

Integrated Functional Adult Education in Afar Pastoralist Community in Ethiopia: Practices and Prospects

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Abstract: The major objective of this study is to examine the status of implementations of Integrated functional Adult Education (IFAE) program and analyze peculiar and context specific challenges in the Afar transhumant pastoralist community. To serve this purpose, a descriptive survey research method and mixed explanatory approach are employed. Simple random sampling and available sampling techniques are used to select key informants. Focus Group Discussion (FGD), interview and questionnaire are instruments of data collection. The qualitative data are organized based on dominant views, whereas the quantitative data are analyzed using descriptive inferential statistics. The analysis result indicates that the participation of transhumant pastoralist Afar adults in IFAE program is abysmally low because of improper planning of the program in the context of transhumant pastoralism (dominant ways of livelihoods of Afar community) irrelevance of curriculum contents, lack of awareness of the purpose of Integrated Functional Adult Education, and sentiments that education brings less return compared with livestock rearing. The challenges in the proper implementation of IFAE in the region are found to be demand-side and supply-side, hence the study recommends both supply-side and demand-side intervention strategic options so as to achieve Sustainable Development Goal (SDG) for transhumant pastoralist Afar community in Ethiopia.

Key Terms: functional adult education, facilitators, pastoralists, transhumant, transhumance

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Introduction

This study deals with integrated functional adult education and its status along with major challenges peculiar to the context of transhumant pastoralist Afar communities in the implementation of the program. The background of the paper clearly spells the role education plays for pastoralist communities transformation and the different socio-cultural and socio-economic features which make them different from the rest of the society. It reveals that mere strategies and policies based on a model of what works in sedentary agricultural society is not enough to ensure that functional and integrated adult education/literacy be reached to transhumant pastoralist community.

If the country's commitment for the Sustainable Development Goals (SDG) is to be realised and transformation of pastoralist livelihoods is altered, integrated functional adult education programmes should be provided for pastoralist Afar communities in Ethiopia. To achieve such a goal, the study tries to analyse the existing status, challenges, propose the way forward for proper implementations of the functional and Integrated Adult education programs.

Background of the Study

Education has long been considered as an indispensable weapon in fighting against poverty and a necessary first step in a long march towards socio-economic transformations and developments of the society. As stated by Tekeste (1990), education is considered as an important instrument, which plays a key role in social, economic and political development. It helps the society to change their environment for their benefit and enables its members to make wise use of valuable resources in their environments.

Moreover, education is a long-standing human rights that should be met unconditionally. In fact; it was in 1948 that education was enshrined in

the UN Declaration of Human rights that "everyone is entitled to get education irrespective of differences in race, gender, wealth or social status".

The World Declaration on Education for All (1990) clearly renounced that everyone should get an educational opportunity irrespective of geographical location and racial differences. It is a direct political and human right response to pressures arising from civil society organizations, international humanitarian organization among others who understood the role of education in promoting the establishment of good governance, democracy as well as the respect of human rights and dignity. It has drawn due attention to the need to eliminate educational disparity within countries and ensure that *particular groups didn't suffer any discrimination in access to learning opportunities* (Article-3). It also encourages *learning through a variety of delivery systems and the adoption of supplementary alternative programmes* (Article-5).

Therefore, equal and equitable educational access is well thought as an essential means to escape from socio-economic and political marginalization of different social groups like pastoralists in developing nations. Otherwise, the suppression and marginalization of the disadvantaged groups of the society like minorities, nomads, street children, refugees, pastoralists etc..will continue unresolved (Dyer, 2015). The recognition of education as an indispensable weapon for human and national development, there fore, pressed both national and international community to consider it as a human right for disadvantaged groups like pastoralists (Tahir, 2006).

Pastoralists are people who live and derive most of their food source and income from raising domestic livestock, with mobile place of residence, and move from place to place in search of pasture and water. Pastoralists, as one of the marginalized groups, constitutes large portion of the population in Africa (Carhill, 2005). Transhumance pastoralism is the regular movement of herds between fixed points to exploit seasonal availability of pastures and water (Blench, 2001; Dong , 2016).

In many countries of Africa, pastoralists live in parts of the country that hold potential promise for development. Pastoralist populations, though the poorest and most vulnerable, their animals, and the lands they control are potential resources for the nation. They contribute in various ways to the development of the communities and nations in which they live by providing social and economic services (Kratli, 2000).

However, in many African countries, they are neglected from the participation in policy formulation, political and development decision-makings. Consequently, they are denied of proper social services, like education and training, water supplies, formal education, adult education programs by the dominant sedentary groups. Thus, these marginal people are the most severely disadvantaged groups in the acquisition of educational and other social service provisions (PFE, 2010). In fact, the rate of illiteracy among pastoralists is remarkably high. However, if the development of this section of society is hastened through Integrated and Functional Adult Education and Training, it would reduce poverty and increase employment for themselves and for others, thereby improve their quality of life (Ezeomah, 1995).

Contemporarily, there are increasing efforts by governments and development planners to provide education for pastoralist communities (Kratli, 2000). Nowadays, the education of pastoralists has been well thought-out by many governments in which they live and by concerned agencies and organizations as a major economic, ethical, and political problem deserving special attention (Dyer, 2015).

