreciate this effort because the education defined civilisation outside the worldview and culture of the

nomads. As a result, most nomadic children ran away from the nomadic education scheme since it failed to appreciate the reality of life of an average nomad.

According to Iro (1998:1), "the Fulani too are difficult to educate. With less than 10% of the men and 2% of the women Fulani formerly literate and numerate, the number of lettered nomad women in western-style education among the Fulani falls below the national average."

Efforts to provide appropriate schooling for the nomads have in general made less headway. Where the nomads' children have received some primary schooling, it has been almost by accident in village day schools. According to Swift (1996:6), "boarding schools elsewhere have been much less successful. In Algeria and much of Sub-Saharan Africa, boarding schools have been sad places, unpleasant for children and not providing much useful education." Kratli (2000:19) corroborates that, "living standards in boarding schools in pastoral areas are often very low. School teachers are rarely from a pastoral background." Even where mobile population have had some access to education services, "they have had little or no influence over its content or its form of delivery," says Ellner (1996:3). "Neither parents nor children like being separated for long periods," observes Kratli (2000:18).

Delivery of education to nomadic pastoralists in the past and present has followed the same design and principles as delivery to the sedentary population. Most public education services teach "urban-based" life to children of nomads. The same scenario is applicable to Afar people, the nomadic pastoralists of Ethiopia. They are primarily pastoral people, and only 2% of the Afar is literate. According to CAA (2000:1), "the mainstream education system in Ethiopia did not reflect the cultural realities of the Afar people. They had little access to the scarce educational opportunities available. This perpetuated the Afar peoples' marginalisation from

the decision-making process of government and from economic, social and political life of Ethiopia generally.”

Iro (1998:3) asserts that, “ instead of teaching pastoral procedures, formal schools spend too much time on teaching history and the cultures of societies the pastoralists least know or want to know.” Nkinyangi (1980:51) in Iro (1998:3) quotes a Fulani Leader, who explained as follows, “We are not opposed to the idea of getting our children to schools, but we fear that at the end of their schooling they will only be good at eating up cattle instead of tending them.”

Nkinyangi (1980:51) further observes that, “pastoralists in our education system get knocked on the head, being told they do not know anything, although they in fact come with that if we studied half our lives, we would not achieve.”

Kratli (2000:19) observes that, “tent schools, schools on wheels and various kinds of collapsible schools have been experimented with at least over the past fifty years.” He quotes examples in “Mauritania (Oul Mahand, 1956), Algeria (Blanguernom, 1954; Cast, 1954; Rybinski, 1981), Iran (Hendershot, 1965; Varlet and Massumian, 1975), and Nigeria (Udoh, 1982). With the exception of Iran, mobile schools have performed far below expectations.”

Among the non-pastoralist nomads are the gypsies/travellers. The gypsies /travellers` mobility patterns of comings and goings have implications for their children`s education and for schools in which they enrol. Jordan (2000:4) quotes a teacher in the school where there are travellers learners, “You spend all the night reorganising your groups and teaching plans so that they won`t be isolated in the class, and then they don`t come back. It gets a bit frustrating, but it is just their culture. We are used to it here.”

These words sum up the reality of schools, which try to accommodate Traveller children. To avoid such tendency in England and Wales, “a regulation made in 1997 allows travellers’ children to be registered at more than one school at the same time to facilitate continued attendance during nomadism” (Kenrick 1998:2). Regarding the migrant population, Bartlett and Vargas (1991:1) assert that, “educational programmes for migrant farm workers face a number of challenges. One challenge is that migrants must move from one programme to the other as they follow the crops, and there is little co-ordination from one programme to another.” Kratli (2000:17) observes that, “mobility, sparse population, harsh environmental conditions and remoteness are clearly technical obstacles to the provision of formal education through systems which are designed for sedentary people.” As a result, millions of nomadic pastoral children remain outside the system.”

Subsequently, Bishop (1986) laments that for most of the Bahima and Karimojong pastoral children, youth and adults who are always on the move, formal school education is a difficult option. For this reason, these pastoralists will not be touched by formal education and are in danger of being left out of the national development process in the post independent era just as they were in the colonial era.

2.3 Non-Formal Education

2.3.1 Definition

As an educational strategy, non-formal education is a feature of the formal education system, with an organised, systematic learning activity, operating outside the formal school system, in order to serve identifiable learning needs and clientele. It provides selected types of learning to particular sub-groups in the population. Non-formal education for the pastoralist children, youth and adults is envisaged as a viable option of closing the educational gap among the pastoralists.

The initiatives and programmes that have adopted the title 'non-formal' education are many and various. According to Smith (2001:4), "they include literacy and basic education for adults and young people, political and trade Union education, "catch up" programmes for school dropouts, and pre-school education for young children."

2.3.2 Relevance for education for pastoralists

The Government of Uganda recognises the limitation and inadequacy of the formal school education in addressing the educational and developmental needs of the pastoralists in Uganda, especially the Bahima and Karimojong pastoralists, because of their unique lifestyle, mobility and the ecological environment. According to GWPE (1992:37, 46, 175-176), the government has decided to regard non-formal education as extremely important and place it under effective control of the MoES by creating the Directorate of Education with an establishment to handle non-formal education (A Profile of the MoES 1999: 37). Government agrees that the non-formal education component is very crucial for the success of various development projects, especially in areas where formal school education is not a practical option.

Through non-formal education, it is believed that one can attain permanent and developmental functional literacy and numeracy, acquire functional skills relevant to life in the community, develop national awareness of oneself, continue learning while at work or at home without disrupting one's daily chores, and subsequently live as a good and useful citizen in society.

So, if a major cost effective, realistic and effective education option was to be established among the Bahima and Karimojong pastoralists, it would allow the pastoralists' children, youth and adults to undertake the bulk of their learning in a manner which is compatible with their lifestyle and minimises disruption of their

pastoral and domestic obligations. They need an education system, which is flexible and can be adapted to their mentality, aptitudes, occupation and tradition, while conserving their social life and gradually adapting them to changed circumstances and progressive ideas. The programme would be expected to yield immediate results to enable these pastoralists to combat their numerous ecological, educational and social problems.

Amidst this failure by the formal school education to meet the educational and learning needs, interests and aspirations of the Bahima and Karimojong pastoralists, Coombs (1985) perceives non-formal education as an acclaimed strategy for meeting this inadequacy because, as Katahoire (1990) asserts, it provides education to those to whom formal schooling is not a realistic option. It makes new knowledge, skills, values and attitudes available, circumvents cultural fetters that block effective use of school, and modifies the formal school system itself.

The fact of non-formal education broadly conceived is not new. This type of education was found integrally incorporated in even pre-literate Stone Age society. For instance, the Ugandan traditional society had developed certain elements of non-formal education for basic and essential skills in blacksmithing, art and crafts, pottery and traditional leadership art. But what is actually new is its concept through which education and socio-economic change is believed to occur at both user and societal levels. It is an intervention meant to bridge the gaps created by the limitation, false starts, irrelevancies and failures of the formal school education in these pastoral areas. Because of its proximity to work and relevance to environment and local expertise, non-formal education, when properly used within the social and economic framework of the pastoralists, may alleviate the educational deprivation.

According to Katahoire (1990), non-formal education is more suitable for these pastoralists because it provides civic awareness, knowledge of animal husbandry, human and animal health, techniques to use renewable resources, water and rangeland management, and disease control through training of paramedic and Para-vets, and paralegals.

Morrish (1985) supports the view that non-formal education can inspire both a desire for change and an understanding that change is possible. It can raise the capacity of these pastoralists to adapt to change, respond purposely and positively to new pressures.

Non-formal education interventions are currently being carried out among the Bahima in Mbarara district and the Karimojong in Moroto district. However, these interventions are operating independently without co-ordination. These interventions are being operated by government and non-governmental organisations in the fields of Alternative Basic Education, Functional Adult Literacy, Human and Animal Health, Primary Health Care, Guinea Worm Eradication, Water Purification and Preservation, Civic and Voter Education, and Family Planning. The impact of these non-formal education interventions has varied from degree to degree according to the receptivity of the individual pastoral group, implementing agency, methodology, relevance of the programme, and the enabling or disabling conditions in their implementation. This therefore, calls for the need to compare and contrast these responses in order to develop more meaningful non-formal education programmes for each pastoral group.

The enabling and disabling conditions in the implementation of non-formal education among the Bahima and Karimojong pastoralists are largely determined by the fragile, precarious and marginal environment, and the mobility phenomenon which responds to ecological, socio-economic and political conditions

of these pastoralists. Rangelands for pastures are also getting diminished. In the case of the Bahima pastoralists, big land owners are now enclosing large acres of land, and similarly for the Karimojong pastoralists, mineral prospectors, pastoralists who are now turning sedentary, and people of the neighbouring districts, are refusing to allow cattle to cross into their districts for pastures and water. All the afore-mentioned factors have direct influence on effective implementation of non-formal education in the pastoral areas. For all practical purposes, Dele and Fuglesang (1995:39) reiterate that, "life in such pastoral areas hinges on performance of the pastoral cycle that dictates any rural development initiatives conveyed in a non-formal education approach, which can address the multi-faceted and inter-related problems of these pastoralists."

Successful implementation of non-formal education depends on adoption of a strategic mechanism that would detect levels of responses of these pastoralists, rates and levels of acceptance, analyse reasons for high or low levels of impact, create remedial and corrective actions to overcome disincentives, difficulties and obstacles if any, determine which conditions or combinations of conditions are present or lacking and in what degree, and create the necessary conditions as quickly as possible.

The success of non-formal education among the Bahima and the Karimojong pastoralists therefore largely depends on the extent to which it is adapted to their mentality, aptitudes, pastoral occupation and livelihood, and traditions which conserve all the sound and healthy fabrics of their social life, consequently preparing them for changed circumstances and progressive ideas.

To the Bahima and Karimojong pastoralists, if 'education' continues to mean 'schooling', most children and youth will still not go to school. However, if 'education' is modified to mean acquiring functional and relevant life skills, and

having opportunity to excel in formal education later, then it will be accepted whole heartedly.

Gonzales and Pijano (1998:2) assert, "The availability of non-formal education expands access to more citizens representing a variety of demographic characteristics, socio-economic origins, and general interests." Its organisation, specific activities and delivery methods are designed to meet the express needs of the clientele. According to CAA (2000:3), "through non-formal education, the Afar community has developed a more culturally appropriate model of education delivery. The regional government has established Afar curriculum in schools, using Afar Pastoralist Development Association (APDA) teachers." They can now engage more directly with regional government in development and policy formulation.

To reverse the chronic illiteracy among the mobile population of Nigeria, the government has introduced the nomadic education programme with 3 broad goals: "... to raise the living standard of the rural community; to harness the potentials of the Fulani; and to bridge the literacy gap between the Fulani and the rest of the society, and eventually to suit the transhumant habits of the Fulani" (Iro 1998:2). Ulelu, *Post Express* (Lagos), September 11, 2000 reported that, "The Oyo State government with the Federal Government has established nomadic schools in five local government areas as part of an effort to promote literacy in all nooks and crannies of the state." Non-formal education programmes are now focusing on providing a service directly related to life in pastoral societies, and addressing crucial lively issues such as resource access, conflict management and local advocacy. Kratli (2000:2) observes that, "in Senegal, training modules have been developed in local languages for pastoralists. In Kenya, an out-of-school programme launched in 1992 has set up learning centres offering non-formal

primary school education to nomad children, with strong community involvement.”

Coombs (1985) says that, meaningful education should develop a fuller potential of individuals and a whole society. Because of its relevance to occupations and to environment and local expertise, non-formal education, when strategically implemented within the social and economic framework of the pastoralists, may alleviate educational deprivation and backwardness. This will change their livelihood, attitudes, social practices and production techniques, and consequently improve their outlook and capacity to cope with their own needs and views, and build up group skills to gain greater access over rangelands management and production resources. The Bahima and Karimojong pastoralists have a vast repertory of possible responses to the precocity of their environment, which is multiple, and can be inbuilt in the context of any non-formal education provision.

2.4 Accreditation of Non-Formal education and Transfer of Credits to the Formal Education System.

As the Government of Uganda and many other NGOs get more involved in the provision of non-formal education to the pastoralists communities in Uganda, the need for accreditation of non-formal education programmes and transfer of credits to the formal education sector is beginning to emerge. As Nieman (2001:140-141) observes in an article titled ‘Recognition of prior learning – a few words of caution’, “On account of these initiatives and changes in the areas of education and training (e.g. outcomes-based education), there will have to be accreditation of learners’ achievements in all areas and at all levels (irrespective of the route they followed in order to reach the required outcomes), the institution where the outcomes were reached, as well as the pace at which this was accomplished.”

According to Nieman (2001), accreditation is a process of offering opportunities to persons of all ages and backgrounds to receive formal recognition (usually academic credits) for the competency and knowledge they have already obtained. Accreditation may be in the nature of admission to study programmes, or may be for advanced study within the programmes, or merely to obtain the recognition of the achievement of a qualification. The credits that are awarded in this way are of equal value to credits that learners obtain by following a more traditional route.

As reported in the Asia - Pacific EFA 2000 Assessment CASE STUDY: THE PHILIPPINES: Catching Them Late p.2, the Accreditation and Equivalency System is part of the Philippines Non-Formal Education Project. It qualifies those 'graduating' from the functional literacy schools to join the non-formal education Accreditation and Equivalency courses that will enable them to earn an educational qualification comparable to those awarded by the formal education systems.

Nieman (2001:143) further asserts that the advantage of accreditation is that it can redress the injustices of the past, since it is one of the most effective ways to provide opportunities for access to individuals who did not have the opportunity to access formal education either on account of time, finances, phase of life, distance or other factors. This in turn, can lead to the provision of additional opportunities of access to job opportunities; heighten self confidence; influence learners' motivation in a positive way; develop the values of lifelong learning; heighten the relationship between theory and practice; and heighten the concept of reciprocal flow between academic learning and practice.

Nieman (2001:162), however, cautions that in order for accreditation not to compromise standards, "it is essential that there should be rigorous quality

control during the entire process. To ensure quality, certain academic and administrative standards need to be set. These include transparency, clear policy, supportive infrastructures, adequate and consistent training of personnel and accountable assessing practice.”

The relevance of accreditation procedure to this study is paramount. It would be of interest to the Bahima and Karimojong pastoralists, and the NGOs, to ascertain whether the knowledge and skills acquired through non-formal education programmes are formally recognized by government through issuance of equivalent certification and qualification by government; whether the pastoralists can advance the knowledge and skills gained through joining formal institutions; and, most importantly, whether the equivalent qualifications can enable them to compete favourably in the job markets with others of similar qualification from the formal education institutions.

2.5 Education for all

In a wider and global context, according to Katarina, a UN Rapporteur on the Rights to Education, REPORT E/CN.4/2002/60 p 4, “the global commitment to education as a right has recently weakened and it may disappear altogether unless public pressure remedies the collective reluctance of governments to accept their human rights obligations. The collective voice of governments is supportive of education, but not of the human rights to education.” Katarina (REPORT E/CN.4/2002/60 p.5), further reports that, “the collective voice of governments continues promising education for all, but references to the right to education are becoming conspicuously absent.... Thus education as a universal human right entails corresponding obligations for all governments and the right to challenge its denials and violations.”

The launching of the United Nations' 10-Year Girls' Education Initiative provides a clear focus for further enhancing success and facilitating the elimination of existing obstacles. Katarina (REPORT/CN.4/2001/52 p.9) reiterates that improved access of girls to schools in the global education strategies by setting 2005 as a target year for the elimination of gender disparities is a full decade before access to school for all children is to be attained. China has eliminated gender disparity in access to school; girls still outnumber boys in countries such as Botswana, Lesotho, and Mongolia, but in the Arab States, gender disparity increased from 1995 to 2000 with fewer girls having access to schooling (REPORT E/CN.4/2001/52 p.4).

In the United Kingdom as Katarina reports, 'the current English educational system has been shaped by its long historical tradition, rather than the new notions of the rights to education' (REPORT E/CN.4/2000/6Add 16 November 1999). In May 1997, the rights-based approach was applied to education in 'Learning Opportunities for All: A policy framework for Education', which linked education to the principal objectives of poverty eradication. The conceptual underpinning was the vicious cycle in which lack of access to education was seen to cause poverty. As already stated before, in England and Wales, a 1997 regulation allowed Traveller children to be registered at more than one school at the same time to facilitate continued attendance during nomadism.

In the USA, mobility continues to affect every aspect of lives and learning of migrant farm workers because they have to travel from crop to crop and from one labour camp to one labour camp. According to Bartlett and Vargas (1991:1-2), educational programmes for migrant farm workers face a number of challenges. Migrants must move from one programme to the other as they follow the crops, and there is little co-ordination from one programme to another. In Texas, Florida and California where harvest season is longer, there are two types of educational programmes available for migrants: homesteads and upstream programmes, either

of which might take place in the migrant camp or in a community location. The homestead programme is located in the migrants' winter base operation, usually Texas, Florida, or California, where the harvest season is longer and they work for the longest stretch of the year without moving. Homestead programmes allow longer class sessions with possible re-enrolment from winter to winter. Upstream programme is for migrants working away from their homesteads. Migrants often work longer hours, since summer days are longer, and they move frequently, so their contact with the programme is brief.

Beltrami (1999:9) observes that, "the Czech Republic is slowly adapting its education system to meet the needs of the Romany children... Roma Assistants in the schools are slowly being introduced and they are acting both as a link between pupils, teachers, parents and school, and as a result, attendance has improved remarkably."

According to Beltrami (1999:11), there has been a special pedagogical school in Levoka where prospective teachers are trained in how to meet the needs of Romany children. A Chair of Romany Culture has been set up at the University of Nitra and it has special courses for training primary school teachers, and other programmes relating to Romany issues. The University also has special Degree courses designed for students who want to work with Roma within the State.

In Ukraine, Beltrami (1999:12) also observes that, the Ukrainian Government has adopted a national minority policy that affects every nationality and it is now government policy for every nationality not only to study its own language but also to be taught in it. Multicultural education has been widely adopted in Ukraine. The multicultural education targets schools where minorities are taught mainly in their 'Mother Tongue', and Sunday Schools.

Travellers with their distinctive cultures and traditional lifestyles have been part of the Scottish scene for centuries. As Jordan (2000:1) says, "Gypsies/Travellers and Occupational Travellers are recognized by the European Parliament as being the group most socially excluded from school education and with the highest levels of illiteracy." In May 1989, a Resolution on Education of Children of Gypsies/Travellers and Occupational Travellers (Resolutions 89/C 153/01; 89/C 153/02 1989) advocated the development of distance learning to support their mobility. As a result, schools often provided traveller families with learning packs for children to take away with them.

Kratli (2000:2) asserts that, "basic formal education is seen as essential for the full accomplishment of individuals as human beings, their survival and lifelong development." This position is reaffirmed in Article One of the world declaration on Education for All (1990).

In the case of Uganda, the Government set up the Education Policy Review Commission (EPRC) to carry out a comprehensive review on education policy in Uganda and recommend measures and strategies for improving it. The Government White Paper on Education (GWPE) was formulated out of the EPRC Report in 1992. Through the GWPE, the Ugandan Government committed itself to providing quality education through both the formal and the non-formal education systems.

The GWPE contains the overall policy on education that Uganda must adopt and implement in order to establish as a basis, fundamental change, revolution and national development. The GWPE covers all different levels of education in Uganda but emphasises the provision of basic education under both formal and non-formal systems of education.

Basic education, as defined by GWPE (1992:37), is the minimum package of learning, which should be made available to every individual to enable him or her to live as a good and useful citizen in the country. This basic education aims at establishing permanent and functional literacy and numeracy, and spirit of self-reliance and self-development through provision of scientific knowledge skills and values for utilisation of environment. It will also engender the development of a variety of basic practical skills for enabling individuals to earn a living in such a multi-skilled world.

In GWPE (1972:38, 172-173), the policy further states that such basic education should be adapted to the needs of different target groups of learners and should be made as similar as possible to the traditional indigenous education. Special incentives should be provided to students from disadvantaged groups to attract them to school. Also in areas where they live, the curriculum in their schools and colleges should provide for teaching of such subjects and courses as are relevant to their socio-economic activities and local environment.

In as far as the pastoralist communities of Uganda are concerned, there is no definite education policy governing provision of the type of education that meets their pastoral needs, aspirations and lifestyle. However, the GWPE (1992:175) provides for education in Karamoja, which is only one out of the several pastoralists communities in Uganda. It proposes experimental projects that provide basic education through sustainable distance education programmes, trial of a mobile school system, and provision by the Central Government of a special allocation for development of education facilities in Karamoja. At the time of writing this thesis this has still remained paper commitment since 1992.

Since the formulation of GWPE in 1992, and the subsequent establishment of the Education Strategic Investment Plan (ESIP) in 1998, the proposal by the Central

Government to make a special allocation for development of education facilities relevant to the Karimojong and other pastoralists has not been fulfilled. In effect, all districts have been provided with some funds for classroom construction. This is a general provision under the implementation of Universal Primary Education (UPE) Programmes. Special allocation for Karamoja and other pastoralists' areas has not been made.

To operationalize the Uganda education policies formulated in the GWPE, the ESIP 1998-2003 was prepared by the Ministry of Education and Sports (MOES), to represent a key milestone in education development in Uganda. This plan constitutes an action-based approach for implementation of education policies formulated in the GWPE. ESIP also represents targets with outline investment programmes, which will fulfil government's policy directions.

One of the ESIP's Policy priorities is linked with the UPE Policy Objective on government's 'equity' thrust by removing gender, regional and social inequality. This is meant to strengthen the role of central government as the policy powerhouse for education, and to facilitate collaboration with national stakeholders and international partners in formulating strategic priorities on the most effective means of support. Eventually, this is to cause a shift in the public expenditure allocation in favour of broader access to basic education opportunities.

ESIP seeks to establish skills and development opportunities through community polytechnics for primary school leavers who will not have access to secondary or technical institutions. The polytechnics will provide multi-skills training opportunities, and they will be situated in each sub-county, using under-utilised education facilities, for instance, using school buildings on weekends, late afternoons, holidays or vacations. Community polytechnics will respond to the practical skill requirements of the local communities and districts.

This will expand existing non-formal education initiatives alongside target incentive schemes to disadvantaged groups to encourage school-age children back into the mainstream UPE. In doing this, government will work alongside the communities and Non-Governmental Organisations (NGOs) to respond to the need to reduce exclusion of girls and other disadvantaged groups from education provision.

Uganda was one of the World's countries that signed the Jomtien Declaration in 1990 in Thailand for the provision of Education for All (EFA) to all children, adolescents and adults. EFA Assessment 2000 is an effort to enable Uganda, among other participating countries, to articulate its position towards its own EFA goals, identify priorities and strategies for overcoming obstacles and accelerating progress, and revise its national plans of action accordingly.

EFA Assessment 2000 would also provide opportunity to refocus attention on basic education and re-invigorate efforts to meet basic learning needs. It was believed that this would be of benefit to learners in pastoralist communities. EFA Assessment 2000 and GWPE have observed that there are children who are out of school and children from disadvantaged groups. EFA Assessment 2000 and GAWE have strongly advised the respective governments to initiate complimentary education programmes to cater for these groups. This would be done in collaboration with other partners such as community-based organisations (CBOs), NGOs, private groups and individuals.

The fact that Uganda government is seriously involved in developing national policies on education through GWPE 1992, ESIP 1998, EFA 1999, is a most welcome idea. Government recognises that education is a basic human right and all citizens have a right to quality education (The Constitution of the Republic of Uganda: Art.

30), and that up to now, Uganda's formal education system has not provided adequate facilities and opportunities for all children of school-going-age and adults to enable them to enjoy fully this right. The formal education system is also narrow in scope, and predominantly academic, selective and eliminative. The Government further agrees that the needs of special groups such as the socially disadvantaged, and those in under developed areas have not been adequately addressed.

EFA Assessment 2000 also recognises that, although the formal basic education curriculum is endowed with practical innovative ideas and concepts, its implementation is theoretical, and both the teachers and learners direct their efforts to passing examinations. Practical work as envisaged in the curriculum is not carried out, especially in urban and peri-urban areas of Uganda. This has made the curriculum irrelevant, unbalanced and overloaded. For instance, a new syllabus, for the Uganda Primary School Education was developed in 1998/99 and launched in September 1999, but it is still loaded with four core academic subjects like English, Mathematics, Social Studies and Science, and still lacks skill-oriented subjects.

Although Government recognises the limitation and inadequacy of the national education provision in addressing the educational and developmental needs of pastoralists in Uganda because of their unique lifestyle, mobility and the harsh environment in which they live, much of the education policies and programmes still pre-suppose that all Ugandans lead sedentary lives and they are all available at all times for learning. This assumption is faulty and inconsistent with the realities of pastoralists' lifestyle, which require the children, youth and adults to be on the move with livestock all the time in search of water, forage, and safe haven.

The crux of the matter is that, the Bahima and Karimojong pastoralists' values and educational needs must be recognised as a basis for formulating any educational

policies and strategies that are intended to benefit them. Solutions are available to the education problems of the Bahima and Karimojong pastoralists, but the constraint is developing sufficient and relevant policies and strategies, which synchronise with their established mode of life and education requirements.

It is clear that Uganda still needs to establish and consolidate policies and strategies on provision of relevant and acceptable non-formal education programmes to the Bahima and Karimojong pastoralists, as evidenced by the lack of sound management and practical strategic plans on education for pastoralists. Specific non-formal education policies to suit the unique individual groups and needs of pastoralists should be formulated. Curriculum content and mode of transmission should be able to recognise these differences.

The Bahima and Karimojong pastoralists exist as marginalised citizens because of their unique lifestyles. In fact this has vexed plans of policy makers, education providers and governing elites who are among millions of people, the world over, to whom education seems to mean only attending school, secondary and tertiary education institutions. The pastoralists' children for instance, have often borne the brunt of underdevelopment. They have been unable to defend themselves and present their interest in the national education provision. This situation has made them the largest of the most vulnerable groups in Uganda.

There is no systematic policy on formal and non-formal education under which a comprehensive and co-ordinated programme is developed to integrate the pastoralists in determining their basic needs, interests and aspirations in policy development.

As a result, provision of formal and non-formal education for sustainable development to the Bahima and Karimojong pastoralists in Uganda remains one of

the unresolved issues facing policy makers and development agencies in the field of education.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Methodological Approach

The research problem and the investigative requirements of this study have greatly determined the general conceptual framework of the scientific endeavour and the research approach used in the study. The research objective was to investigate the underlying variables that determine the provision of relevant, sustainable and non-formal education programmes to the semi-nomadic Bahima and Karimojong pastoralists from their contextual point of view.

The investigation methodology of this research was in accordance with the views shared and advanced by the members of the scientific community advocating for qualitative research method. Biklen and Bogdan (1992:34) assert that, "While there are various brands of qualitative research, all share to some degree this goal of understanding the subjects from their own point of view." According to Sears (1992:147), qualitative research is an inquiry into the personal worlds of others that, if one is fortunate, becomes a journey into one's self."

The goal of qualitative methods is to present reality as the persons being studied are construing it. In fact, Casley and Kumar (1995) corroborate that qualitative methods focus on the signs and symbols that decode the reality seen by the target population. Qualitative approach, according to Valandez and Bamberger (1994:331), "encourages researchers to try to understand the meaning of particular activities or beliefs in the context of the culture being considered." Seligerad and Shohamy (1989:116) reiterate that, the "qualitative approach is concerned with providing descriptions of phenomena that occur naturally without the intervention of an experiment or an artificially contrived treatment."

In that respect, “qualitative research searches for meaning to enhance a phenomenological understanding of the human condition” (Sears 1992:152). It is concerned with studying human behavior within the context in which that behavior would occur naturally, and in which the role of the researcher would not affect the normal behavior of the subject. According to Valandez and Bamberger (1994:331), “qualitative research methods furnish the fullest possibility of truly entering the life and definitions of the target population as they conceive it.” Consequently, the method involves watching the participants in their natural environment and territory, and interacting with them in their own language and on their own terms.

Casley and Kumor (1995) corroborate that qualitative methods go beyond outward appearances and probe the perceptions, motives, beliefs, values, and attitudes of the groups being studied. The approach reveals behaviour patterns, social and economic processes, and environmental factors, which the informants themselves are not aware of, or are unable to adequately describe. It is quite useful in gaining the insights about the conditions, needs, and behavior patterns of the rural poor and other vulnerable groups like the Bahima and Karimojong pastoralists, who are usually not able to articulate their problems and predicaments.

According to Biklen and Bogdan (1992:35), qualitative researchers emphasize subjective thinking because, as they see it, objects less obstinate than walls dominate the world. Furthermore human beings are much more like ‘the Little Engine That Could,’ as we live in our imaginations and settings, more symbolic than concrete.

Miles and Huberman (1994:1) assert that, “qualitative methods generate data in a form of words rather than numbers, which have always been the staple of

researchers in the field of social sciences and education.” These words can be assembled, sub-clustered, broken into semiotic segments, and can be organized to permit the researcher to analyze, contrast and compare data, and bestow patterns upon them. According to Seligerad and Shohamy (1989:125), “any conclusion arrived at through data generated by qualitative research methods is arrived at as a result of considering the data and possible research patterns which can be inferred inductively from the data.”

Fundamentally, Sears (1992:152) asserts that, “Qualitative inquiry is a statement of being: a willingness to engage and be engaged, the ability to momentarily stop internal dialogue and engage reflectively in a search for meanings constructed by others and ourselves”. This is emphasized by Mda et al (2001:8) who assert that, “... qualitative researchers try to understand people from their own frame of reference.”

Based on the afore mentioned theories advanced by the advocates of qualitative methods, and more significantly, considering the characteristics and the unique lifestyle of the pastoralists being studied, I found it necessary, appropriate and relevant to use qualitative methods for data collection.

The qualitative methods used were very beneficial to the study because they presented the data from the perspective of the target group being studied. This minimized the cultural and intellectual biases of the researchers from distorting data collection, interpretation and presentation. As Casley and Kumor (1995) observe, “the method examines the verbal and non-verbal expressions to understand the views, attitudes and perspectives of the respondents. Their interactive nature offers opportunity that revises the interim protocols and guides the new facts that were brought to light.”

In line with Miles and Huberman (1994)'s observations on this research approach, qualitative methods in this study were found to be sources of well-grounded, rich descriptions and explanations of inquiry processes in the identifiable rich contexts. The data presented preserved chronological flow, saw precisely which events led to which consequences, and derived fruitful and logical explanations and conclusions. This research was meant to generate data, which emphasized the pastoralists' "lived experience" as a basis of providing non-formal education. Qualitative research methods used in the study were fundamentally relevant and suited for locating the meanings that the semi-nomadic Bahima and the Karimojong pastoralists placed on events, processes and structures of their lives, their perceptions, assumptions, prejudgments, presumptions, and for connecting these meanings to the social world around them. The relevance of the qualitative research methods was further enhanced by the fact that, they led to serendipitous findings and to new integration. The findings derived through the qualitative inquiry had a quality of "undeniability". Words, other than pages of summarized numbers provided concrete, vivid and meaningful flavour to the overall findings and analysis of the study.

Paradigm

Alternative paradigm as asserted by Patton (1975) in Maguire (1987:24-25) assumes that, through close, emphatic, interpersonal interchange and relationships, researchers will gain meaningful insights into human interaction or to understand the meaning people give to own behaviour.

Maguire (1987:16) states that, the "alternative form of knowing called symbolic, hermeneutic, or cultural inquiry produces interpretative knowledge... Interpretative inquiry uncovers how individual and group interpretations of reality influence both social actions and the intentions which social actors have in doing whatever they do."

3.2 Research Design

3.2.1 Purpose of the Study

There has never been any research conducted among the Bahima and the Karimojong pastoralists on provision of non-formal education. This is the first of its kind.

The purpose of this study was seven fold:

- Identify relevant indigenous pastoral knowledge, skills and practices that could be developed and integrated with modern ones in order to produce an acceptable, integrated and functional body of information for use in the provision of non-formal education to the pastoralists;
- Establish the factors necessary for successful implementation of non-formal education programmes among the Bahima and Karimojong pastoralists.
- Formulate appropriate strategies for the implementation and sustaining of non-formal education programmes among the Bahima and Karimojong pastoralists.
- Identify challenges and constraints facing the provision of non-formal education to the Bahima and Karimojong pastoralists.
- Draw conclusions and make recommendations on provision of appropriate non-formal education programmes to the Bahima and Karimojong pastoralists.
- This being the first study on provision of non-formal education to the semi-nomadic Bahima and Karimojong, it will not only form an initial study but also open up new lines of inquiry especially on nomadic pastoral livelihood and practices that would improve service delivery to the pastoralists in Uganda.

- Examine how non-formal education can be used to provide accreditation for formal employment or further studies in the formal education sectors.

3.2.2 Research Questions

1. What information on the functioning of pastoralists is necessary for education providers in Uganda to enable them to effectively provide relevant and appropriate education programmes to the Bahima and Karamojong pastoralists?
2. How effectively can providers of non-formal education programmes integrate nomadic pastoral indigenous education including pastoral functions, behavioral pattern, attitudes, skills, knowledge, and pedagogical skills and learning methodology in the provision of non-formal education?

The research questions were broken down to the following sub-questions for purposes of data collection:

1. What is the relevance of the non-formal education programmes currently operating among the Bahima and Karimojong pastoralists?
2. What factors are necessary for successful implementation of non-formal education programmes among the Bahima and Karimojong pastoralists?
3. What are the appropriate strategies for implementing non-formal education programmes among the Bahima and Karimojong pastoralists?
4. What are the appropriate strategies for sustaining non-formal education programmes among the Bahima and Karimojong pastoralists? and
5. What are the challenges and constraints facing provision of non-formal education programmes to the Bahima and karimojong pastoralists?

3.2.3 Sampling

3.2.3.1 Research Locations

This research was conducted in South Division and Nadunget Sub-Counties in Matheniko County of Moroto District and in Nyakashashara, Kikatsi and Kinoni Sub-Counties of Nyabushzi County in Mbarara District. These Counties were selected as research locations because semi-nomadic pastoral lifestyle is maximally practised there, and the pastoralists living therein enjoy a legacy of certain common features of geography, unique environment, and natural resources, as manifested in their common culture, traditions and ecology.