These endeavours are linked to the conceptions of education as fundamental human rights of citizen of a country and an essential for the full accomplishment of individuals as human beings, their survival and lifelong development (Kratli, 2000). The importance of education in general and adult education in particular for pastoralists is adequately documented in different literature. It serves them as a springboard for social and economic changes. It is also regarded as an indispensable part of nation building. As a parcel of the modernization approach, it has

to do with altering pastoralists' conservative ways of life and acquaint them with knowledge and skills, which can transform them socially, economically, and politically. It equips pastoralists against impoverishment and to eradicate poverty by opening access to alternative livelihood options. It is an appropriate media for changing pastoralist perception and value system to integrate them in to a broader socio-economic and political context and to take advantage of technology and information in this era of globalization (Godia, 2006).

In addition, Integrated Functional Adult Education would help pastoralist communities to better equip themselves as their habitat and way of living are under threat due to global warming and climatic change. It would also give them the means to make choices. Thus, a nation looking for a long-lasting economic achievement must raise the literacy level of all its citizens including the pastoralist community. However, providing appropriate, Integrated Functional Adult Education services to transhumant pastoralist people seems to be challenging and problematic. The top-down government approaches to education provision for pastoralists usually pay no attention to the views, opinions, living conditions and interests of transhumant pastoralist community (Woldemichael, 1995).

Moreover, lack of consensus and common notions on the worth and meaning of education, lead pastoralists to see modern education as a threat to their culture and ways of life. The established curriculum of education mostly reflects the values and traditions of the dominant sedentary and urban dwellers, ignoring the age-old tradition and culture of pastoralist groups (Dyer & Choksi, 1997).

In many of African countries, statistics indicate that adult education provision has failed to reach these parts of the communities. Thus, providing education to pastoralist communities becomes one of the most challenging and urgent issues currently facing education policy makers, practitioners and educational researchers in the education system of African nations (Basiamang, 2006). The Federal Democratic

Republic of Ethiopia, Ministry of Education has designed Integrated Functional Adult Education in 2008 and being implemented across the regions in the country. In this study an attempt is made to assess the situation and implementations of Integrated Functional Adult Education program in one of the major indigenous pastoralist groups in Ethiopia - the transhumant pastoralist Afar community.

Statement of the problem

Integrated Functional Adult Education is an approach that provides skills in reading, writing and numeracy integrated with practical knowledge and skills (Sonja, 2011). Today, globalisation has increased the necessity to be able to read and communicate and to take advantage of technology and information by every section of the society including pastoralists. Unless the problems of educational provision for pastoralist community are considered as part of an integrated development approach of the nations concerned, the quality of their life and that of the society would hardly improve, they would not be able to contribute to national development and transformation efforts of the nation (Motschilnig, 2014). It is imperative to provide Integrated Functional Adult Education for pastoralists to enable them to develop and diversify their livelihood option, to empower them to continue to improve and develop themselves, their communities, and their nations (MoE, 2010).

Transhumant pastoralism is common in Ethiopian pastoralist areas, whereas agro-pastoralism is a way of life of settled pastoralists who cultivate sufficient areas to feed their families from their own crop production (Blench, 2001; Dong, 2016) and is available in almost all pastoralist areas of Ethiopia. Transhumance pastoralism is the regular movement of herds between fixed points to exploit seasonal availability of pastures and water (Blench, 2001; Dong, 2016).

Transhumant Pastoralism and agro-pastoralism are the principal production and land use system practiced in the arid and semi-arid lowland areas, which cover about 61 percent of the landmass of Ethiopia (UNICEF, 2019). They have direct daily dependence on climate sensitive livelihoods and natural resources (pasture and water) and they are among the most resource deprived and geographically marginalized populations (PFE, 2010). In fact, the rate of illiteracy among transhumant pastoralists' people in Ethiopian is very high (MoE, 2019).

Today, the Ethiopian government as a democratic polity and signatory of international conventions, is committed to provide quality education for all irrespective of race, religion, and geographic settings. This is also the major priority of education and training policy in general and Education Sector Development Programs (ESDP-V), Education Development Roadmap (2018) in particular. If Sustainable Development Goals (SDG) of the country are to be achieved, integrated functional adult education should be provided for pastoralist communities in Ethiopia.

As a result of the implementation of successive education sector development programmes, access to formal schooling has significantly grown from its previous low level. However, the status of integrated functional adult education has remained low in terms of both accessibility and relevance. Integrated functional adult education programmes implemented so far have not been geared towards problem solving and not relevant to the day-to-day life of the adult population that is directly involved in production activities (MoE, 2019). But functional and integrated adult education is still engaged with problems accumulated through years. ESDP-V report revealed that *the number of adult illiterates in the country has remained high, and it is worse in the pastoralist community, and the issue becomes the major challenge and priority programme in the Education Development Roadmap (2018-30) of the country* (MoE, 2018).

Several studies are undertaken on the educational participation of Afar pastoralist children in Ethiopia. For instance, Ahmed (2017), conducted an analysis of strategies for the educational provision of Afar children, and recommended some innovative strategies to boost the educational participation of Afar children. A study done by Ziyn (2010), analysed the alternative delivery modalities of education service delivery for the transhumant Afar children in Ethiopia. The issues of integrated functional adult education service delivery for the pastoralist's community in general and Afar pastoralists in particular are not well addressed.

Hence, this study attempts to examine the status of integrated functional adult education provision and analyses peculiar and context specific challenges in the implementation of strategy and program in the transhumant pastoralist Afar community in the Afar regional state.