Studies were also conducted at the German Technical Co-operation (GTZ) and District Administration Headquarters in Mbarara, at the Lutheran World Federation (LWF) and Adventist Development Relief Agencies (ADRA)/World Food Programme (WFP) Offices in Moroto District; and at the United Nations Children's Fund (UNICEF), Redd Barna and Ministry of Education and Sports (MoES) Headquarters in the capital city of Kampala.

3.2.3.2 Participants

This study was carried out in the pastoral communities and among the pastoralists themselves who, by nature, are very sensitive and cautious about information dissemination. According to Casley and Kumor (1995), dealing with such pastoralists living in a fragile and precarious situation such as the one they are in, makes probability sampling in all its forms - whether random, stratified or cluster impracticable.

Valandez and Bamberger (1994:373) reiterate that in similar situations, random sampling was very impracticable especially when dealing with communities, which are difficult to identify or are scattered such as the pastoralist Bahima and Karimojong. In most cases, they did not have any list of the residents. The cost of

sampling was very high since the pastoralists were very mobile and traversed territorial boundaries. In such a transhumance scenario, not every one had an equal opportunity of being included in the study. Anyway so, the study required expert information and experience from people who have worked with the Bahima and Karimojong pastoralists.

Given the above scenario, a non-probability sampling procedure, which entailed choosing specific categories of respondents, was conducted to get respondents for this study because, according to Patton (1990), as quoted in Casley and Kumor (1995), when the researcher cannot meet the requirements of probability sampling, “purposeful” sampling can be used. In fact Patton calls this sampling procedure “information-rich” material from special groups. Valandez and Bamberger (1994) also observe that, sampling for qualitative approaches can be done deliberately according to the required characteristics and societal norms.

As Patton (1990:169) states, “the logic and power of purposeful sampling lies in selecting information-rich cases for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research, thus the term ‘purposeful’ sampling.”

My purpose for choosing purposeful sampling procedure was to identify information-rich sources that are knowledgeable and have vast experience about the Bahima and Karimojong pastoralists, and whose responses would illuminate the research questions raised in this study.

Having examined the available strategic options employed in purposeful sampling procedure such as extreme or deviant case sampling, intensity sampling, maximum variation sampling, homogeneous samples, typical case sampling, stratified purposeful sampling, theory based sampling, confirming and disconfirming cases, opportunistic sampling, purposeful random sampling,

politically important cases, and convenience sampling, I decided to choose maximum variation sampling strategy because it fitted well with the purpose of the study, the research questions and my financial capability. Patton (1990:172) explains that this strategy, “aims at capturing and describing the central themes or principal outcomes that cut across a great deal of participants.” However, Patton (1990:181) recognizes that, “stakeholders make their sampling decisions, sometimes painfully, but always with the recognition that there are no perfect designs.” More fundamentally, Patton (1990:185) asserts that, “the validity, meaningfulness and insight generated from qualitative inquiry have more to do with the information-richness of the cases selected and the observational/analytical capabilities of the researcher than with the sample size.”

A total of 245 respondents who included pastoralists from Mbarara and Moroto districts, and individuals from Redd Barna Uganda, UNICEF, GTZ, LWF, ADRA/WFP, MoES were identified and participated in the study on the basis of their civil and political responsibility, professional experience and expertise in providing non-formal education to, and working with the Bahima and Karimojong pastoralists.

Two Education Officers in Moroto district, Mrs. Dinah Adupa and Mr. Albert Aleper were interviewed. The two are directly responsible for the co-ordination of the Alternative Basic Education for Karamoja (ABEK) Programme in Moroto district.

Two representatives of Adventist Development and Relief Agency (ADRA), Moroto, namely, Mr. Abraham Katende, the Deputy Coordinator of ADRA, and Mr. Philip Lotyang, the Food Aid Monitor, were interviewed. ADRA is involved in Karamoja to improve the level of education of the Karimojong and increase

literacy levels through formal and non-formal education institutions, and also encourage and support adoption and confirmation of alternative basic education initiatives for the pastoralist children and adults in Karamoja who have not been able to access formal school education for various reasons.

Three representatives of the Lutheran World Federation (LWF) in Moroto were interviewed. They are Mr. Vincent Omara, the Research and Monitoring Coordinator in charge of LWF Resource Center, Mr. Michael Kukus, the Officer In charge of Training, and Mrs. Margaret Abura, the Center Co-ordinator for LWF in Matheniko County. LWF has an over-arching rationale and involvement among the Karimojong pastoralists to strengthen a federation of independent agro-pastoral organizations committed to strengthening agro-pastoral livelihoods in Moroto and Kotido districts.

One official of Redd Barna Uganda (RBU), Mr. Yox Okello the Coordinator of ABEK activities, was interviewed. Redd Barna is a 'Save the Children' Norway Organization in Uganda dealing with building and promoting local capacity to achieve sustainable improvement on the situation of vulnerable children, and encouraging the local Community Based Organizations/Non-Governmental Organizations (NGOs) to include children's issues on their agenda. It is on this principle that it supports the operation of ABEK financially, logistically, materially and technically in Moroto and Kotido districts.

One official in UNICEF, Mr. Charles Nabongo, the Basic Education Programme Officer coordinating material, financial and technical support for ABEK in Moroto and Kotido, and Complimentary Opportunities for Primary Education (COPE) in Mbarara district was interviewed. COPE is a joint initiative of Ugandan government and UNICEF currently being implemented as part of Basic Education, Child Care and Adolescent Development (BECCAD), loosely

based on the Bangladesh Rural Action Committee (BRAC) model of non-formal schooling. COPE aims at providing a community level response to cultivating basic literacy, numeracy and life skills to a large number of children aged between 9 and 14 in Mbarara and Moroto districts, among others, who are classified as vulnerable, orphans, disabled, and living in poverty or in circumstances that disallow them access to formal schooling even under the recently introduced tuition-free UPE.

One official from the MoES, Mr. Mumba Ouma, the National Focal Point Officer responsible for co-coordinating all NFE programmes in the country, was interviewed. The MoES has an overall national responsibility to provide quality education to eradicate illiteracy and to equip the individuals with the basic knowledge, skills and attitudes to exploit the environment for personal and national development, better health, nutritional and family life, and the capability for continued learning at the lowest affordable cost.

One hundred and eight people in Moroto district were identified and participated in the Focus Group Discussions (FGDs). They include:

- 53 learners of the Functional Adult Literacy (FAL) Programme in Kamshwachin in Moroto Municipality participated in the FGDs on provision of non-formal education in Karamoja. They were divided into 5 sub-groups. FAL Programme operates in Moroto district to provide integrated functional non-formal basic education, through problem-solving techniques and approaches, to the Karimojong pastoralists' children and adults, who are not able to access formal school education. At the time of data collection, the COPE learners in Mbarara district were in a long recess and had moved with their livestock to distant places in search of water and pastures. However the few learners who remained in

the homesteads participated integrally in the FGD with the rest of the community members.

- 10 members of the ABEK Curriculum and Material Writers participated in the FGDs. This is a team of professional and experienced educationists comprising education officers, inspectors of schools, primary teachers' college tutors, and primary school head teachers.
- 45 ABEK Facilitators gathered in one place, and divided into 4 sub-groups, participated in the FGDs. These are the persons responsible for conducting the teaching-learning sessions for the learners enrolled in the ABEK Programme.

In Mbarara district, several interviews and FGDs were conducted between December 2000 and May 2001. Three officials of the German Technical Cooperation (GTZ) were identified and interviewed on provision of non-formal education to the Bahima pastoralists. They are Dr. Wolfgang Boehle, the Project Director of IPDP, Miryam Ssenyonga, the Acting Project Director, and Mr. Tindyebwa Stanley Tindyebwa, the Officer in Charge of Animal Husbandry and Livestock Development in Sanga Sub-County IPDP.

A total of 45 members of the District Local Council (DLC) of Mbarara participated in the FGDs. The DLC consists of members elected from the Sub-Counties to monitor and coordinate the administrative units in the District and provision of government services or the implementation of development projects and programmes in the District.

Eight COPE Supervisors participated in the FGDs. The Supervisors are the Center Coordinating Tutors who are the overall supervisors of the COPE management and instructional activities.

16 pastoralists from Nyakashashara, 21 from Kikatsi, 19 men from Igayaza and 15 women from Igayaza participated in the FGDs on how best NFE Programmes could be provided to them.

In summary, 13 individuals were interviewed, that is, 2 DEOs, 2 ADRA, 3 LWF, 1 RBU, 1 UNICEF, 1 MoES and 3 GTZ. There were 9 FGDs with a total membership of 232 i.e. 10 ABEK Curriculum Writers, 45 ABEK Facilitators, 53 FAL Learners, 45 DLC Members, 8 COPE Supervisors, 16 Nyakashashara, 21 Kikatsi, 19 Igayaza (men) and 15 Igayaza (women) pastoralists. The overall total number of participants in the study was 245.

Participation by gender was 84 women and 161 men. Participation by ethnicity was 124 Bahima and 108 Karimojong, and 13 non-pastoralists.

3.2.4 Gaining Entry

Letters of introduction concerning the researcher, research assistants and the purpose of the research were submitted to the Resident District Commissioners, Local Council V and Local Council III Chairpersons of the respective districts and Sub-Counties where the research was conducted. These political and civil leaders informed the people about participation in the research process and allowed free interactions to occur between the identified target groups and the researchers.

Even with the above arrangement completed, actual entry into the Bahima and the Karimojong communities was not easy. It was even more difficult with the Karimojong communities because they often treat strangers or visitors with reservation and suspicion. They fear they could be coming to spy on their locations and animals. However, with support from the community elders, and

the good rapport we established with them, we gradually won their hearts and succeeded in administering the research instruments.

It was easy to meet and discuss with members of the NGO Forum operating among the pastoralists in Mbarara and Moroto districts. They considered it part of their duty to give as much information as we required since they were also an interested group. It was even easier with the MoES Officials since the final report of the research would be an informative document in their attempt to provide education to the Bahima and Karimojong pastoralists. However they demanded that when the thesis is finalised, they should be given copies too.

3.2.5 Data Collection

Two qualitative data collection methods were designed and used in this study to collect data from the respondents. These were semi-structured interviews and focus group discussions. The methods were designed to get information from the civic and political leaders, education experts and NGOs involved in providing non-formal education among the Bahima and Karimojong pastoralists, and the Bahima and Karimojong themselves on their behavioural patterns, actions, attitudes and opinions on provision of non-formal education programmes.

According to Biklen and Bogdan (1992:77), in keeping with the qualitative tradition of attempting to capture the subjects' own words and letting the analysis emerge, interview schedules and group discussions guides generally allow for open ended responses, and are flexible enough for the observer to note and collect data on unexpected dimensions of the topic. The two methods were considered appropriate for this study because they gathered well-focused and holistic information.

Two research assistants were appointed on the basis of my own personal knowledge of their competence in research work to administer interview schedules and conduct focus group discussions- Mr. Mario Lokong a Karimojong by tribe based in Moroto, and Mr. Herbert Byaruhanga a Muhima by tribe and based in Mbarara.

3.2.5.1 Semi-Structured Interviews

This particular data collection method was used because it followed the pastoralists' social rules of dialogue and interaction, and respected their integrity and confidence. It was also in line with their traditional mode of information gathering. As Silverman (1994:114) observed, the semi-structured interviews offer a rich source of data, which provides access to how the respondents account for both their troubles and good fortunes related to how best non-formal education could be provided to them.

The interview schedules, written in English, were administered by the two research assistants and me to the civil and political leaders, pastoralist communities, governmental organisations and NGOs supporting non-formal education, among the pastoralists in Mbarara and Moroto Districts.

The questions of the interview schedules were semi-structured. These encouraged the respondents to express themselves fully in a face-to-face situation rather than respond to predetermined lists of options. The research assistants and I exercised discretion in controlling the course of the interviews.

Information that was collected provided answers to specific questions, which were raised in the research. The responses were written up immediately following the interviews in order to minimize recall lapses. The rate of obtaining

responses was generally very high. The administration of the interview schedules took a period of 5 months in Mbarara and Moroto Districts.

3.2.5.2 Focus Group Discussions

Nine focus groups were identified as shown on the Summary of Findings Matrix Sheet (Appendix A). These involved civic and political leaders, and professionals with specialised knowledge and experiences in the provision of non-formal education and working with pastoralist communities. The identified groups also included the various groupings of the Bahima and Karimojong pastoralists in Nyabushozi and Matheniko counties respectively.

The two research assistants and I effectively managed the group discussions without depriving anyone a chance to air their views and allow a smooth discussion to occur. Where the participants were more than thirty in their focus groups, they were subdivided into smaller sub-groups of ten to fifteen participants. The research assistants clarified the research problems, provided research questions, guided the group discussions, determined the mode of group discussions, made sure that the discussions went on smoothly without any participant dominating it, and eventually took notes of the proceedings of the group discussions. The Bahima pastoralists' focus groups used *Runyankole* language during their discussions while the Karimojong pastoralists used *Ngakarimojong* language. The respective research assistants then noted the proceedings in English.

Before the groups started their discussions, the research assistants and I introduced ourselves and clarified the research problem and the research questions to be discussed. We also set out the research parameters and the mode of group discussions to be followed.

Using the general information given and the parameters set, the groups discussed the research questions as provided by the research assistants. Throughout the group discussions, the research assistant simply stimulated the discussions and kept it focused on the research questions.

Most discussion groups spent about 2 hours discussing the research questions. They, in their own way, suggested how best they would wish non-formal education to be provided to the pastoralists. The same items in the semi-structured interview schedule constituted the items for the focus group discussions.

3.2.6 Reliability and Trustworthiness of research data

Triangulation was very critical in determining the accuracy and authenticity of the study instruments and data trustworthiness. The accuracy of data collection was established by triangulating: sources, researchers, and data collection methods. Reliability of the data was confirmed as a result of convergence of the responses arising from the triangulation of the two data collection methods combined with the purposeful sampling.

Reliability and validity of the data were increased by the fact that data collection took about 6 months, in different settings, within 2 different study areas, at different occasions, by different research assistants, on different categories of respondents involving civic and political leaders, NGOs, and the Bahima and Karimojong pastoralists themselves.

According to Casley and Kumor (1995), because of definition, there seems to be no totally ideal and objective test that could be applied in qualitative methods, such as interview schedules and focus group discussions. This view is corroborated by Le Compte and Preissle (1993:332), who assert that, "it is a

difficult task for somebody studying naturalistic behavior to test for reliability of research instruments applied.”

So, judgment of reliability of this study was based on an assessment of respondent-related factors. Most of the respondents who participated in the interviews and focus group discussions were people of high integrity and credibility who willingly and ably responded to the requirements of the research.

It was obvious from the high level (in terms of numbers) of voluntary participation of the pastoralists that their participation was driven by concerns they had about the formal school education system, and the input they felt they could make regarding their educational needs and lifestyle. There were no visible indications of their participation being driven by any ulterior motives or even fear of being seen or heard participating in the research. The research participants saw this as the first opportunity for the pastoralists to participate in issues that directly affect their education.

Data were collected across the full range of appropriate settings, period, and respondents as suggested by the research questions. The accounts of the research assistants also converged in instances, settings and times when they were expected. Finally, the overall findings showed meaningful parallelism across data sources, informants, contexts and times. All these factors were very significant in ensuring reliability and trustworthiness of the findings.

The research assistants’ roles and status in the conduct of the research were explicitly explained during the one-day training and briefing that took place in Mbarara and Moroto. A checklist of the items in the interview schedule and the research questions for group discussions was used to specify what the research

assistants focused on to eliminate diversions from the research problem and inaccuracies of the data gathered.

3.2.7 Validity of the Research Instruments

A measure is valid to the extent that it measures what it is intended to measure. The two data collection methods used in the study were semi-structured interviews and focus group discussions. The items cast in the Interview Schedules and used for the focus group discussions were the same and adequately represented the research problem being addressed. Evidence on validity was accumulated and it was found out that, the data collection procedure was a good and accurate representation of the content and what needed to be measured. The idea that the events and settings studied are uncontrived and unmodified by the researcher's presence and actions reaffirmed the validity of the research instruments. Validity of the research instruments was further enhanced by the five months period spent in the research areas, direct interactions with the respondents, which proved more acceptable and less obstructive, and interviews and focus group discussions which were conducted in the natural settings.

3.2.8 Generalisability of the Study

It is possible to generalise the findings from this study with more specific application to the pastoral communities of East Africa like the Bahima and the Karimojong pastoralists of Uganda, the Turkana of Kenya, the Masai of Tanzania, and even the Fulani pastoralists of Nigeria in West Africa. This is because these pastoralists share a common denominator of tactful mobility, and dynamic dimensions of pastoral culture and livelihood. They are all transhumant and resilient, and live in highly fragile and precarious ecological environment with a harsh and marginal terrain. Furthermore, according to Mda (1993:101), "...the few individuals' experiences cannot be treated in isolation, but with

studies of broader samples, to achieve what Floden and Huberman (1989) call, 'fitting unique lives to common patterns.' " This is also true of the pastoralists' experiences under study here.

The findings from this study will be generally informative to governments, policy makers, education providers, and development agencies in countries where pastoralists exist, to enable them to design and develop education systems which are flexible and compatible with pastoral lifestyle and ecological settings.

The purposeful sampling identified information-rich sources among the pastoral communities and those working with pastoral communities that are knowledgeable and with vast experience on pastoralism. The responses and the views elicited from these respondents were representative of the general views of the population and the contexts of the research. The characteristics of the sample groups of persons, settings, and research process, fully describe enough to permit adequate comparisons with other pastoralists of the world. The sampling was diverse enough to encourage broader applicability and generalisation. This fitted well with the purpose of the study and aimed at capturing and describing the central and principle outcomes on provision of non-formal education that apply a great deal to the pastoral and nomadic groups in Uganda, Kenya, Tanzania, Somalia, and in West Africa.

3.2.9 Ethics

As clearly articulated by Miles and Huberman (1994:284-294), there are special ethical issues that typically need attention during the conduct and administration of the identified qualitative methods.

As a result, one-day discussions and briefing sessions were conducted with the two identified Research Assistants: Mr. Kansime Eriabu in Mbarara district, and

Mr. Loporon Philip in Moroto district on 4 December 2000, and 9 December 2000 respectively, on the specific ethical and legal issues involved in conducting research and collecting data, and the main focus of research and parameters of the research problem and data collection procedure.

During the briefing, we discussed the following specific ethical issues:

- Competency in administration of the Interview Schedules and guiding Focus Group Discussions in order to optimize their advantages and minimize their disadvantages;
- Informed consent of the participants about the research and participating fully and voluntarily without being coerced;
- Anticipated benefits such as sharing information generated by the research and also meeting costs of travelling to and feeding at the discussion venues by the participants as they invest their time, energy and possibly money;
- Harm and risks on the participants and population involved in volunteering information for the study. Volunteering information among the Bahima and Karimojong pastoralists is reserve of the elders only. Anybody found volunteering information anyhow would receive severe punishment. For this case, the elders, for purpose of the research, granted authorisation.
- Good relationship with the participants to avoid making inquiry problematic;
- Privacy, confidentiality and anonymity with explicit agreements with the participants on how the data collected will be handled, where they will be kept and who will have access to them; and
- Interventions and advocacy on the course of action on what the researcher and the research assistants would do if the participants felt intimidated.

We also discussed issues such as:

- Maximization of good outcomes of research methodologies, humanity, and individual research respondents;
- Protecting the autonomy of persons with courtesy and respect for individuals as persons; and
- Ensuring reasonable, non-exploitative, and carefully considered procedures and their fair administration.

3.2.10 Limitations

It is true that there has been a lapse of time between data collection and presentation of the thesis. However, this has not significantly impacted on the data collected because by the conservative nature of the Bahima and Karimojong pastoralists, not much has changed in terms of their attitudes and practices.

Lack of sufficient finances was a realistic constraint. This impacted on research logistics as it limited access to a wider geographical area, and benefits of secretarial services.

In the next Chapter 4, data will be presented and analysed. A summary of the findings has been displayed on a conceptually clustered Matrix Sheet, using the themes that emerged from the data.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

In presenting and analysing the data, this chapter is divided into two sections: a recast of the items in the interview schedules and data analysis.

I have adopted this mode of presentation in order to illuminate, and more significantly, bring out the views and concerns of the pastoralists, NGOs and government officials on the issue of the provision of non-formal education to the Bahima and Karimojong pastoralists through their responses to the research questions.

As observed by Maanen (1988:46), “the field worker having finished the job of collecting data, simply vanishes behind a steady descriptive narrative justified largely by the respectable image and ideology of ethnographic practice.” Maanen (1988:46) further explains that, “by taking away the ‘I’ (the observer) out of the ethnographic report, the narrator’s authority is apparently enhanced, and audience worries over personal subjectivity become moot.”

4.2 Research Issues

The participants gave their responses to the following research questions by expressing their views, concerns and suggestions through focus group discussions and interviews on provision of education to the Bahima and Karimojong pastoralists. In so doing, they focused on the following research issues:

- Relevance of the education programmes currently operating among the Bahima and Karimojong pastoralists;
- Factors necessary for successful implementation of education programmes among the Bahima and Karimojong pastoralists?;
- Strategies for implementing education programmes between the Bahima and the Karimojong pastoralists;
- Strategies for sustaining non-formal education programmes among the Bahima and the karimojong pastoralists; and
- Challenges and constraints facing provision of education programs among the Bahima and the karimojong pastoralists.

4.3 Matrix Sheet

A conceptually clustered matrix was used to bring together and display a full data set of responses to the 5 research sub-questions from the various respondents. The respondents included pastoralists in Mbarara and Moroto districts, the representatives of NGOs providing non-formal education programmes to the pastoralists, and a responsible official from the MoES in charge of Alternative Basic Education Programmes.

The display of these responses was arranged coherently on the matrix sheet to permit careful comparisons, detection of differences, noting patterns and seeing trends, and establishing conceptual coherence of the views, concerns and suggestions from the point of view of the pastoralists, representatives of NGOs and government on provision of non-formal education programmes to the Bahima and Karimojong pastoralists. A Matrix Sheet showing full detail of the report has been displayed in Appendix 3.

4.4 Data Presentation

The following responses to the five major research questions were compiled:

4.4.1 The challenges and constraints facing provision of education to the semi-nomadic Bahima and Karimojong pastoralists.

The Bahima and Karimojong pastoralists are so much attached to cattle that they cannot readily undertake any new ventures or occupation. As seen from the Matrix Sheet, all the officials representing NGOs and MoES including pastoralists confirmed that this attachment to cattle has greatly affected their attitude towards education in general. The pastoralists also believe that the formal school education does not take care of their unique lifestyle and problems, and instead takes away children, youth and adults from their daily pastoral and domestic routines.

The respondents observed that most families still believed that education made their daughters prostitutes and fail to fetch good bride price (cows). As a result, they prefer to keep their girls and women permanently at home for pastoral and domestic work and bride price.

These negative cultural beliefs and attitudes have constrained provision of education programmes to the pastoralists. They feel that these education programmes are simply disruptive and interfere with their mobile pastoral duties and pattern of life.

All participants in the FGDs and officials representing NGOs and MoES shared the same view that annually, there were long spells of drought in pastoral areas, which required livestock to be driven far away in search of water and pasture. In the case of Mbarara district, drought occurs between June and October. During this time, Bahima pastoralists drive their cattle to Katonga and Kachera rivers

and Lake Mburo in search of water and pasture while some families cross into the neighbouring districts like Sembabule and Kiboga with their cattle and never to return. The Bahima pastoralists experienced the worst drought in 1999/2000. In the case of the Karimojong, this occurs annually between the months of September and April when they have to drive their cattle across into the neighbouring districts of Kapchorwa, Katakwi, Kumi and Mbale to 'follow their water'. This mobility involves quite a large number of children, youth and adults who are actually the target population for the non-formal education programmes. Any form of education should be designed to suit this mobile lifestyle.

To address the constraints and the challenges, the participants observed that the non-formal education instructors should be part of the mobile communities in order to sustain instructions, and mobile learning centres should be established along the cattle corridors where there are transit cattle camps.

The Mbarara pastoralists in Kinoni were very concerned that most of the Bahima pastoralists are landless and live on rented rangelands from the big landlords. The Igayaza Pastoralists in their FGD emphasized this:

A number of us the Bahima pastoralists are landless. We do not have land of our own. We can be chased away any time. Government should give us land in the Mburo game park or in the government gazetted rangelands so that we can graze our animals and even participate in the non-formal education programmes.

A MoES Official suggested that:

In the case of the Bahima pastoralists, permanent land should be availed to them because most of them are either squatters or live on rented land. This makes them too unstable to effectively participate in meaningful non-formal education programmes.

COPE Supervisors made the same suggestion:

Landless Bahima pastoralists should be given land for permanent settlement so that they can effectively participate in non-formal education programmes.

The practice of being squatters on rented land was found to be common in Sanga and Kinoni sub-counties in Nyabushozi, Mbarara District. This scenario of landlessness and having to be squatters is not facilitative for effective participation in education programmes as observed by the COPE supervisors and official from MoES.

They are very vulnerable and could be chased away by their landlords or even leave as a result of herd explosion. This lack of permanent residence, which may force them to keep moving, would require a form of education, which moves along with them, since they may not even have land to sacrifice for establishment of the learning centres as the land does not belong to them.

All the officials representing NGOs and Government, as a matter of concern, observed that inter-ethnic clashes and cattle rustling were as rampant in Karamoja as cattle theft among the Bahima pastoralists. This has caused insecurity, which persistently destabilized the population and consequently affected especially the Karimojong pastoralists' participation in the non-formal education programmes. This is coupled with lack of good and safe road network linking the pastoral communities and bad terrain that makes movement practically impossible especially during rainy season. This makes program supervision and monitoring very difficult.

Although government has made a commitment towards provision of non-formal education to the pastoralists, women in Igayaza and ABEK supervisors observed that there was lack of operational policy, regulations and funding for

establishment of NFE programmes formulated by government. This has caused ad-hoc start up of the existing NFE programs among the pastoral communities, and un-coordinated support from the donor agencies.

The respondents representing UNICEF, RBU, GTZ, ADRA and LWF expressed serious concern that there was lack of effective coordination of their support to non-formal education for the pastoralists, and this has resulted into scattered, unsustainable and overlapping programmes. During the interview, the ADRA Officials were very concerned about this:

Government has also failed to co-ordinate the efforts of all NGOs who are providing non-formal education programmes in Karamoja. This is a problem because we end up clashing on matters of principles or operation.

However, the MoES Official in an interview session presented the position of the government on the issue of co-ordination of the various non-formal education programmes:

Although government has provided some policy framework regarding non-formal education, there has never been any clear policy on content, operation, methodology, financing, co-ordination or even evaluation of these programmes. As a result the various NGOs still operate these programmes in a manner perceived by them.

It may not be possible to get well-qualified and willing pastoralists to be trained to implement the NFE programmes. This was a very important issue raised by the ABEK Supervisors and Facilitators, and FAL learners in Moroto. Most of the facilitators and instructors of the existing non-formal education programs among the Karimojong pastoralists are not qualified.

Because of lack of qualified personnel, the recruited people do not meet the minimum required qualification of 'O' level. As a result, they are incompetent academically and professionally. Consequently, they are unable to effectively deliver course content, and manage the learning situations and the programmes.

Even those recruited are poorly remunerated and grossly lack logistics like transport and instructional materials. These scenarios have de-motivated the instructors and caused high dropout of both instructors and learners.

Most of the learning centres have no physical structures. In Moroto – Matheniko County, all learning centres are under trees for both ABEK and FAL programmes. They lack furniture, instructional materials and a facilitative learning environment. This is very de-motivating, destructive to learning and unattractive to learners.

The perception of government personnel and some NGOs that the pastoralists are simply resistant and negative to any intervention is also subversive to provision of non-formal education to the pastoralists.

All the pastoralists in their FGDs and officials representing NGOs and MoES were equally very concerned that the current non-formal education programmes in operation do not offer any form of accreditation to the graduates to compete favourably for jobs or joining the formal education system. The Ministry of Education should have undertaken this. ADRA and RBU were forerunners on the issue of accreditation:

ADRA Officials:

Government has not established any accreditation and certification system for the non-formal education programmes we are operating. This has tended to water down our efforts. We do hope this will be done soon.

RBU Official:

There has never been any formal accreditation of these non-formal education programmes. Subsequently, there are no certificates offered to the graduates of these schools by the MoES. This is quite demotivating and discouraging to both the NGOs and the learners.

In the interview with the MoES Official, he expressed pessimism:

The Ministry is yet to form an accreditation and certification body to handle non-formal education programmes.

4.4.2 The type of education wanted by the semi-nomadic Bahima and Karimojong pastoralists

Most of the semi-nomadic Bahima and Karimojong pastoralists' children and adults have missed out on formal school education because of what they consider as the irrelevance of the formal school education curriculum to their lifestyle. This is coupled with their daily pastoral and domestic routines. Consequently, the illiteracy rate is very high among them.

Both the Bahima and the Karimojong pastoralists in their FGDs expressed serious concern about the very high level of illiteracy among them. Igayaza female pastoralists (a section of the pastoralists in Kinoni Sub-County), were more critical on this issue:

Almost all of us in the village do not know how to read and write. When somebody writes to us, we have to look for someone to read the letter for us. This is very bad. The COPE programme is enabling us to read and write and also learn some practical skills, hygiene, and sanitation and milk preparation.

All the NGOs interviewed shared this concern of the high level of illiteracy among the pastoralists. As expressed by the three Officials of ADRA:

It is true that most Karimojong children and adults have missed out on formal school education because of what they consider as 'irrelevant' school curriculum to their life style. This has resulted into very high level of illiteracy.

Consequently, this high level of illiteracy has impacted negatively on pastoralist communities by keeping them ignorant, poor, sickly and marginalised. This has limited their opportunities to competitively participate in personal and national

socio-econo-political development programmes to improve their conditions of living.

Both the Bahima and the Karimojong pastoralists agreed that the introduction of NFE programmes such as COPE and IPDP in Mbarara district and ABEK and FAL in Moroto district was a timely and relevant intervention in terms of raising the level of literacy through provision of functional adult literacy and numeracy.

The pastoralists further expressed the view that the current NFE programmes like ABEK and FAL in Moroto, and COPE and IPDP in Mbarara were relevant to the pastoralists in terms of their conceived aims, objectives and curriculum contents. However, the NFE programmes are not compulsory, and no formal certification is offered to the 'graduates.' Igayaza pastoralists said:

The programmes are imparting a variety of modern knowledge and skills of functional literacy and numeracy, health education, sanitation and hygiene, home management, tailoring, weaving and catering, livestock treatment and management, veterinary skills; record keeping, and also address issues of women empowerment.

FAL pastoralists in their FGD expressed contentment with the programme:

In fact, we are able to read and write. We shall understand the doctor's prescriptions of drugs for us and our animals. We can sell our commodities like local brews, brick, stones, firewood, and even animals and keep records of our sales. We shall also be able to lead healthy and hygienic lives because we shall be able to read about causes and possible prevention and treatment of diseases. This programme can enable us to acquire basic knowledge and skills to make us actively participate in our personal development and that of our community in order to improve the quality of our lives.

The members of Mbarara District Local Council made the same observation in their FGD:

The Bahima pastoralists are being taught how to plan and keep records of pastoral trade transactions and production like sale of milk, ghee and animals, and also administration of human and animal drugs.

The Ministry of Education Officials equally expressed this view:

The programmes are actually very relevant because the pastoralists are attaining permanent functional literacy, functional skills relevant to their life situation ...

In all, the programmes target children, youth and adults with special interest and emphasis on girls and women who for pastoral, domestic and cultural reasons have not been able to attend formal school. These include dropouts.

The flexibility in programme operation has been found to be suitable to the natural settings and routines of the pastoralists. In fact pastoralists in Ekikomo village in Kikatsi sub-county in Mbarara emphasized that non-formal education was a better alternative to formal schooling. The pastoralists in both Mbarara and Moroto observed that non-formal education system is a better option to school education. This is because the way non-formal education is conducted is not different from the way they impart knowledge and skills to their young and adults. They added, however, that instruction should be intensified in the local language and the learning centres to be constructed within their homes or settlements.

The attitude towards education generally was gradually improving as observed by UNICEF and MoES Officials, COPE Supervisors and the FAL Learners. For instance, FAL Learners during their FGD observed that:

Through this programme, most of us now appreciate the value of school education, we have sent our children to school, and are also trying hard to persuade other parents to also send their children to school.

MoES Officials, during the interview sessions, were equally impressed by this gradual change of the pastoralists' attitude:

As a matter of fact, some of the children who are attending these non-formal education classes in ABEK and COPE have decided to join formal education at the primary schools.

More children, especially girls, from Naitakwae villages and the ABEK centres in Moroto beginning to attend formal schooling, evidence this. In Mbarara, the DLC in their Council meeting on 30th April 2001 demanded that the COPE or any other non-formal education centres be established in all the sub-counties in the district, while the Karimojong in Moroto also sent a memorandum to UNICEF and Redd Barna Uganda demanding ABEK centres to be established in all parishes in the district.

In the communities where these non-formal education programmes are operating, the living conditions are beginning to change especially in terms of health, sanitation and hygiene. In Kamswacin in Moroto, knowledge gained through non-formal education programmes is enabling the people to engage in business ventures such as brick laying, wood and stone carving and operating kiosks. They now appreciate and enjoy the spill over benefits of education.

The Bahima and the Karimojong respondents revealed that, they do not have a negative attitude towards formal education because it is a government programme and they as nationals are expected to participate in it. What they resent is the content, the expense, and the way it is conducted and managed, which teaches their children irrelevant information, and takes children away for much of the day, month or year, and yet they rely heavily on their children for pastoral (mobile) and domestic routines.

Apparently the respondents want a form of education that also targets women and gender oriented activities, thereby leading to pastoralists' empowerment. They also want an education system that recognises the role of age-set structures in imparting desirable knowledge, skills and values to both the young and adult pastoralists.

In all, the participants reported that the non-formal education programmes were leading towards pastoral development and improvement in the living conditions of the semi-nomadic Bahima and Karimojong pastoralists. The learning experiences are relevant, practical and motivating, and prepare them for successful living in their unique environment. Outcomes of the learning are immediate and applicable to the day-to-day practical life situations.

4.4.3 The necessary factors for implementation of education among the semi-nomadic Bahima and Karimojong pastoralists

Non-formal Education programmes cannot be operated in a hostile and unsupported environment such as the one in Karamoja. All participants representing NGOs providing non-formal education programmes in Karamoja, and those from Government, expressed very strong concern that permanent peace and security was of essence, if education programmes were to be successfully implemented in Karamoja.