The Research Questions

The study addresses the following basic research questions

1. What is the status of participations of pastoralist adults in IFAE programs of Afar region?
2. What is the planning, organizations, and implementations process IFAE program in the region?
3. What are the peculiar challenges that affect the provisions IFAE for pastoralist Afar Adults?
4. What innovate strategies, and mode of deliveries should be introduced to provide IFAE for transhumant adult pastoralists?

Objectives of the Study

The general objective of this study is to examine the status of Integrated functional Adult Education program (IFAE) and analyze peculiar and context specific challenges in the implementation of the programs within

the Afar transhumant adult pastoralist community. Pastoralists have different ways of life, socio-cultural and socio-economic features which make them different from the rest of the society in the nation. These marginalised groups have their own customs, values, ways of life and traditions that have their own effect in the provision of integrated functional adult education. It implies that mere strategies and policies based on a model of what works in highland society, is not enough to ensure that integrated functional adult education be reached to transhumant pastoralist community.

Educational interventions for transhumant pastoralist communities requires a proper understanding of the social, cultural and economic situations which directly affects these communities, their peculiar needs and curriculumstices (Dyer, 2015). In view of this, though not intended to criticize the strategy attempts of integrated functional adult education in the country, it tries to analyse the peculiar feature and alternative strategies for policy dialogues for concerned stakeholders so as to contribute for the successful implementation of IFAE in the transhumant Afar pastoralist community. The following specific objectives are addressed:

- Analyzing the status of participation of Afar transhumant pastoralists adults in IFAE;
- Examining the status of planning, organisation and implementation process of IFAE;
- Identifying the peculiar challenges that affects the provision of integrated functional adult education; and
- Recommending specific and innovative intervention strategies and mode of delivery to promote the participation in IFAE.

Review of Related Literature

Pastoralists in Ethiopia

Geographically, Ethiopia is divided into highlands (39 percent) and lowlands (61 percent) using 1500 M elevation as a crude measure. Transhumant Pastoralism and agro-pastoralism are the principal production and land use system practiced in the arid and semi-arid lands and in hot sub-humid pocket lowland areas (below 1500 M), which cover about 61 percent of the landmass of Ethiopia (UNICEF, 2019).

Transhumant pastoralism and agro-pastoralism are practiced in the entire regions of Afar and Somali, in part of Oromia, South region, Gambella and Benishangul-gumuz. Although the climatic conditions and hardships are similar for most pastoralist areas in all regions of Ethiopia, they are not homogenous. There is heterogeneity in level of aridity of the different regions, vegetation coverage, social structure, herd composition, coping strategies and in the extent of their integration in the market economy and level of livelihood diversification. These areas are disposed to rainfall variability, extreme drought and flash floods (PFE, 2010).

Pastoralist ways of life in general is an economic activity which provides livelihood for about 12-15 million Ethiopians who derive most of their income from keeping livestock, and complemented with farming in case of agro pastoralists. Forty percent (40 percent) of the national livestock population (cattle, sheep, goats and camels) and 100 percent of the camels are raised in the pastoralist areas, which are characterized by low and erratic rainfall (at times culminated into drought) and marked variability in the spatial and temporal availability of water and grazing resources (PFE, 2010).

The pastoralist inhabitants comprise about 14 percent of the country's population interspersed in more than 133 woredas in seven regional states of the nine regional states of the Federal Government of Ethiopia. The Ethiopian Somali ethnic group is the largest of all followed by Afar and then by Borena. These add up to 87 percent of the total pastoralist population. The other pastoral communities in Southern Nations, Nationalities and People Region (SNNPR) (South Omo and Bench-Maji Zones), Benishangul-Gumuz, Dire Dawa and Gambella make up the total remainder (PFE, 2010; International Institute for Education Planning (IIED, 2009).

The development of education services to the underprivileged pastoralist society has attracted attention in the last two decades. The government acknowledged the existence of inequalities and made commitments to remedy the imbalances by introducing different modalities of education delivery. Recently, besides expanding formal educations in rural pastoralist areas, various modalities are proposed and implemented. These include expansions of establishing boarding schools, instituting ABE(Alternative Basic Education) in fixed centers, and mobile schools, and integrated functional adult education programs (Ahmed, 2017).

Integrated Functional Adult Education for Pastoralists Adults

Integrated Functional Adult Education is defined as a novel modality aims to improve and replace traditional literacy programs with primary objective of poverty reduction beyond organizing basic literacy education(MoE, 2010). It is an approach and activity whereby adults begin discussing their individual or community needs, problems, and difficulties; read words, numbers, phrases or sentences and finally begin to write, read, and calculate around them. It emphasizes on empowering adults to use reading, writing and computational skills to move forward their life, customs, traditions, experiences, livelihoods and welfares (MoE, 2010). Integrated functional Adult Education is an approach for the acquisition of the skills of the 3Rs (Reading, Writing

and Arthemetics), life skills, technical and vocational skills and business skills (Workineh, 2012; Sonja, 2011).

In this approach, teaching literacy is accompanied by learning technical knowledge of agriculture, health, and income generating activities to facilitate the process of achieving a fuller participation of adults in economic and civic life; whereas collective and mutual learning is used for the solution of common problems, private knowledge, skill, and experiences are pooled and coordinated towards the resolution of common problems (Hutton, 1992; MoE, 2010). In general terms, integrated functional adult education builds on indigenous knowledge and seeks to link writing, reading and numeracy skills to livelihoods and skills training in areas such as agriculture (including off-farm activities), health, civics, cultural education, etc. It is an approach which requires education delivery by various governmental and non-governmental service providers in multiple settings and ensures that literacy skills development is meaningful to the adult learners (ADAE, 2012).