An Official of RBU who was interviewed was particularly very concerned about peace and security in Karamoja:

The other factor is that, peace and security should prevail. There is rampant cattle rustling in the district. This has often destabilized the population, thereby affecting both the programme and us the programme operators. Combined efforts of government and the warring groups are required to bring this business of cattle rustling to an end so that NGOs, Government and the local communities can embark on developmental activities without interruption.

ADRA Officials expressed this same concern:

For non-formal education to succeed among the Karimojong pastoralists, permanent and immediate peace and security must be established. This has been the most destabilizing factor for the local community and NGOs supporting developmental initiatives here in Karamoja.

On the same issue of peace and security, MoES Officials, in no uncertain terms said:

In Karamoja, the issue of peace and security needs to be handled as a matter of urgency. Cattle theft, rustling and raids are too much. Government and the relevant stakeholders need to bring this deplorable state of persistent insecurity to an immediate end. Without peace and security in Karamoja, non-formal education programmes or any other developmental programmes will not succeed.

All the participants from Moroto district want the type of education that can facilitate the process of peace building and reconciliation especially among warring Karimojong pastoralists.

Kikonyogo Ngatya reporting for the *New Vision* newspaper on Tuesday, July 3, 2001 reported that, “over 10 non-governmental organizations in Karamoja declared a sit down strike, followed by a peaceful demonstration through Moroto streets to denounce insecurity in the area.” Simon Peter Egadu the Deputy Co-ordinator for Karamoja Projects Implementation Unit (KPIU) said, “We are giving them aid and they keep attacking us. The security situation is very tense; we cannot afford to work in such an environment,”

It was revealed that all the pastoralists and officials from NGOs and Government considered positive attitude, good will and readiness, interest, participation,

contribution, and support from civic and political leaders as major factors for successful implementation of non-formal education among the semi-nomadic Bahima and Karimojong pastoralists.

Attitudinal and cultural factors and their great attachment to cattle were noted as responsible causes of the high level of illiteracy. This has been compounded by lack of schools in most villages such as Igayaza in Kinoni, Mbarara district. The few schools elsewhere were discovered to be very distant and the few daring children had to brave a minimum distance of 15 kilometres to and from school on foot.

All the participants representing the NGOs and MoES were concerned about the very poor road network linking pastoral communities. ADRA officials sounded a lot more concerned during the interview on the issue of road network:

The road network must also be established to link the settlements and the cattle camps for easy access and monitoring of the non-formal education activities.

A MoES official suggested that:

There should be good and safe roads for motor vehicles that link the settlements and cattle camps to facilitate easy movement of government and NGO Officials, and the supervisors of these programmes to monitor the activities of the programmes.

For instance, there was no good road for motor vehicles that linked Moroto town and Kakingol parish, which is on top of Mount Moroto. Creation of good and safe roads would facilitate effective supervision and monitoring of non-formal education programmes.

The COPE supervisors and the ABEK facilitators observed that another major factor for successful provision of non-formal education to the seemingly settled Bahima and Karimojong pastoralists was availability of sufficient and safe water

for both the pastoralists and their livestock. This would minimize movement from one place to another in search of water, and settle them for participation in the non-formal education programmes.

It was found out that, currently all the FAL and ABEK learning centres were under trees. The FAL and ABEK participants suggested that for successful provision of NFE to occur, the learning centres should be constructed and equipped with furniture, instructional and scholastic materials.

FAL Pastoralist Learners:

The supporters of FAL and ABEK programmes, together with government, should erect permanent shelters where learning can take place; furnish and equip them with instructional and scholastic materials. Look at our learning centres, there are no buildings, we are just under the tree. When rain comes, or when it is too windy and sunny, we are forced to stop learning and go back to our homes.

Building learning centres would not only attract and motivate the population to acquire the necessary knowledge and skills but also protect the learners from the weather vagaries such as sunshine, rain and wind.

In times of famine, which is annually from April to September, as observed by the FAL learners in Moroto, there should be sufficient emergency food relief supplies to prevent the Karimojong pastoralists, especially the female folk and the children, from travelling to distant areas in search of food. This destabilizes them and disrupts their availability and participation in the education programmes.

As observed by the focus group of Nakashashara, there is need for sufficient funding from Government and NGOs for successful implementation of the non-formal education programmes.

The pastoralist FAL learners, in their focus groups felt that there was need for sufficient instructional and scholastic materials to enhance their learning.

4.4.4 Appropriate strategies for successful implementation of education among the Semi-nomadic Bahima and Karimojong pastoralists

Mobilization and sensitisation are words widely used in Uganda to reflect government desire to extend and expand the decentralization of action and decision-making. As seen from the Matrix Sheet, all the participants in the 9 FGDs and the Officials of the NGOs and MoES shared the same view that mobilization and sensitisation was a major strategic action to win the hearts of the semi-nomadic Bahima and Karimojong pastoralists towards non-formal education programmes, especially when it is conducted in their own traditional methods and point of view. Pastoralists should be mobilized and sensitised to appreciate and acknowledge the importance and value of education in general and non-formal education in particular, as a process of empowerment towards self-sustenance and improvement of their conditions of living. All categories of the community, including adults, women, youth and children, should be targeted. The district civic leaders and civil society, political leaders should also be mobilized and sensitized in order to enlist their support and good will.

The Officials representing GTZ in Mbarara and LWF in Moroto strongly suggested that mobilization tools for participation in the NFE programmes should include posters, radio adverts, radio plays, news features, popular cultural activities, cinemas, travelling drama groups, FM Radio stations like Karamoja FM, Radio West and Great Africa FM in Mbarara. Sons and daughters of the Bahima and Karamojong pastoralists who have attended formal schooling and are employed in the government or private sectors should conduct crusades

to exhibit practically the usefulness of education. This is an attempt to win the hearts of the rest of the pastoralists to accept education in any form.

The Karimojong participants revealed that they have an established traditional structure based on age set system, which they use for effective mobilization, sensitization and communication. This was during the FGD with the FAL pastoralists:

The mobilisers should consider using the Karimojong traditional age set system. This method works very effectively in mobilizing, and passing vital information to the various age and social groups. However, the system has never been tried.

The ABEK Supervisors voiced the same suggestion:

The Karimojong age set traditional structure is very effective for mobilization and communication.

They observed that these traditional structures and institutions have not been utilized at all by the non-formal education operators, and yet they believe, they could be more effective for mobilization of their fellow folks towards participation in the non-formal education programmes.

The pastoralists in Nyakashashara, COPE Supervisors in Mbarara, the ABEK Facilitators and Writers, Officials of RBU, ADRA, LWF and MoES shared the same view that needs assessment studies and research on problem oriented issues that affect pastoralists, and in educational and developmental community needs should be conducted, to prioritize the real felt needs of the pastoralists from their contextual point of view before the commencement of any education programme. This was a primary concern of the MoES Official:

The other strategy, which we consider very important, is the conduct of baseline studies and needs assessment on the actual felt educational needs of the pastoralists. This would then allow for effective planning for

provision of non-formal education programmes to accommodate all the needs, aspirations and interests of the pastoralists.

All the officials representing the NGOs and MoES, and the pastoralists, concurred that the Bahima and Karimojong semi-nomadic pastoralists should be involved in the curriculum design and development of non-formal education programmes, and determining the mode of content delivery and learning procedure which is appropriate and suitable for their educational needs and lifestyle.

Mbarara District Local Councillors during their FGD suggested that:

The Bahima pastoralists should be involved in determining learning time, method of learning and the content to learn which is appropriate and sustainable for their pastoral requirements.

Igayaza female pastoralists equally voiced their interest:

We women must be involved in management and decision-making regarding the running of the non-formal education programmes like COPE and IPDP.

Like the other Officials from NGOs and Government, an Official from RBU strongly emphasized the issue of community involvement:

Community involvement in the formative, implementation, monitoring and supervision phases of the non-formal education programme is another important strategy.

They should also participate in conceptualising, implementing, supervising, monitoring, assessing and evaluating the non-formal education programmes in terms of impact on pastoral lifestyle and condition of living.

All the officials representing GTZ, UNICEF and RBU, and the pastoralists in their FGD suggested that management committees should be formed at local community levels to provide advisory and supervisory support services and

ensure that the programmes are being implemented in accordance with the agreed pastoral needs and aspirations.

The RBU Official expounded on the issue of management committees:

The other strategy is that the management and implementation structures should be established right from the community, Parish, Sub-County, District to the National level to support and oversee the operations of the programmes.

In as far as the use of local personnel was concerned, the pastoralists and all the officials of the NGOs and MoES strongly suggested that another implementation strategy was the training of the locally identified persons and experts from the communities to operate the programmes as Programme Instructors and Managers both among the nomadic and semi-nomadic pastoral groups.

The Igayaza Pastoralists were very emphatic on this issue:

There are also some of our daughters and sons who have left school; they should be identified and trained to run these programmes.

An Official of RBU during the interview session gave the organisation's experience of working with the Karimojong pastoralists on the issue of instructors:

Instructors who are identified from the pastoral communities are trained to teach the learners the various contents of the AB EK curriculum through the use of the Instructor's and Learner's Guides. Experts from all relevant institutions like schools, Teachers' Colleges, Universities, Civil Departments... should give their input in the operation of the non-formal education programmes in a coordinated and appropriate manner.

School leavers, retired civil servants, and local experts among the nomadic and semi-nomadic pastoral communities should be encouraged and used to impart specialist and valuable traditional knowledge and skills that are required by the

community and should be reasonably remunerated and provided with transport systems like bicycles or motorcycles. Institutional experts in the civil, law and education sectors could be used to provide desirable expert knowledge and skills to the pastoralists.

In terms of support services, the respondents said that, focal point programme officers should be identified and appointed at community, district and national levels to handle all matters regarding provision of non-formal education programmes to the pastoralists and linking them to the mainstream education providers and line ministries. All personnel operating the non-formal education programmes should be well remunerated and provided with the necessary logistics, equipment and other requirements to run the programmes.

4.4.5 Appropriate strategies for sustaining education programmes among the semi-nomadic Bahima and Karimojong pastoralists

Mobilization and sensitisation is a continuous process. All the participants in the FGDs and officials of NGOs and MoES observed this. They articulated that there should be continuous and sustainable mobilization and sensitisation of the semi-nomadic Bahima and Karimojong pastoralists through both the formal and the traditional methods. Local, civic, political and opinion leaders should also be continuously mobilized and sensitised to appreciate the value and importance of non-formal education and also participate in the operations of the programmes as an intervention to improve the lifestyle and condition of living of the pastoralists. This should be coupled with continuous and massive resource mobilization through crusades to support the existing programmes and possibly initiate new ones.

It was found out that among the semi-nomadic Bahima and Karimojong pastoralists almost all non-formal education programmes like ABEK and FAL in

Karamoja and COPE and IPDP in Mbarara were donor driven. Just like similar programmes elsewhere, when the donors pull out they get decimated. All officials representing NGOs and MoES, and the pastoralists, were very concerned that to avoid this kind of sudden decimation, the activities of the non-formal education programmes which are established among the semi-nomadic Bahima and Karimojong pastoralist should be inbuilt and institutionalised, as a strategy, into the operational work plan of the sub-counties, districts and the relevant line ministries at national levels. This should be done for purpose of sustainable funding and other resource allocations, especially when funding from the foreign donors comes to an end.

The RBU Official was very concerned about the issue of sustenance of the ABEK programme:

Indeed that is quite a matter of concern. Most, if not all, non-formal education programmes in the country are donor driven and donor funded. Government plays a very small role. One strategy for sustaining the programme is by incorporating the activities of the programme into the district operational plans in order to be co-funded by the District Local Councils, so that even when the donors withdraw, the programme will continue to operate.

The members of Mbarara DLC made an immediate resolution during the FGD to support the COPE and IPDP programmes:

We in the district local council should incorporate the activities of the non-formal education programmes into our district operational budget. This can be accommodated. It should be now because the programmes will suffer if we are to wait for GTZ to pull out first.

FAL Pastoralists suggested that:

Government should take keen interest in the non-formal education programmes, so that when the donors go away, the programmes do not collapse.

The officials representing the NGOs and MoES, and the pastoralists contended that non-formal education programme committees should be formed at the community, district and national levels to oversee the operation of the programmes. The members of these committees should be continuously trained and exposed to more professional and modern forms of programme management, supervision, monitoring and evaluation. This will enable them to steer, maintain and sustain the programmes. They will also be able to organize and enhance continuous utilization of the community resource base in terms of appropriate personnel, material and finances.

The semi-nomadic Bahima and Karimojong pastoralists should be encouraged to sustainably participate at all levels of programme operation, decision-making, implementation and evaluation. There should be local contribution from the community towards programme maintenance and sustainability. The female pastoralists of Igayaza made a strong recommendation for contribution:

Every abled bodied person in the district who is 18 years old and above , should pay some kind of education tax to support the programmes. This must include women also, for example, 2000/= (equivalent of 1 Dollar)

Summary

What came out of interviews and focus group discussions include:

- The pastoralists want an operational education policy and regulations that would enhance proper establishment, implementation, and coordination of non-formal education programmes.
- They also want properly qualified instructors who are competent academically and professionally, and are capable of effectively delivering curriculum contents, and managing the learning situations and programmes.
- Pastoralists need certification and accreditation to enable them to compete favourably for jobs and also join other formal educational institutions at

appropriate levels for further development of the skills and knowledge acquired in the non-formal system.

- They want an education, which is relevant in terms of their conceived aims, objectives, curriculum content and methodology; flexible and suited to their natural settings, pastoral routines and livelihood.
- The pastoralists noted that attitudes towards school education is gradually improving because some pastoral parents have started sending their children to school, and have also seen benefits of education (good jobs, assets and good conditions of living)
- Pastoralists also demand positive attitudes, good will and readiness, interest and patience, participation, contribution and support from civic and political leaders for successful and sustainable implementation of non – formal education programme.
- There is need for effective and continuous mobilisation and sensitisation as a strategic action to keep the pastoralists on non-formal education programmes and should be conducted in their own referents.
- Needs assessment studies and research on problem-oriented issues in education for pastoralists should be conducted before any programmes are implemented.
- Pastoralists want to be involved in curriculum design and development of non-formal education programmes to determine the relevance of content, delivery and learning procedure.
- Focal Point Officers should be established at various levels to coordinate and link the programmes to other line ministries and bodies.
- Non-formal education programmes should be institutionalized in the existing operational government programmes at both local and national levels. This would provide for continuity of funding in case donor funding comes to an end.

- From the study, the opinion of the NGOs and government officials tends towards settling the Bahima and the Karimojong pastoralists so that they can benefit from provision of education and other social services. This seems to be for their convenience.
- The pastoralists want a formalised system of education where there is a semblance of settled livelihood like in the *manyatas* (homesteads). This means, well constructed learning centers, furnished and equipped with sufficient and relevant instructional and learning materials.
- From the data presented, what emerged was that the pastoralists want and value formal school education (to read and write, and numeracy) but prefer the non-formal education approach, rather than full-time attendance of education institutions like in the formal education system. In other words, it is the mode of delivery that needs to be adjusted. The usefulness of the non-formal education approach is its relevance and flexibility.
- For the programmes to have impact on pastoral development and improvement on pastoralists' living conditions, the pastoralists should be involved in the process of conceptualizing, designing, implementing, supervising, monitoring, assessing and evaluating the programmes.

Other sub-themes that emerged included:

- Lack of a peaceful and secure environment to facilitate effective implementation of the non-formal education programmes. There was need for government, development partners and the pastoralists themselves to expedite the process of creating peaceful environment for successful implementation of the programmes.
- Continuous sensitisation of government officials and other partners providing services to the pastoralists to enable them to understand pastoral practices and lifestyle so that they can offer services effectively.

- Permanent and safe water sources for livestock and humans were lacking. There was need to establish water sources and mineral mixes for the voluntarily settled pastoral communities in order to enhance voluntary settlement for those who want it, while the mobile groups can continue moving in search of water and pastures.
- Lack of operational policies, regulations and guidelines. This has caused ad-hoc start up of some non-formal education programmes among the pastoralists, and uncoordinated support from donor agencies. There is immediate felt need to streamline provision of and support to non-formal education programmes to avoid duplication of activities within the same communities, and also allow for effective use of resources.

From the findings, pressure from the landlords seems to be mounting forcing most of the Bahima pastoralists to settle involuntarily. However, they still continue to practise the pastoral lifestyle. This category of the Bahima demands a formalised system of education with classrooms, instructional and learning materials.

4.5 Data Analysis:

According to Seligerad and Shohamy (1989:205), "Analysis of qualitative data is a complex task due to limited literature that describes principles of such analysis in sufficient details." However, Miles and Huberman (1994:127-8) assert that, "Many studies are designed to answer a string of questions. Sometimes that string becomes a lengthy laundry list. As a result, doing a separate analysis and case report section for each research question is likely to tire out and confuse both analyst and reader." The only solution they suggest is to conceptually cluster responses to the research question by various respondents so that meaning can be generated more easily, valid data analysis can be conducted, conclusion drawn, and interpretations made.

Based on the Within-Case Display data analysis model, proposed by Miles and Huberman (1994:90-91,129), which uses a visual format that presents information systematically so that the analyst can analyze, draw conclusions and make recommendations, data analysis was conducted by reading across the rows of the matrix sheet. This gave a thumbnail profile of each respondent and provided an initial test of the relationship between the responses to the 5 research questions. Comparisons were also made through reading down the columns by contrasting between the different questions and different respondents.

I am aware that most governments the world over, seem to emphasise the universal value of education. This may make it difficult to recognise the cultural specificity and ideological dimensions of educational needs of the pastoralists.

From the data presented therefore, the issue of pastoralists empowerment through education emerges glaringly at this stage, given the fact that in almost every country where they are found, they are minorities suffering problems of lack of appropriate education, under representation, social, economic and geographic marginalisation. Empowerment among the pastoralists can be achieved by eliminating disempowering illiteracy. There is need to eradicate illiteracy among pastoralists like *'eradicating an epidemic disease'*. In so doing, the causes of marginalisation of pastoralists will be reduced to a bare minimum.

This calls for appropriate forms of education which should take consideration of non attendance and low school enrolment among the pastoralists, integration of pastoralists learners within their own settings and structures and causes of marginalisation at social, economic and political levels. By failing to do so, just any education provided to the pastoralists may be a disaster.

The issue of accreditation and certification in the non- formal education programme has also emerged especially now that the flow of job seekers from non-pastoral districts where formal education is well established is gaining serious momentum. This makes competition for employment that requires literacy particularly hard for young and adults from pastoral areas; leave alone even competing from political posts that require qualification. The need for non-formal education sector to provide accreditation and certification becomes of paramount importance today.

The issue of relevance in education also emerged from data presentation. Pastoralists and other participants over stressed curriculum relevance. This is a crucial matter in any education provision especially to the pastoralists. Indeed learning experiences should be modified to match the pastoralists' background, interest, aspirations and lifestyle. Social studies for example should include history of eventful Bahima and Karimojong in the context of Uganda, Science should be adapted to incorporate animal management, Agricultural Science to feature pasture regeneration and so on.

If the resistance of pastoralists to formal education is a wide range of phenomena of which classroom is but one aspect, all conveying a feeling of cultural antagonism or aggression, then interventions focus exclusively at classroom level - i.e. making curriculum contents more appealing or the timetable more flexible is matter of urgency.

In my own analysis, this is the kind of education the pastoralists want. This includes curriculum, which is culturally adjusted to take care of the nature of the prevailing mentality within the pastoral and nomadic society, teaching strategies, the subject matter, presentations, and material resources appropriate to the way in which the pastoralists perceive the world.

The issue of education relevant policy emerged in the data presented. It is true in my own view that education policies currently existing are based on values that are claimed to be universal. This tends to undermine the legitimacy of the culturally located interests and aspirations of the pastoralists. This has apparently resulted into belittling pastoralists' livelihood and survival strategies.

It is at this point therefore, where non-formal education comes in to recognise that the current education system is by far and large irresponsible to the needs and living conditions people from marginal and disadvantaged communities like the pastoralists, as well as to their changing contexts and to the potential of existing community resources for the education process.

Successful non-formal education programme should be delivered through non-antagonistic cultural environment and should rely on a human interface strongly sympathetic with the nomadic education needs, and must be highly flexible in structure and content and maintain such flexibility over time in order to be able to respond to crucial pastoral needs.

Non-formal education allows a community to have close surveillance over physical and moral learners during learning sessions and on what they are learning. It acknowledges social, economic and political hindrances to pastoral livelihood, security beyond pastoralists' control and provides skills designed to increase campaigning, advocacy and lobbying at both national and local levels.

In further arguing for non-formal education, and arising from data presented, I find non-formal education appropriate for the pastoralists because of the roles it plays:

- It values pastoral livelihood systems as appropriate and technically adapted to their environment;
- It equips pastoralists to adapt in dynamic ways to changes in the pastoral livelihood systems resulting from external influence;
- It appreciates indigenous or local knowledge and expertise;
- It intricately links pastoral communities to wider features of social organisations and institutions; and
- It recognises that pastoral learners may need to be equipped for life in other livelihood systems, but does not assume that this is the main objective of their learning.
- It provides a creative and innovative curriculum, and methodology that rapidly responds to the immediate and specific felt needs of the pastoralists in their precarious environment.
- It appreciates and uses traditional experts in their local communities to impart the cherished and desired indigenous knowledge, skills and values.
- It enables the learners and members of the community to determine what they want to learn, how and when they want to learn it, and from where they want to learn.

The aforementioned factors make provision of non-formal education to the semi-nomadic Bahima pastoralists a lot easier and successful compared to the Karimojong pastoralists. However, it was also observed that because of the scattered settlement patterns of the Bahima pastoralists, mobilisation is very difficult. This factor may cause an impediment in their participation in the non-formal education programmes.

Meanwhile the semi-nomadic Karimojong live in large communities and cattle camps making it easy to mobilize and sensitise them. They have traditional

social structures that can be effectively used for mobilisation, sensitisation and implementation of programmes. However, annual prolonged dry seasons, cattle rustling and famine are serious destabilizing factors that make provision of non-formal education programmes to the Karimojong very difficult.

Finally, from what has been said above, provision of non-formal education to the semi-nomadic Bahima and Karimojong should recognise the independent and unique facilitative factors in each group. Consequently not all strategies may be applicable to all pastoral groups at all times.

CHAPTER 5

DISCUSSIONS AND IMPLICATIONS

5.1 Introduction

According to the literature review, findings, data analysis and conclusions presented in this study, there are likely to be gray areas for consensus, differences and contradictions from the non-formal education operators and scholars.

This study could in no practical terms provide exhaustive solutions or a mathematical formula for effective provision of non-formal education to the semi-nomadic Bahima and Karimojong pastoralists in Uganda. However, in my opinion, the study offers a basis for an initial action and carries a message of hope to the Government of Uganda and governments elsewhere, and NGOs who have been faced with the challenge and constraints of providing education to the semi-nomadic pastoralists from an uninformed point of view.

For education providers and scholars who see only crisis and poverty in pastoral societies, this study will provide corrective turning and disembarkation point from their current positions.

5.2 Summary of the purpose of the study

The purpose of this study was to ascertain the relevance of the existing non-formal education programmes; establish the factors necessary for successful implementation; formulate appropriate strategies for implementation and sustaining; and identify the challenges and constraints facing the provision of non-formal education to the Bahima and Karimojong pastoralists.

Being an initial study on provision of non-formal education to the semi-nomadic Bahima and Karimojong pastoralists of Uganda, it will provide valuable researched information about pastoral functions and lifestyle that would be of significant use to the Government of Uganda, NGOs and other persons currently involved in providing non-formal education and any other socio-economic and political service delivery to the pastoralists. The study also examined how best non-formal education can be accredited in order to provide equivalent qualifications to its 'graduates' so that they can favourably compete for jobs in both the government and private sectors, and also join the formal education at the right levels. The study has also opened up new lines of inquiry especially on nomadic pastoral livelihood and practices that would provide information for effective service delivery to the Bahima and Karimojong pastoralists.

5.3 Significant Findings:

The following are some outstanding findings of the study extracted from the data:

- The investigation confirmed that non-formal education as a concept and practice is not a new phenomenon to the Bahima and Karimojong pastoralists. They have lived with this type of education since time immemorial, and it has never been affected by the attrition or dropout phenomena.

The Bahima and Karimojong children and adults learnt and still learn, through participation, under supervision of experienced and expert adults, to develop the required and specific basic or specialised knowledge and skills at the right time, in the right place, at the right age, and for the right purpose. The knowledge and skills gained sharpen all their senses and skills of vigilance for the rough living in their precarious

and fragile environment. These are all characteristics of non-formal education.

- The pastoralist learners need permanent structures in terms of classrooms, which are furnished and sufficiently equipped with relevant learning equipment and materials.
- The pastoralist learners also need well-trained teachers, preferably identified from their own communities to teach them, and also integration into the education system of traditional experts from their communities to impart other desired traditional knowledge and skills.
- This investigation has also revealed that the Bahima and the Karimojong pastoralists have established skills and values, which have proven relevance and acceptability. Yet, the study has found out that, none of the non-formal education programmes currently operating among these pastoralists are building upon the existing traditional knowledge and skills as an attempt to make learning more relevant, meaningful and realistic to the pastoralists. This illustrates that neither the role of nomadic cultures nor the essential ingredients of nomadic life is comprehended by the government of Uganda or providers of non-formal education to the pastoralists.
- The pastoralists want an education system with relevant subject matter that imparts the required knowledge and skills, which can prepare them for effective livelihood in their society.
- The pastoralists also want to be involved in determining the curriculum content, and the mode of delivery that is in accordance with the societal structure and how knowledge is imparted traditionally, and which is not disruptive to their domestic and pastoral routines.
- The investigation further reveals that some of the pastoralists, like the Karimojong of Uganda and the Fulani of West Africa, have already an

established traditional authority and communication systems, which revolve around the age set authority. This authority is established on the basis of chain of command, discipline and obedience, so that no matter where one may be, whether in the homestead, cattle camp, water point or grazing fields, a member of the junior generation is subordinate to a member of the generation senior to him or her irrespective of biological age. This applies to both male and female. This age set system is very effective in terms of mobilization and sensitization of the local community because of its authoritative nature and networking.

There are also traditional meetings and ceremonies where people gather to perform rituals or disseminate classified communal information. This study has found out that these traditional structures and institutions are very effective in terms of community mobilization, sensitization and action; and yet non-formal education programmes do not utilize them because they are considered primitive and retrogressive.

- This investigation further reveals that the Bahima and Karimojong pastoralists do not actually have a negative attitude towards formal education. They expressed their desire to get basic education, that is, literacy and numeracy. What they resent is the way formal education is brought to bear upon their lives. They perceive education to be currently presented as some form of learning process brought by government or an NGO that they must be compelled to participate in, rather than a process which should enable them to harness their environment.

The study reveals that the Bahima and the Karimojong pastoralists would want to use education as a process of learning that recognises and appreciates their valued existing knowledge and skills, and that can

develop existing traditional knowledge and skills and integrate them with modern ones to enable them to effectively harness, and survive productively in their precarious and unsupportive environment. These skills include record keeping and livestock management.

- The investigation further reveals that the current non-formal education programmes operating among the Bahima and Karimojong pastoralists do not offer accreditation or certification to their graduates. Consequently, the knowledge and skills gained in the non-formal education programmes are not formerly recognised, and subsequently, graduates from the non-formal education cannot favourably compete for jobs in the formal, private or political sectors.

They cannot join formal education system because of lack of equivalent qualification or formal rating mechanism that can place them at the appropriate levels of formal schooling. Consequently, knowledge acquired cannot be further developed or utilised in formal organizations.

- The study also reveals that, currently, there is considerable overlap in the target clientele and activities of NGOs which have taken up the pastoralists' cause by providing and supporting non-formal education programmes, among the semi-nomadic Bahima and Karimojong pastoralists. These include UNICEF, RBU, GTZ, ADRA and LWF. This support has generally been scattered, often unsustainable and rarely evaluated or reported. Most of their activities are very often un-coordinated and a duplication.
- The pastoralists fear that the current non-formal education programmes may suffer decimation when the funding agencies pull out. They suggest government should provide budget for these programmes and

institutionalise them into their respective government line ministries for purpose of sustainability and continuity.

5.4 Implications of the results

Pastoral Communities are becoming significant and expanding daily in several areas of Uganda. The current restocking programmes taking place in districts such as Soroti, Katakwi, Kumi, Lira, Gulu, Kitgum are evidence that more people are beginning to adopt pastoralism both as a way of life and a mode of production. So, pastoralism has come to stay. Therefore, the problem of education of pastoralists is not going away soon and is now one of the major challenges for education provision in Uganda.

Educationally, pastoralists appear to be a paradox from the point of view of government statistics. To the Government, the pastoralists, especially the Karimojong, are a complete failure in terms of enrolment, attendance, achievement, and continuity to higher education, and gender balance. They effectively score at the bottom of the national education ladder, and yet education is a basic need and a fundamental right, with emphasis on inclusion and empowerment.

The dynamic dimensions of pastoral culture and livelihood practices should be acknowledged as one other form of lifestyle and a production system. Instead of considering pastoral culture as primitive and a disaster, and thereby exposing it drastically to modern dynamics, it is necessary to enable the local dynamics to develop locally by providing bridging institutions and interventions like non-formal education programmes that allow local dynamics to articulate with national and global ones. This should not mean changing pastoral lifestyle to other forms of livelihoods.

There is a need to link more successfully, the practice of non-formal education with issues of nomadic pastoral culture, livelihood and society, particularly the relationship between culture, local knowledge, social institutions and poverty eradication.

At present formal school education undermines this nexus by not providing a viable alternative for those pastoralists who wish to remain in the pastoral (mobile) livelihood system. In fact, the overall education policy in Uganda seems to condemn pastoral culture at many levels: in their principles and goals; in their explanatory paradigms; in their approaches and methodologies; and in their implementations and solutions.

To meet the goal of providing education for all, the Government should recognize the need for an education system, or a division in the main education system that is designed for alternative lifestyles in terms of curriculum, content, delivery, assessment and certification. There should also be formal Government management of this division. This will meet the learning needs of pastoralist adults who are out of school, and youth and children with limited or no access to formal schooling at all as a result of mobility and other pastoral chores.

The non-formal education provision for the pastoralists should empower them to cope successfully in the present milieu, make it possible for their pastoral livelihoods to interact with the new challenges raised by globalization, and enable them to gain political representation. It should focus on economic and social development of pastoralists; sedentirisation for those pastoralists who want to settle voluntarily; modernization and poverty alleviation; and resource management for the pastoralists. An effective non-formal education system for semi-nomadic pastoralists in Uganda would enable them to cope both with

pastoral and non-pastoral livelihoods, and gradually let pastoral livelihoods interact naturally and voluntarily with mainstream economy and society.

Apparently in Uganda, the factors that contribute to human suffering for the pastoralists emanate from the cumulative effects of ad-hoc policies and developmental strategies enacted by state and developmental agencies. Government agencies and NGOs have failed to understand pastoralism and to differentiate between the basic goals for pastoralism and those of state and development agencies. The result is complete omission of priorities of the pastoralists in all policy formulation including education policies. There is, however, the need to lobby for a shift in the balance of priorities to provide a more conducive policy environment in which non-formal education for pastoralists can be undertaken, their lessons learned and shared, and the benefits spread as widely as possible among the pastoralists.

As a matter of policy, support for non-formal education for pastoralists should not be separated from support for pastoral livelihood and economy. Non-formal education provision should be integrated into wider interventions and be used in a broader context in order to identify specific goals with pinpoint accuracy. This cannot be attained in the absence of well-researched information. This initial research is therefore very timely.

Finally, it is evident that the provision of non-formal education to the semi-nomadic Bahima and Karimojong pastoralists could be determined by the stage of transition, socio-metrics and social development within the pastoral communities. Provision of non-formal education intervention would therefore differ from one pastoral community to another, depending on possible economic resource use, opportunities and level of development of each pastoral community, together with ecological and climatic factors, institutional structures,

availability of other alternative economic opportunities and general level of awareness based on the level of literacy among the pastoralists, including the enabling and disabling factors prevalent among the different pastoral groups.

5.5 Theoretical implications

The first dimension of the research finding attempts to dispel erroneous theories that have been advanced by some scholars about the attitudes of the nomadic pastoralists towards formal education. This study challenges such views as advanced by Dwight (1976) who theorizes that the pastoralist is a “conservative native”. Similar views hold that, pastoralists are inherently conservative and obstinately resistant to all propositions of change, technically stagnant and primitive, wandering erratically and spoiling the rangelands by creating desertification, and exhibiting conservative and retrograde cultures and values. The study also challenges the perception as reported by Nandaula Anne in the *Monitor* of Tuesday 22nd May, 1998, p.13 that, “...mere mention of the ‘Karimojong,’ evokes feelings of primitivity, savagery and nudity.” Wayne (1995:2) describes bureaucrats all over the world who are wedded to the modernist vision of national progress as saying, “... nomads are distinctly ‘unmodern’ and an embarrassment rather than productive members of society.” As such, nomads have to be ‘saved’ from their primitive way of life.

The study has also attempted to illuminate, sharpen and give new dimensions to some theories advanced on provision of non-formal education. The findings confirm that education is not a new phenomenon to traditional societies such as the Bahima and Karimojong pastoralists. Their young and adults acquired relevant and specific knowledge and skills at the right time, in the right place, at the right age, and for the right purpose. The knowledge and skills are acquired through a participatory process, which prepares them for livelihood in their precarious and fragile environment.

In a universal context, the theoretical view advanced by Kratli (2000:2) is relevant to this study: “Basic education is seen as essential for the full accomplishment of individuals as human beings, their survival and lifelong development... The failure of formal education provision in pastoral areas has been blamed on the pastoralist themselves. It is assumed that the problem stems from the nomad obsolete way of life and cultural conservatism rather than the incapacity of the education system to respond to the pastoralists.”

In a universal context, the pastoralists are human beings who possess a great deal of knowledge of their environment, of the relevant species of flora and fauna, and of the climate changes or the water sources. They are people who have developed, through the centuries, characteristics and cultures specifically based on environmental needs of humans and livestock. The pastoralists had and still have a well-established indigenous education system for transmitting relevant and required knowledge, skills and sensitivities to their young and adults.