The Rationale for Integrated Functional Adult Education

Integrated and functional adult education is a weapon to boost productivity, facilitate labor force, assist individuals in their everyday life and promote active citizenship (Desjardins, 2004). Besides, integrated and functional adult literacy has the potential to create personal, economic and social value (Motschilnig, 2014). It is further stated that, integrated functional adult education has a great role in improving employability, income, health, social engagement, attitudinal change, educational progression and poverty reduction (Yilben & Maikano, 2014). Furthermore, integrated and functional adult education increases the opportunity for individuals, families and communities to reflect on their situations, explore new possibilities and initiate change (UNESCO, 2015).

In general, integrated functional adult education is considered as a tool to eradicate poverty, ensure education for all goals, ensure to achieve Sustainable Development Goals in developing countries like Ethiopia. Particularly, practice-focused adult literacy program helps adults acquire knowledge and skill to competently participate in the national development (MoE, 2008).

Nature of IFAE Programs

IFAE programs must be integrated to livelihoods and life skills to be successful (ADEA, 2012). The life and daily activity of adults are entry points for IFAE. IFAE is a process leading to mastery of 3Rs; encouraging voluntary participation of adults; introducing new work practices, culture for improved health as well as economic and social life; deepening attitudinal changes; enriching knowledge and skills; and developing human and material values to overcome poverty (MoE, 2010).

IFAE programs must consider the special contexts of pastoralists, agro-pastoralists, sedentary highlanders and urban dwellers. It must further recognize the needs of different age groups (especially young people) and people with disabilities, etc.) (ADEA, 2012). By using adult indigenous knowledge and skills as starting points, it improves the same, enables progress to a better stage; introduces new technology inputs and procedures; and as such is part of the process of individual, local, community, and national development (ADEA, 2012).

Teaching-Learning and Curriculum in IFAE

Integrated functional Adult Education(IFAE) is based on mutual learning-teaching, not on one-way communication between learners and facilitators. Facilitators teach adults; adults teach facilitators; everybody teaches everybody else (MoE, 2010). Collective learning is used for the solution of common problems; individual knowledge, and

skill, are pooled and coordinated to achieve the resolution of common problems. This approach to integrated functional adult education helps adults to use in practical terms their reading and writing and computational skills to advance their life, customs, traditions, experiences, strengths, environs, productivity, etc. The preparation of the syllabus is based on considerations of all these and local conditions (MoE, 2010). Effective integrated functional adult education programs should focus on the needs of the participants; stimulate interest of adult learners; adapted to the actual conditions of everyday life and work; and defined in relation to the overall objectives of social, cultural and economic development policies (UNESCO, 2015).

In the same vien, MoE (2008) stated that the Integrated Functional Adult Education (IFAE) should focus on learning contents that are immediate and responsive to current concerns, needs, and interests of adults so that it enables adult learners to actively involved in choice of contents and approach that leads to improved life. In this regard, IFAE facilitators, education office experts and IFAE board members asked to rate the degree to which IFAE curriculum content is relevant to the adults' real context(MoE, 2008).

Pastoralist adults possess a wealth of knowledge and therefore do not wish to be treated like children. They also participate actively and voluntarily when encouraged to read, write, and compute relevant words, phrases, and sentences. In their homes and residential communities, adults see materials they believe could have made meaningful changes in their lives and decline lacking the skills to read them in the past. Experience and research testify to the wisdom of beginning with such readily accessible materials and curriculum contents which is designed and implemented through diverse stakeholders and the adult learners (Samuel, 2017).

Research Design and Methodology

Research Design

The major objective of this study is to examine the status of proper implementation of Integrated functional adult education program, and analyzing peculiar challenges in the implementation of strategy and programs with respect to IFAE for transhumant pastoralist Afar adults in Afar regional state. To serve this purpose, descriptive survey research method was employed with the assumption that it could help to assess the current status, identify the major challenges and propose strategic options. In this regard, Best and Kahan (1998) has confirmed the relevance of this method for such purpose.

As the study is planned to assess the status, identify challenges, strategic options for effective implementation of alternative strategies for IFAE, priority was given to enhance participation. The best approach is, therefore, a mixed explanatory approach of both quantitative-qualitative that involves diverse data sources. Thus, this approach enables the researcher to examine the status of participation, implementation and investigating the prevailing constraints that need to be alleviated to promote transhumant pastoralist Afar community participation in integrated functional adult education programs in the region.

Instruments

Both qualitative and quantitative data collection instruments were employed to gather data from primary and secondary sources. Questionnaires as the main data collection instruments, which were distributed to 120 facilitators and 60 IFAE coordinators in the randomly selected IFAE centers in Afar region. Among which, 102 questionnaires from facilitators and 52 questionnaires from coordinators were filled and returned.

Qualitative data was gathered by using unstructured interview with five educated persons who left pastoralist ways of life, five district adult education coordinators, and three clan leaders. The interview was conducted by the researcher himself using Amharic language with educated Afars, and Afar language was employed for clan leaders. The researcher contracted one of the educated Afar to be a translator. Five Focus Group Discussion (FGD) were conducted with pastoralist adults in five learning centers, who are attending the integrated functional adult education programmes. The discussion was facilitated by the researcher himself, and educated Afar employed to translate the discussion results and facilitate FGD, which took at least three hours each. Both Amharic and Afar language was employed to conduct the discussions.

Sample and Sampling Techniques

The Afar regional state is structured into five zones and 35 districts, which is located in North-Eastern part of Ethiopia in the rift valley between 9N to 12N latitude and 40E to 42E longitude, sharing international borders with Eritrea and Djibouti. The regional state has some 900KMs North-South on its longest dimension and some 400KMs East-West.

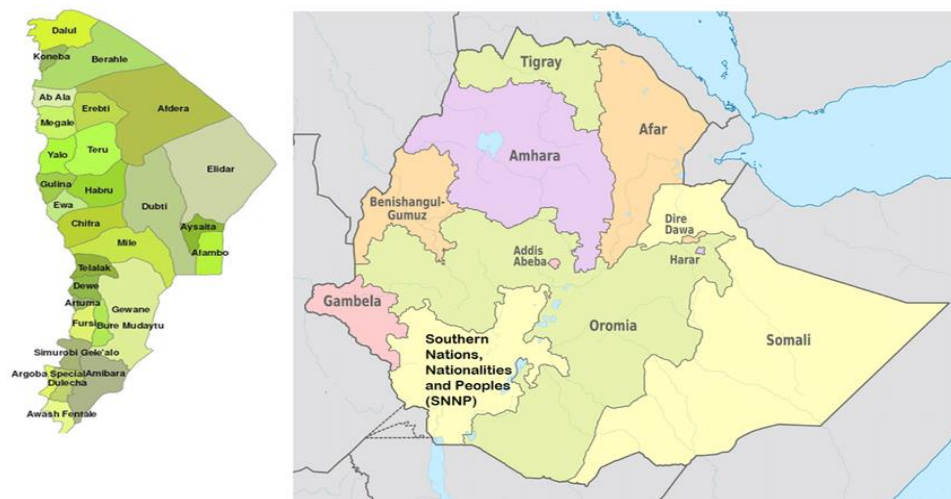
Afar Regional State

Fig. 1. Map of the study site

The study site is a very wide area which makes covering all zones and districts quite challenging, if not impossible, and thus selecting sample zones and districts was imperative. Two zones and five districts from each zone (10 district in total) was selected employing simple random sampling technique. Twelve IFAE centers were selected from each woreda using simple random sampling techniques. Availability sampling techniques was used to select IFAE facilitators in each sample centers and simple random sampling techniques to select center coordinators.

Afar pastoralist clan leaders and educated Afars were selected for interview by using purposive sampling techniques. As Patton (1990) states, *the logic and power of purposeful sampling is lies in selecting information rich cases for depth study*. The purposeful sampling enables the researcher to identify information rich sources among the transhumant Afar pastoralist communities and those working with pastoralist communities that are knowledgeable and with vast

experiences on transhumant pastoralism.

Method of Data Analysis

The researcher has checked the completeness of the questionnaires returned and cleaned the data. The data collected from different respondents and diverse instruments was analyzed using both quantitative and qualitative data analysis techniques. The qualitative data was organised based on dominant views, whereas the quantitative data was analysed using descriptive statistics-Mean. T-test was used to determine the significant mean differences between respondents' views. In all the analysis, the existing differences were tested for statistical significance at 0.05 level of degree of freedom to tolerate errors that come due to chances.

Results

Status of Adult's Enrollment and Participation in IFAE

The goal of ESDP V targets to achieve 13.2 million adults to complete the two year IFAE program in the plan period. From this, around 3.9 million adults graduated in the last four years of the ESDP V period, which shows that more than two thirds of the adults from the expected number in the period could not meet the target set. Among which, the percentage regional share of Afar region is only 0.7. In all regions, there are more adults enrolled in year 1 compared to year 2 except Oromia region (MoE 2019). In every district of Afar region, there are more adults enrolled in year 1 compared to year 2, but the majority of adults drop out before completing the year 1 courses, of which adults from transhumant pastoralists' background are the majority (Afar REB EAA, 2018).

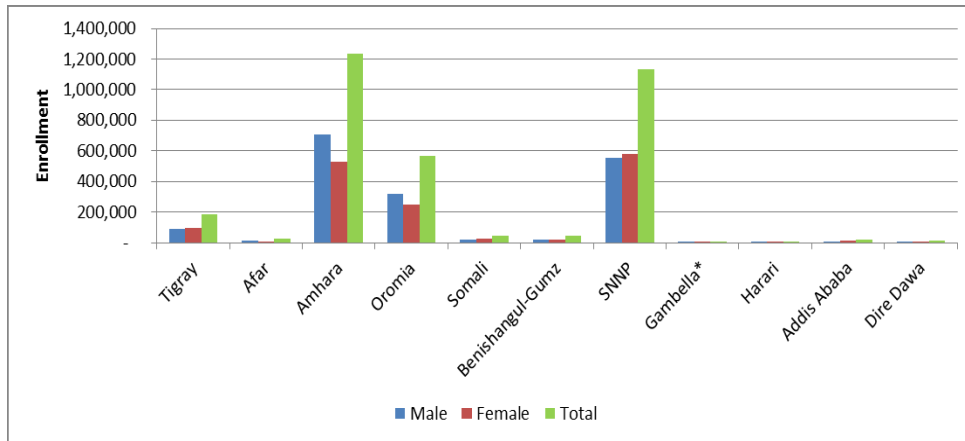


Fig.2. Adult Enrolments by Regions (2018/19)

Issues Related to IFAE Program planning

Integrated functional Adult Education programmes need proper planning based on the felt needs of the adult community. The effectiveness of the programme is determined by its planning effectiveness in which the interest of the beneficiaries, ways of lives and day to day problems could be an issues of due concern.