According to the findings of this study, education provision by the Government in Uganda has been designed to transform the nomadic pastoral Bahima and Karimojong from their nomadic lifestyle to sedentary or mainstream lifestyle.

Ellner (1996:3) is supportive of this research finding arguing that, “the problem in the form and content of service provision is such that the nomads are unable or unwilling to use them; even where the pastoralists have had access to education services, they have had little or no influence over its content or form of delivery.” Edgerton (1996:38] corroborates that, ‘the ways in which marginalized groups, individuals and ideas come to be marginalized in a given culture, society and \or place has much to do with what is considered to be knowledge and who

is considered to possess it.' Yet, according to Freire (1970) in Edgerton (1996:38), 'The marginalized are in many senses, in a position to know more about the group, culture, society, or other forces that keep them far from the center than can members of that center know about the margins.'

This research finding greatly illuminates and sharpens the theory advanced by Fordham (1993) that, "education should empower the learners to understand and if necessary change the social structure around them."

In terms of curriculum and pedagogical design, the study theorizes that provision of education should utilize and bear direct linkage to issues of existing nomadic cultures, content and mode of transmission of indigenous education, and the dynamic dimensions of pastoral culture and livelihood practices. In so doing, consideration should be made to the daily pastoral and domestic routines, unwritten curriculum contents, methodology, location and timing.

This theory is shared by Dyson (1963) who observed that the type of education described above is consistent and prepares the Karimojong to survive in their marginal and precarious environment. Coombs (1985) describes this education as a lifelong process by which every young and adult, male and female, acquires and accumulates appropriate knowledge, skills, values and behavioral patterns.

The central theme advanced by the theories in this section present education as crucial for human development, survival and long life development, and socio-economic and political empowerment.

This investigation has resulted in advancement of the view that, any form of education provision to the pastoralists should appreciate, build on, and have direct linkage to the established and cherished indigenous or traditional education in terms of content, contextual, pedagogical and structural relevance, and mode of assessment and certification. This will enhance pastoralists' socio-economic development, political and democratic empowerment in the context of the mainstream society.

It is just like what Gay (2000:29) in Taylor (2003:37]) describes as 'using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them.'

5.6 RECOMMENDATIONS

Introduction

These recommendations have been clustered into three thematic categories that have resulted from the background of the study, literature review, and findings and data analysis. The recommendations give an impression of a long and uphill task, but describe the ascent as one that can be accomplished through participatory collaboration between the pastoralists and the education providers.

Relevance of non-formal education

It is recommended that the curriculum for non-formal education for the school-going youth and adults should be content-specific, contextualised, flexible, revolutionised in presentation and approaches, and based on outcomes. The curriculum should be diversified to take into account their respective functional needs and socio-economic environments in order to help them to acquire

employable skills and life skills, and provide opportunities for further education and training.

This linkage can be established by placing the knowledge; skills and awareness acquired by the pastoralists through non-formal education programmes in practical pastoral context and livelihood. The curriculum should incorporate instructions of functional literacy and numeracy into training for livelihood skills, and pastoral development. In terms of outcomes, the curriculum should have a good balance of practical knowledge and skills that can be of immediate use to the pastoralists in improving their conditions of living.

In its overall outlook, the curriculum should accommodate pastoral livelihood; equip pastoralists to adapt voluntarily without cohesion in dynamic ways to changes in the pastoral livelihoods, resulting from external influence; transmit essential aspects of indigenous or local expert knowledge and skills; and be intricately linked to wider features of social organisation and institutions.

In terms of curriculum transmission, the most significant pedagogical implication to be drawn is that the instructors should facilitate learning through appropriate methodology, which is technically adapted to their environment, to take greater initiative and assume more responsibility for their own learning and participatory learning techniques. The method of curriculum transmission should be sound in terms of problem solving, and should aim at immediate application of what is learnt to the real life situation. In so doing, it will keep learning of new experiences and pastoral life together.

Factors for implementation of non-formal education

It is recommended that the disarmament exercise currently being undertaken by government should be well planned. Government should establish dialogue with the various stakeholders and beneficiaries to the peace process including elders, adults, youth, children, civil society and international organizations operating in Karamoja, and the security organs.

Learning cannot take place in a hostile and un-supportive learning environment such as learning taking place under the trees instead of proper classrooms. It is recommended that for effective learning to take place, non-formal education learning centres should be constructed with permanent structures where there is a semblance of settled life. The learning centres should be well equipped with furniture, instructional and learning materials, and sufficient stationery for learners. This will create a positive, educational and learner-friendly environment for effective learning. Where the semi-nomadic pastoralists are on constant mobility, the study recommends use of portable tents or even cars as mobile learning centres. It is further recommended that instructors be part of the mobile pastoral communities. However, this mobile school system should be managed carefully since it normally performs far below expectation as observed by Kratli (2000:19).

This study recommends that sufficient and safe water should be provided in pastoral areas for both livestock and humans. Valley dams should be constructed in strategic catchment areas where sufficient water can be trapped to cater for livestock during periods of drought to avoid the massive movements. In doing this, pastoralists who have voluntarily settled will be available to participate in non-formal education programmes without interruption.

Most significantly, and arising from one of the findings of this study on the nature of mobility of these pastoralists, I recommend that in the case of Uganda, where the movement patterns of these pastoralists are known, deliberate learning centers should be established where they cross the borders to the neighbouring districts, and also within the neighbouring districts where they water and graze their cattle for purpose of continuity of learning. This therefore calls for the need of mobile learning centers and learning material structured in the form of modules.

In the case of famine in Karamoja, it is further recommended that emergency food relief supplies should be effected as timely intervention during famine period to avert exodus of the population for survival elsewhere. Food production and security should also be enhanced so that during famine the pastoralists have enough food in stock.

Strategies for implementation and sustenance of non-formal education

There is consensus that without policy modification or reform, pastoral development will not be able to take advantage of spin-offs and multiplier effects from successful non-formal education projects and activities.

It is recommended that the MoES and other non-formal education providers in the private sectors, in conjunction with the semi-nomadic pastoralists, should formulate appropriate and relevant policies, management processes and regulations to guide and enhance the provision of non-formal education to the pastoralists. Formulation of these policies should involve the pastoralists themselves as beneficiaries to enhance and maximise fulfilment of their basic educational needs, interests and aspirations. It is further recommended that intensive lobbying and advocacy should be extended to central and local

governments to provide a positive framework for non-formal education interventions to benefit pastoral communities.

Most important and useful to the Government of Uganda and other non-formal education providers to the pastoralists is that, the study recommends that the policies should address the following:

- Include non-formal education vision, mission and objectives;
- Indicate content and pedagogical procedures;
- Specify and clarify roles and responsibilities of the communities, districts, line-ministries and the private sectors involved;
- Specify and clarify co-operation, and inter-sectional and ministerial linkages;
- Define indicators and systems to track performance and impact; establish a framework for monitoring the effectiveness of policy implementation;
- Consider what indicators to use and how to involve the pastoralists in their identification and in the ongoing monitoring process;
- Establish accreditation and certification procedure for non-formal education and transfer of credits to the formal education system where pastoralists are involved; and
- Finally define non-formal education linkages with the main-stream formal school education.

It is recommended that Government should create the preconditions for policy reform through public debates and dialogues on pastoralists' education priorities, and raise awareness of government middle and higher-level officials in the education sector about pastoralists' livelihood systems.

Human resource development and capacity building among the pastoralists is a crucial requirement not only in building up technical knowledge and capabilities but also in involving pastoralists themselves in creating new

values to help them cope with rapidly changing socio-economic, political and environmental development in their areas while conserving crucial ingredients in their livelihoods. Even in Mbarara district where the semi-nomadic Bahima are seemingly beginning to settle, the labour supply in management of their herds has to be taken into account when considering enhancing the level of non-formal education to be attained.

This study recommends that, to be able to build these pastoralists' capability, all role players involved in the facilitation of the non-formal education programmes among the pastoralists should take sufficient and specifically focused training and retraining in pastoral instructional and management skills, in order to build their capacity to provide instructional and management support. The instructors should especially be prepared and equipped with required knowledge and methodology through long courses, workshops and seminars that would improve their academic and professional standards to run the programmes. The management committees at various levels should also be trained in skills required for active involvement in providing support services such as programme planning, management, evaluation and monitoring. Community experts, who may well not be formally educated, should be encouraged to bring into the learning situation their varied expertise, which is cherished by society.

It is true that the semi-nomadic Bahima and Karimojong pastoralists' situation has been compromised by their strong cultural belief that formal school education does not take into account their unique lifestyle. This situation has contributed to having very many parents who are illiterate, ignorant and insensitive to the values of education in any form, and therefore difficult to persuade to participate in education programmes.

It is recommended that effective and continuous mobilisation and sensitisation of the semi-nomadic Bahima and Karimojong should be conducted, to enable them to appreciate all forms of education and the values associated with them. Mobilisation and sensitisation is a major strategic action to win the hearts of pastoralists towards acceptance of non-formal education. It is further recommended that all print, electronic and traditional mobilization and sensitisation methodology be used, including sensitisation crusades organized and conducted by the educated sons and daughters of the pastoralists so that they can see, in practical terms, the benefits and values of education.

Most significantly, arising from the findings on an established traditional social structure of authority and information flow, I recommend that Government, NGOs and other providers of non-formal education to the pastoralists should recognize the effectiveness of these traditional pastoral structures and channels of authority and communication. They are known to be very effective in mobilization and sensitization, in fact, more effective than government channels. Traditional social norms, networks and relationships of authority play a crucial role in pastoral livelihood systems, which education providers often tend to undermine.

The current instructors and facilitators of non-formal education programmes in Mbarara and Moroto are currently paid an average of only US\$35 as a salary package per month. This study recommends that the instructors and facilitators employed to implement the non-formal education programmes among the pastoralists be adequately remunerated, provided with bicycles or motorcycles to facilitate their movement to and from the learning centres, and also enable them to visit the communities for follow up actions, mobilization and sensitisation.

I further recommend that government should establish intersectoral collaboration and partnerships with all the relevant sectors in the provision of non-formal education among the pastoralists. It is further recommended that government, through the MoES, should establish co-ordination mechanisms at all operational levels which will harmonize the efforts of all providers and ensure that the programmes are being delivered in accordance with education policy regulations, and the prescribed curriculum, creating the desired impacts and in the interest of the pastoralists.

This study recommends that management committees should be established at community, district and national levels. The Committees should be actively involved in the day-to-day administration and management of the learning centers to improve governance and ensure greater participation of all role players. It is further recommended that the line ministries, whose functions relate to provision of non-formal education to the pastoralists and pastoral performance, should form sectoral Committees that will form institutional linkages and strategies, to supervise and monitor the operations and impact of the programmes, enforce, control and monitor the performance of non-formal education among the pastoralists.

A network of support services involving the local communities, government, NGOs and other sectors is of utmost importance. This study recommends that the funding agencies like UNICEF, RBU, GTZ, and MoES should continue to support the programmes in a co-ordinated manner. Non-formal education centers should be provided with professional support staff drawn from the district or national level or from the NGOs to provide specialized and professional support services to both the learners and operators of the programmes.

Currently the graduates from the non-formal education programmes operating among the semi-nomadic Bahima and Karimojong pastoralists are not awarded any nationally recognizable awards. This study recommends that national criteria should be developed for assessing proficiency in literacy, numeracy and other acquired basic knowledge and skills through the non-formal education programmes. Based on these national criteria, certification tests, which are nationally recognised as equivalent of formal school examinations, would be developed so that learners who do well would be able to join formal education or use their equivalencies to compete for local and national civil or political posts.

The study also recommends that assessment of the existing informal knowledge and skills be conducted and placed in an education framework. This would establish criteria equivalence in the formal, informal and non-formal education systems.

Bearing in mind that a huge percentage of the total budget that goes to education goes to formal school education, the study recommends that internal adjustments should be made within that budget to accommodate provision of non-formal education to the pastoralists.

This study also recommends that the pastoralists and other stakeholders at all levels should be allowed to participate in decision-making, policy formulation and implementation of the programmes. Experts from all relevant institutions and organisations like schools, colleges, universities, civil departments and religious organizations should be encouraged to provide expert input for effective operation of the programmes.

In terms of support services, it is recommended that the Focal Point Programme Officers be established at community, district and national programme operational levels. It is further recommended that the Directorate of non-formal education be created at the MoES with an establishment of the department of nomadic education to cater for education provision to the pastoralists, and this should include non-formal education.

Most semi-nomadic pastoralists in Uganda express the best of themselves in genuine and sincere dialogue, and confrontation of ideas and values. That is the best way they can absorb what is best in other systems and cultures. This study recommends that imaginative and experimental approaches should be applied to enable the pastoralists to understand and conceptualise the fundamentals of taking part in non-formal education.

This study also recommends that more stimuli in the form of water points, improved market facilities and more social services should be availed. This will encourage a larger population to settle and also shorten the distances walked by cattle and reduce the population looking after them. Consequently, this will make the pastoralists available and have ample time to benefit from provision of non-formal education programmes.

The ignorance of some government officers, especially those responsible for policy formulation and development agencies to the realities of pastoral life has also been raised in the findings. This is an issue of concern since it is likely to affect their capacity to plan and implement appropriate interventions for the communities they serve. This study recommends that government and NGO officials, who are charged with planning and implementing education interventions for the pastoralists, should take time to interact with the pastoralists in order to understand the functioning of the pastoralists. It takes

time, patience and sacrifice. Gradually they will appreciate why the pastoralists are the way they are.

This study has noted that there are significant gaps in knowledge about nomadic or mobile pastoral systems, especially in Uganda. It is recommended that more studies should be initiated to fill these gaps, with particular care not to treat pastoralists in isolation from the general society.

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The following semi-structured questions constituted the items in the interview schedule for the Focus Group Discussions.

1. How relevant are the existing non-formal education programmes to the Bahima and Karimojong pastoralists.

- Interviewer's focus:**
- Type of non-formal education programmes
 - Aims
 - Objectives
 - Curriculum contents
 - Mode of delivery
 - Management
 - Outcome and applicability
 - Gender sensitivity
 - Community response
 - African traditional knowledge, skills and values.

2. What factors are necessary for successful implementation of non-formal education among the Bahima and Karimojong pastoralists?

- Interviewer's Focus:**
- Community initiatives, participation and support.
 - Community resource base.
 - Governmental and Non-Governmental Organisation Support.
 - Facilitative environment and goodwill.

3. What are the appropriate strategies for implementing non-formal education among the Bahima and the Karimojong pastoralists?

- Interviewer's Focus:**
- Community mobilisation and sensitisation.
 - Community participation.
 - Utilisation of available local expertise.
 - Involvement of civic and political leaders, and
 - Use of existing traditional structures and institutions.

4. What are the appropriate strategies for sustaining non-formal education programmes among the Bahima and Karimojong pastoralists?

- Interviewer's Focus:**
- Institutionalisation of the programmes
 - Policy Provision
 - Accreditation and transfer of credits to formal education.
 - Continuous community mobilisation and sensitisation.
 - Community potential development and capacity building.
 - Continuous community and national resource mobilisation and allocation.
 - Enabling environment and goodwill from stakeholders and wellwishers.

5. What are the challenges and constraints facing provision of non-formal education programmes among the Bahima and Karimojong pastoralists?

- Interviewer's Focus:**
- Enabling national policy on non-formal education.
 - Pastoralists' general attitude towards education.
 - Cultural fetters
 - Pastoralists' transhumance lifestyle and
 - Precarious situation of the pastoralists.

###

The following semi structured questions constituted the items in the interview schedule for the Governmental and Non-Governmental Officials:

1. How relevant are the non-formal education programmes to the Bahima and Karimojong pastoralists?

Focus on:

- Aims

- Objectives

- Curriculum content

- Mode of delivery

- Management

- Outcomes and applicability.

2. What factors are necessary for successful implementation of non-formal education among the Bahima and Karimojong pastoralists?

Focus on:

- Initiative, participation and support.

- Support from governmental and non governmental organizations.

- Goodwill from the local, civil and religious leaders.

- Facilitative environment.

3. What are the appropriate strategies for implementing non-formal education programmes among the Bahima and Karimojong pastoralists?

Focus on:

- Community sensitisation and mobilisation.

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- Community involvement in the formative, implementation, monitoring and supervisory, and evaluation phases of the non- formal education programmes.
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- Utilization of available local expertise and materials.
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- Community capacity building
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- Community participation and support.
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- Participation of the local and district leadership.
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4. What are the appropriate strategies for sustaining non- formal education programmes among the Bahima and the Karimojong pastoralist?

Focus on.

- Institutionalisation of the programmes.
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- Policy formulation

- Community sensitisation and mobilisation.

- Community potential and capacity building.

- National and local resource mobilisation and allocation

- Enabling environment.

5. What are the challenges and constraints facing provision of non-formal education programmes among the Bahima and Karimojong pastoralist?

Focus on:

- Enabling national education policy on non-formal education.

- Attitude towards education generally.

- Cultural issues.

- Pastoralists' transhumance lifestyle

- Facilitative environment

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SUMMARY OF FINDINGS ON A MATRIX SHEET.
Conceptually Clustered Matrix: Provision of Non – Formal Education Programmes to the Bahima and Karimojon Pastoralists.