Table 1: Integrated Functional Adult Education Planning Process

SN	Item	Respondents	N	Mean	Std.	Sig.	t-value
1	Need assessment was made before planning IFAE Program	Facilitators	102	2.42	1.33	1.47	28.86
		Coordinators	52	2.14	1.19		
2	Problem of life of pastoralists were targeted	Facilitators	102	2.45	1.27	1.46	33.05
		Coordinators	52	2.47	0.90		
3	All stakeholders were encouraged to participate in planning process	Facilitators	102	2.55	1.12	9.86	37.31
		Coordinators	52	2.19	1.18		
4	Clan leaders were consulted before planning IFAE	Facilitators	102	2.43	1.21	8.57	34.34
		Coordinators	52	2.88	1.00		
5	Flexibility in time as their ways of life were taken in to account in planning	Facilitators	102	2.52	1.19	8.57	34.34
		Coordinators	52	2.69	0.89		
6	Availability of facilitators from the local community were considered	Facilitators	102	2.70	1.11	1.71	33.01
		Coordinators	52	2.53	1.12		
7	Relevant curriculum content to pastoralist ways of life were used	Facilitators	102	2.55	1.18	5.50	33.29
		Coordinators	52	2.42	0.75		

It is obvious that need assessment of target beneficiary is a precondition for a sound plan of any program design and for a proper implementations. In this regard, respondents were asked whether need assessment was conducted before the commencement of IFAEP in the Afar pastoralist areas. As it can be seen from the above Table (1) item one, the mean score of facilitators ($\bar{x} = 2.42$) and coordinators ($\bar{x} = 2.14$) depicts their opinion that need assessment was not seriously conducted before planning IFAE as a program. The data in this item (1), Table 1, also indicates that the differences among the mean scores of the study groups are not statistically significant at an alpha level (<0.05). As the result shows, both facilitators and coordinators confirmed that the Integrated Functional Adult Education program in the region was launched without proper need assessment of transhumant pastoralists' adults, and contextual needs.

Similarly, the data (item 2) in the same table depicted that both groups of respondents rated with mean value below average indicate that those ways of life and problems of transhumant pastoralists were not considered in the planning of IFAE programmes and design of the

curriculum contents for the IFAE programme. In all items the t-test analysis of the mean score difference shows no significant difference at alpha level (<0.05).

Similarly, the data in the table above indicates that the tribal chief of the pastoralist community and other stakeholders were not consulted and involved in the planning process, the quality of the curriculum in terms of relevance, flexibility of the programme and time of delivery which suits with the transhumant life of the pastoralist community were not given due emphasis in the planning phase of the programme. The interview held with some clan leaders also confirmed that the programme was a simple duplication of a programme in the highland agricultural society, which do not consider the specific nature and way of life of the transhumant pastoralist Afar people, in which livestock rearing and seasonal mobility in search of pasture is their dominant way of life. As per the respondents, the curriculum contents are not selected to address the economic and cultural lives of the transhumant pastoralist Afar community.

Implementation of Integrated Functional Adult Education

Table-2. Issues Related to IFAE Program

SN	Item	Respondents	N	Mean	Std.	Sig.	t-value
1	The status of proper implementation of IFAEP	Facilitators	102	2.36	1.09	1.72	43.11
		Coordinators	52	2.30	0.85		
2	Regional government commitment to implement IFAEP	Facilitators	102	2.10	1.20	2.35	22.59
		Coordinators	52	2.22	1.33		
3	Learners interest to participate in IFAEP	Facilitators	102	1.82	1.11	2.08	21.20
		Coordinators	52	2.96	1.29		
4	Budget allocated to implement IFAEP	Facilitators	102	2.08	1.41	2.76	31.23
		Coordinators	52	2.13	0.95		

As it could be seen in the above Table 2 (item-1), respondents were asked about the overall implementation status of Integrated Functional Adult Education program in the region. The mean computational result of facilitators ($\bar{x}=2.36$) and coordinators ($\bar{x}=2.30$) rated below average.

This reveals that all group of respondents agreed that the status of implementation of IFAE program in the region is very low. Similarly, the one sample t-test computational value shows no statistically significant mean score difference at alpha level (<0.05) among study groups. In conformity with this, interview participants depict that the status of implementation IFAE programme is very low due to the lack of clear organisational structure and responsibilities at district level, low interest of pastoralist adult learners due to inappropriate curriculum content to the day to day life of the pastoralist Afar community. In this regard, the number of adult learner in sample centers were very minimal in one center.

Concerning the regional governments committment towards the proper implemnetation of integrated functional adult education programmes, the mean computational result of facilitators ($\bar{x}=2.14$) and coordinators ($\bar{x}=2.22$) rated below average, which reveals that there is no due concern and commitment of regional governmnet organs towards the implementation of IFAE programme in the region. The T-test computational result for the item also shows no statistically significant mean score difference at alpha level (<0.05) among study groups.

The mean computational result for Table 2, Item 3 and 4 also reveals that the respondents average mean rated below average, which depicted that adult learners interest to participate in IFAEP is very low and the budget allocated towards the implementation of IFAE is also lower than the expected. Similarly, most of the interviewees confirmed that pastoralist adult learners have minimal interest to learn and participate in the adult education program because of the inflexibility of the program in accordance with their mobile way of life, irrelevance of the curriculim towards their pastoralist way of life.

*Challenges of Implementation***Table-3. Materials Related Challenges**

SN	Items	Respondents	N	Mean	Std	Sig.	t-value
1	Lack of learning materials	Facilitators	102	3.74	1.05	7.18	32.66
		Coordinators	52	3.60	1.64		
2	Lack of teaching materials	Facilitators	102	3.45	1.16	5.47	33.26
		Coordinators	52	3.01	1.33		
3	Unsuitable adult education center	Facilitators	102	3.19	1.09	5.54	25.03
		Coordinators	52	3.01	1.33		

Proper implementation of integrated functional adult education programme demands learning materials for learners and teaching materials for facilitators with conducive learning centers. In this regard, respondents were asked to forward their perceptions on the availability of resources and suitability of the IFAE center. The mean computational result of facilitators ($\bar{x}=3.74$) and coordinators ($\bar{x}=3.60$) rated high above average, which shows that lack of appropriate learning materials is one of their challenges of implementations. In the same vein, with a mean value of facilitators and coordinators rated above average which reveals that lack of teaching materials and unsuitable literacy center found to be another constraint.

The one sample T-test computational result also shows no statistically significant mean score difference at alpha level (< 0.05) among study groups in all items. This implies that all groups of respondents agree that lack of teaching and learning resources and inconducive integrated functional adult literacy centers are the major challenges for pastoralist adult learners. As per the interview results conducted with adult learners, most of the interviewees complained that the centers are not comfortable as learning centers; they have shortage of stationaries and text books, and they are obliged to use text books prepared for primary education, which is inappropriate to adult learners both in terms of content and approaches.

Table 4. Pastoralist Adult Learners Related

SN	Items	Respondents	N	Mean	SD	Sig.	t-value
1	Lack of awareness of the purpose of IFAEP	Facilitators	102	3.36	1.21	3.12	32.57
		Coordinators	52	3.65	0.98		
2	Mobile ways of life	Facilitators	102	3.59	1.35	7.41	24.97
		Coordinators	52	3.75	1.23		
3	Fear of cultural alienation	Facilitators	102	3.62	1.11	4.63	35.68
		Coordinators	52	2.59	0.84		
4	Belittling the values of modern adult education	Facilitators	102	3.69	1.17	2.37	39.62
		Coordinators	52	3.73	0.93		
5	Intertribal and intra-tribal conflict	Facilitators	102	3.75	0.98	1.10	46.14
		Coordinators	52	3.48	0.95		

The comparative mean calculated result of Table 4, item 1 pointed out that, facilitators ($\bar{x}=3.36$), coordinators ($\bar{x}=3.65$) rated above average, which shows that all the two groups of respondents rated lack of awareness of the purpose of IFAE by pastoralist Afar adults, as one hindering factor for proper implementation of IFAE in the study sites. Similarly, the one sample t-test analysis result also depicted no significant statistical difference in their response at an alpha level (<0.05) among the study groups. This implies that all groups of respondents rated lack of awareness as one barrier for the proper implementation of the programme.

Similarly the mean calculated result for the item number-2 also rated above average which depicts that mobile ways of life of Afar pastoralist adults is one hindering factor. As per the key interviewees, most of the time a large number of Afar households move together and form a bigger settlement “*Ganta*” (literally means a camp of a specific clan group). They also arrange their mobility to take place at a clan level. They prefer migration together with the clan members for security reasons. The most frequent reason for their mobility at the clan level is severe scarcity of water and pasture. The movement of pastoralist Afars is seasonal, mostly from dry season grazing lands to wet season pasturelands which becomes an obstructing factor for their participation in integrated

functional adult education.

The mobility of Afar 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 pastoralist context. This mobility is a strategic technique of pastoralist production that changes according to ecological conditions.

For Afar pastoralists, searching of water is not the only reason for this mobility. These pastoralists leave areas even when there is permanent water because of their animals need for a variety of forage and vegetation.

In general, one of the interviewees strongly asserts that *the only hope of survival in their semi arid land is movement*, which requires a mobile way of delivery of integrated functional adult education. The FGD discussants clearly stated that there is no mobile integrated functional adult education centers established for transhumant pastoralist Afar adults, rather they use fixed primary schools and ABE centers as IFAE centers.

The mean calculated result in the above table disclosed also that fear of cultural alienations, belittling the value of modern adult education, and tribal conflicts are the major challenges for the participation of pastoralist adults in the IFAE programme. These findings in the above Table (4) item 3 and 4, also goes in concordance with the opinions of clan leaders. Clan leaders revealed that there is a sentiment in Afar society that education brings less return compared to pastoralist economic activities. However, they strongly asserted that it does not mean that Afars hate modern adult education, instead their appreciation is more for their traditional pastoralist economic activities in which the rate of return is very visible and immediate. This is because of their conception that a large number of livestock provides them with wealth, prestige and social status. Hence, the attachment to livestock rearing has greatly affected their attitude towards education.

Besides, the research participants explain that inter-tribal and intra-tribal conflicts frequently arise due to increased competition over grazing lands and water. This is intensified by the increase of human and livestock population and the decrease of the amount of drinking water, pastureland due to recurrent droughts. Due to heavy dependence on their cattle and herds for their livelihood, transhumant pastoralist Afars have frequently clashed with one another over the best grazing lands and water points. This indicates the prominence of conflicts with pastoralist area and its negative impact on the socio economic life of pastoralist Afar society. It is obvious that in such an unstable condition, pastoralist Afar adults will not attend integrated functional adult education programmes.