RESEARCH QUESTIONS

District	Respondents	Q1 Relevance of NFE Programmes	Q2 Necessary Factor For Implementation of NFE Programmes	Q3 Appropriate Strategies for Implementation of NFE Programmes	Q4 Appropriate Strategies for Sustenance Of NFE Programmes	Q 5 Challenges and Constraints in the Provision of NFE
<u>MBARARA</u> <u>Pastoral</u> Communities	Birunduma – Nakashashara S/C (FGD) 16	<ul style="list-style-type: none"> -Provides functional Adult literacy -Provides practical knowledge and skills. -Targets women. -Encourages pastoralist to Appreciate education -Formal education does not teach traditional knowledge, skills and values -Non-formal education is not different from the way that children and adult learn -There is a lot of traditional knowledge and skills which non 	<ul style="list-style-type: none"> -There should be sufficient funding from Government and non-government organisations - Accompanied with good will 	<ul style="list-style-type: none"> -Needs assessment studieS -Programs to target all categories of community -Local personnel to be trained to run the programs -Construction of learning centres -Mobilization and sensitisation -Participation by community -Formation of management Committees 	<ul style="list-style-type: none"> - Institutionalization . -Local personnel to run the programmes -Community Committees to manage the programs -Continuous mobilisation and sensitisation. -Continuous support from GOs and NGOs 	<ul style="list-style-type: none"> -Too much attachment -Negative attitude education of girls and women. -Mobile lifestyle -Lack of certification accreditation of non-formal education programmes

		-formal programmes should develop.				
District Local Council – Mbarara (FGD) 45		<ul style="list-style-type: none"> -Provides functional adult literacy -Provides practical knowledge and skills -Targets gender oriented activities -Relevant to pastoral needs -Does not disrupt Pastoral routines. -Flexible and suitable in presentation. -Considers unique Pastoral lifestyle 	<ul style="list-style-type: none"> -Need for positive attitude towards education -Facilitative environment. -Goodwill from local community, civic and political leaders, NGOs, and CBOs 	<ul style="list-style-type: none"> -Mobilization and sensitization -Participation by pastoralists -Involvement of local Personnel and experts -Construction of learning centres -Establish Focal Point Officers -Establishment of Community management committees at all levels 	<ul style="list-style-type: none"> -Continuous mobilization and sensitization. - Institutionalisation of NFE Programmes. -Involvement of pastoralist. -Clear policy on NFE programmes. -Continuous advocacy programmes 	<ul style="list-style-type: none"> -Negative attitude to education -Long period of drought -Strong attachment to c -Lack of qualified personnel -Most Bahima pastoralists are landless -Need to provide cert and accreditation to non education learners
Ekikomo-Kikatsi S/C (FGD)21		<ul style="list-style-type: none"> Provides basic functional literacy and numeracy -Provides modern skills for pastoral and agricultural management. -Better alternatives to formal schooling -Formal school education is good except it does not teach children their traditional knowledge and skills. -Non-formal education system is similar to the way they teach the young and adults. -African traditional knowledge and skills should also be improved through non- 	<ul style="list-style-type: none"> -Community interest and participation in the non-formal education programs - Support from local and central government, and politicians 	<ul style="list-style-type: none"> -Mobilization and sensitization by the local district and national leaders -Community participation at all stages of programme implementation -Identification and training of local personnel and experts 	<ul style="list-style-type: none"> Resettling Bahima pastoralist. -Continuous mobilization and sensitization -Provision of safe water for both humans and livestock 	<ul style="list-style-type: none"> -Severe and long droug -Attachment to cattle -Negative attitude toward education of women -Government to recognize non-formal education programs by giving qualifications and accreditation

		formal education				
	Igayaza Kinoni S/C Men 19.	<ul style="list-style-type: none"> -Provides functional adult literacy -Provides for self reliance skills -Empowers women -Uses local materials and expertise -Relevant to pastoral needs, interests and aspirations -Does not disrupt pastoral duties -Provides multi-disciplinary skills -They don't hate formal school education but the problem is, it does not teach children their way of life, knowledge and skills -Non-formal education is not different from our traditional education -Non-formal education does not recognize our traditional knowledge and skills and yet they are very useful 	<ul style="list-style-type: none"> -Needs assessment. -Facilitative environment. -Co-operation between local community and donor Agencies 	<ul style="list-style-type: none"> -Mobilisation and sensitization -Involvement of the pastoralist -Use of locally available materials and local experts -Local councils should be involved in the management 	<ul style="list-style-type: none"> Institutionalization of the NFE programmes. -Formulation of clear policies on NFE programmes -Continuous mobilization and sensitization -Training of programme operators and management committees -Serious need for permanent land. 	<ul style="list-style-type: none"> -Negative attitude to education. -Mobile lifestyle. -No accreditation certification for non education
	Igayaza Kinoni S/C (FGD) Women 15	<ul style="list-style-type: none"> -Addresses issues of women empowerment. -Provides functional adult literacy and practical life skills. -Uses locally available materials and local experts -In accordance with community needs -Targets out of school children, 	<ul style="list-style-type: none"> •Women must participate in programmes implementation, management and evaluation. -Goodwill contribution 	<ul style="list-style-type: none"> -Mobilization and sensitization -Formation of Women Committees to manage Programme -School leavers should be trained to run programmes 	<ul style="list-style-type: none"> -Women contribute funds -Local committees should be formed. -Local communities to pay some taxes 	<ul style="list-style-type: none"> -Negative attitude education of females -Mobile lifestyle. -Some pastoralists are squatters -Lack of enabling policies NFE programmes -There is no accreditation certification for non education

		<p>youth and adults</p> <ul style="list-style-type: none"> -They don't hate formal school education but the problem is, it does not teach children their way of life, knowledge and skills -Non-formal education is not different from the traditional education system. -Non-formal education does not recognize the traditional knowledge, skills and values. and yet they are very useful 				
		<p>Provides basic functional literacy and numeracy</p> <ul style="list-style-type: none"> -Provides modern skills for pastoral and agricultural management -Better alternatives to formal schooling -Formal school education is good except it does not teach children their traditional knowledge and skills -Non-formal education system is similar to the way they teach the young and adults 				
	COPE Supervisors (FGD) 8	<ul style="list-style-type: none"> -Targets population who are out of school -Imparts basic literacy -Imparts relevant life and practical skills for self sustenance -Creates awareness 	<ul style="list-style-type: none"> -Landless Bahima pastoralists to be settled -Water to be provided within the vicinity -Availability of land for learning centres. Willingness and 	<ul style="list-style-type: none"> -Initial needs assessment to determine required programmes -Use of local personnel for instruction and management -Community participation 	<ul style="list-style-type: none"> -Continuous mobilisation and sensitization -Continuous review of programmes -Capacity building -Community support - 	<ul style="list-style-type: none"> -Most Bahima pastoralists are landless -Difficult to mobilize community -Strong attachment to more than any other venue -Long and severe drought

		among the pastoralists -Improves attitude towards education	good will from the community	-Community mobilization and sensitization	Institutionalization -Empowerment of community and district support structures	
1 NGO	German Technical Cooperation (GTZ) Mbarara (Interview) 3	-Provides functional adult literacy -Provides knowledge and skills of water management for human and livestock. -Provides knowledge and skills of crop production, storage and security	-Positive attitude, readiness and being available -Motorable roads	-Formation of water management committees -Mobilisation and sensitization of community through FM west and Great Africa FM – Mbarara. - Training of Local Experts	-Continuous mobilization and sensitization -Community contribution. - Institutionalise the NFE programmes	-Difficulty in mobilization -Lack of interest in meeting -Severe and long drought -Lack of co-ordination of NGOs providing non-education programs by MOES to accreditation and certification to NFE
Moroto	Adventist Development and Relief Agency (ADRA) (Interview) 2	-Provides functional adult literacy -Addresses issues of pastoral development and production. -Relevant delivery methods -Instructions are in the local language by locally trained personnel -Learning centres are located within the homes	-Presence of peace and security in the operational areas -Sufficient safe and motorable road network -Enhancement of food production - Support and good will from government and politicians	-Mobilisation and sensitisation. -Advocacy through crusades by the elite pastoralists -Involvement of community and local leaders in programme operation. -Conducting of baseline surveys on actual felt needs for NFE - Crusades and FM shall be used for mobilisation and sensitisation of local experts	-Continuous mobilization and sensitization -Construction of permanent learning centres -Full facilitation of instructors and managers -Mobile learning centres -Food production and security oriented programs should be encouraged -Capacity building and institutionlisation. -Strengthening civic and community institutions - Supply of equipment	-Severe famine -Rampant cattle rustling -Lack of permanent furnished learning centres -Negative attitude formal education -Unmotivated Instructors -Poor and unsafe road network -Lack of co-ordination formal education program by Government -Lack of accreditation certification
Moroto	Lutheran World Federation (LWF) (Interview) 3	-Provides relevant knowledge and skills of pastoral production and management. -Provides knowledge and skills of food production, security and management. -Facilitates peace and reconciliation processes. -Provides	-Prevalence of peace and security. -Sufficient safe and motorable road network. -Community good will and readiness.	-Mobilisation and sensitisation. -Problem oriented research. -Involvement of pastoralists in programme operation - Needs assessment studies vital - Identification and training of local personnel	-Continuous mobilization and sensitization -Effective co-ordination of NFE programmes -Strengthening of community and civic structures to support NFE programmes -Formulation of relevant NFE policy and regulations -	-Insurgency caused by rustling -Failure to understand functioning of pastoralists -Severe famine. -Negative attitude formal school education -There is no co-ordination of NGOs providing non-education -Lack of accreditation certification.

		functional adult literacy.			Institutionalization	
	UNICEF Kampala (Interview) 1	<ul style="list-style-type: none"> -Targets out of school from 9 to 16 years. - Provides functional adult literacy. -Imparts knowledge and skills necessary for survival. -Encourages children to join/rejoin formal schooling. -Improves living conditions of pastoralist. 	<ul style="list-style-type: none"> -Permanent peace and security. -Motorable and safe roads. -Community interest, participation and good will. 	<ul style="list-style-type: none"> -Community mobilization and sensitization. - Formation of Management Committees. -Community participation. -Community contribution. -Identification and training of local personnel to run the programs. -Use of acceptable methods. -Use of local experts. 	<ul style="list-style-type: none"> -Continuous mobilization and sensitization. - Institutionalization -Capacity building of local personnel. -Establishment of community and district support structures. -Empowerment of the structures. -Co-ordination of NFE providers. 	<ul style="list-style-type: none"> -Cattle rustling. -Negative attitude towards education. -Poverty and famine. -Lack of co-ordination providers. -Nnon-formal programmes not co-ordinated by MOES -MOES to provide accreditation.
GOVERN-MENT Kampala	Ministry of Education and Sports (MoES) – (Interview) 1	<ul style="list-style-type: none"> -Provides basic functional literacy and self awareness -Relevant to lifestyle -Provides relevant skills to pastoral life -Encourages children to join formal schooling 	<ul style="list-style-type: none"> -Permanent land for Bahima pastoralist -Permanent peace and security in Karamoja - Motorable routes linking residential areas and cattle camps 	<ul style="list-style-type: none"> -Mobilization and sensitization -Use of locally trained personnel to run programs -Encourage participation by the community -Conduct of needs assessment studies 	<ul style="list-style-type: none"> -Continuous mobilization and sensitization - Institutionalization -Establishing management committees at all levels including MoES -Capacity building at district levels - Use of Educational Institutions in the districts 	<ul style="list-style-type: none"> -Negative attitude towards education -Insecurity caused by rustlers and highway robbery -Prolonged famine and drought - programs. -Accreditation is necessary
	Red Barna Uganda (RBU)(Interview) 1	<ul style="list-style-type: none"> -Targets out of school -Programme objectives are realistic and relevant -Curriculum contains variety of learning experiences. -Delivery methods are simple -Outcomes are immediate and applicable 	<ul style="list-style-type: none"> - Interest and initiative from pastoralist. -Support and good will from community -Facilitative environment - Road net work. - Need for positive attitude to Education - Peace and security 	<ul style="list-style-type: none"> -Community mobilization and sensitization -Investment of human and material resources -Community participation. -Involvement of institutional experts -Capacity building through training - Need for effective needs assessment studies - Formation of Community Management Committees. 	<ul style="list-style-type: none"> - Institutionalization and ownership of programmes -Establishment of implementation and management structures -Continuous training of program operators. -Establishment of directorate of NFE -Resource mobilization through advocacy -Creation of enabling environment. 	<ul style="list-style-type: none"> -Negative attitude towards education -Insecurity caused by rustlers and highway robbery -Prolonged famine and drought - programs -Accreditation is necessary

MOROTO Pastoral Communities	ABEK – writers and Supervisors (FGD)10	<ul style="list-style-type: none"> -Provides Functional adult literacy -Caters for children, youth and adults who are out of school -Imparts basic and relevant knowledge and skills -Geared to improve living conditions - The age set traditional structure is very effective for mobilisation and communication 	<ul style="list-style-type: none"> -Formulation of practical education policy on NFE programmes - Good will from government and donors 	<ul style="list-style-type: none"> -Mobilization and sensitization -Formation of village committees -Direct donor and government intervention in supporting NFE programmes -Conduct of needs assessment -Advocacy by the elite pastoralist -The age set traditional structure is very effective for mobilization and communication. -Training of local personnel 	<ul style="list-style-type: none"> -Continuous mobilization and sensitization -Local personnel to be trained to manage programmes -Establish community management committees - Institutionalization -Permanent learning centre -Massive resource mobilization -The age set traditional structure is very effective for mobilization and communication 	<ul style="list-style-type: none"> Lack of magnified institutions -Mobile life style. -Negative attitudes school education. -Negative attitude education of girls and w -Long spells of drought -Daily pastoral routines -Cattle rustling. -Lack of enabling polic -Insufficient road netwo -No effective co-ordin non-formal education programmes -Lack of accreditation
	ABEK Facilitators (FGD) 45	<ul style="list-style-type: none"> -Motivates children to join formal schooling -Improves attitudes of parents towards schooling -Imparts relevant knowledge and practical skills -Improves conditions of living -Formal school education does not teach pastoral livelihood, knowledge and skills -Non-formal education is just the way the pastoralist teach the young and adults 	<ul style="list-style-type: none"> -Permanent peace and security. -Safe and sufficient road network -Availability of safe and sufficient water for humans and livestock -Co-operation and good understanding. -Good will 	<ul style="list-style-type: none"> -Consustruction of permanent learning centres -Sufficient supply of scholastic materials -Sufficient remuneration and facilitation of instructors -Establishment of mobile health units. -Provision of relief food during drought and famine -Non-formal education operators should use the age set system for mobilization and sensitization 	<ul style="list-style-type: none"> -Continuous mobilization and sensitization -Continuous support by GOs and NGOs - Institutionalization into district work plan for funding -Non-formal education is just the way we teach our people Non-formal education operators should use the age set system for mobilization and sensitization 	<ul style="list-style-type: none"> -Insecurity caused by rustlers and highway ro -Long and severe droug -Prevalance of comon d -Mobile lifestyle -Unqualifies instructors -Lack of facilitation to instructors -No effective co-ordin non-formal education programmes -Lack of accreditation
	FAL Learners (FGD) 53	<ul style="list-style-type: none"> -Provides functional adult literacy and numeracy -Improves living conditions -Imparts knowledge and practical skills -Encourages active participation in personal and 	<ul style="list-style-type: none"> -Construction of permanent learning centres -Sufficient instructional and scholastic materials -Food should be provided in times of famine -Good will from civic and political 	<ul style="list-style-type: none"> -Mobilization and sensitization. -Construction of learning centres -Mobilization for non-formal education could be very successful if non-formal education programmes used the 	<ul style="list-style-type: none"> -Contribution from the local community -Continuous support from government and donors -Mobilization for non-formal education could be very successful if non- 	<ul style="list-style-type: none"> -Insecurity caused by rustlers and highway ro -Long and severe droug -Prevalance of comon d -Mobile lifestyle. -Unqualified instructors -Lack of facilitation to instructors. -No effective co-ordin non-formal education programmes -Lack of accreditation

		<p>community development</p> <ul style="list-style-type: none"> -Promotes appreciation and enjoyment of benefits of education -They like formal education, except they don't teach pastoral values, knowledge and skills -The method used in non-formal education is the same like in traditional education 	<p>leaders</p> <ul style="list-style-type: none"> -Need for more and well trained instructors 	<p>traditional age set system</p> <ul style="list-style-type: none"> -Training of local capable personnel. -Mobilization through Karamoja FM, Radio Uganda, newspapers and cinemas 	<p>formal education programmes used the traditional age set system</p>	
	DEO Staff (Interview) 2	<ul style="list-style-type: none"> -Improves health and hygiene -Reduces the level of illiteracy -Increase awareness among the pastoralist -Imparts basis skills for self reliance 	<ul style="list-style-type: none"> -Constructed learning centres -Permanent peace and security -Willingness and support from community, government and NGOs -Improved road network 	<ul style="list-style-type: none"> - Mobilization and sensitisation of pastoralists - Community participation -Use of locally trained personnel -Use of local experts -Use of acceptable instructional and management methodology 	<ul style="list-style-type: none"> -Funding by the district. -Community contribution. -Capacity building continuous mobilization and sensitization. -Sufficient facilitation of programme operators - Institutionalisation of programmes 	<ul style="list-style-type: none"> -Prolonged drought and -Lack of constructed centres -Prevalence of in caused by cattle rustle highway robbers -Lack of co-ordination formal education progra -There is need for accreditation of non education

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