Table-5. Facilitators Related

S/No	Items	Respondents	N	Mean	SD.	Sig.	t-value
1	Lack of proper training to help pastoralist adults	Facilitators	102	3.14	0.96	2.00	27.66
		Coordinators	52	3.40	1.05		
2	Lack of motivation to teach IFEA for pastoralists	Facilitators	102	3.29	1.19	4.46	21.49
		Coordinators	52	3.48	1.14		

As the above data depicted, the impeding challenges in the educational participation of adult pastoralist is not limited to their socio-economic activities, but also related to availability of qualified facilitators, attitudes, and motivation matters. In this regard, the mean computational result in the above table, Item 1, shows that facilitators ($\bar{x}=3.14$) and coordinators ($\bar{x}=3.40$) indicated that they rated below average which demonstrates that lack of proper training for facilitators to teach adult learners and low motivation of facilitators found to be a challenge for the proper implementation of IFAE program in Afar region.

Similarly, most of the facilitators confirmed that there is no special training (andragogy) offered to facilitators of integrated functional adult

education and the incentive offered for their contrubution found to be insignificant and demotivating. They also revealed that facilitators are demotivated by the absence of fringe benefits, which is not able to compensate for inconvenience of their living in the remote desert pastoralist areas.

Table 6. Stakeholders/Government Related

S/No	Items	Respondents	N	Mean	Sig.	t-value
1	Lack of stakeholder commitment to implement IFAE programe	Facilitators Coordinators	102 52	4.42 4.63	2.04	27.16
2	Absence of clear strategy for IFAP implementation in the pastoralist context	Facilitators Coordinator	102 52	4.00 4.20	1.34	24.85
3	Insufficiency of budget allocated to implement IFAE programe	Facilitators Coordinators	102 52	4.55 3.84	6.88	27.40
4	Low implementation capacity of coordinators	Facilitators Coordinators	102 52	4.55 4.05	2.45	24.60
5	Lack of clear organizational structure to implement IFAP	Facilitators Coordinators	102 52	2.00 2.48	3.08	22.60

Low participation of pastoralist Afar adults in integrated functional adult education and high dropout rates in many cases are due to constraints which include inadequate resources, low political commitments and inefficiency in administrative capacities, absence of appropriate modalities of adult education delivery, and poor involvement of all stakeholders concerned. In relation to this, Hallak (1999) revealed that political ideology has either a speeding up on or slowing down or blocking role of implementation of the provision of education for all.

Achieving equity in educational opportunity for people who are denied of education because they are poor, disadvantaged ethnic minorities or live in geographical remote regions requires both financial and policy

measures (World Bank, 1996). Appropriate policy measures can increase enrolment of the poor, females, and linguistic minorities. The policy, which has relevant programme and strategy designed to sensitize and demonstrate the importance of education for the society can increase the demand for education among disadvantage groups (Ibid). In this respect, respondents were requested to reflect their perception about the commitment level of regional government towards the proper implementation of FAEP in the region. The mean computational result of facilitators ($\bar{x}=4.42$) and coordinators ($\bar{x}=4.63$) rated high above average, which depicted the lack of commitment as a hindering factor in the implementation of IFAE program in Afar region.

As the above Table (6) item number (2) shows, the mean computational result of facilitators ($\bar{x}=4.00$) and coordinators($\bar{x}=4.20$) rated above average, which depicted that absence of clear strategy for intergrated and functional adult education programes implementation in the pastoralist context is one obstructing challenge in the proper implementation of IFAE programe in the region. In the view of interviewes and focus group discussants, the regional education offices do their activities in terms of the implementation strategies of the federal government, which mostly treats the majority of the sedentary agriculturalist adults in the country.

As to the FGD informants, the currently existing integrated functional adult education strategy is based on values that are claimed to be universal. This tends to be undermining the legitimacy of the culturally located interests and aspirations of pastoralists in the nation. This has apparently discouraged pastoralist adults to involve in integrated functional adult education programs.

Respondents were also asked to specify the influence of the insufficiency of budget allocated to implement IFAE programe and low implementation capacity of coordinators to the implementation of IFAE programe. The mean computational result of all respondents rated above average, which clearly depicited that budget shortage and low

implementation capacity of coordinators at district and center level are the factors that hinder the proper implementation of IFAE program in Afar region.

The mean computational result of facilitators ($\bar{x}=2.00$) and coordinators ($\bar{x}=2.48$) in Table (6) item (5) also reveals that the item is rated below average to indicate that lack of clear organizational structure to implement IFAE program has insignificant influential role in the educational participation of transhumant pastoralist Afar adults in integrated functional adult education programs.

In general, the responses obtained from all group of respondents through open ended questionnaires confirmed that those constraints discussed above were found to be the major hindering factors in the educational participation of transhumant pastoralist adults in integrated functional adult education program. Moreover, most of the respondents indicated that in addition to the problems mentioned above, lack of own centers, single center for both male and female, lack of integrated efforts by government sector offices and non government organizations (NGO) on matters concerning integrated and functional adult education provision for Afar pastoralists were found to be the major impeding factors.

Summary and Conclusions

The study revealed that the participation of pastoralist Afar adults in integrated functional adult education programs is very low in Afar region as compared to the national average. It has also revealed that need assessment of the pastoralist Afar community were not conducted before the commencement of integrated functional adult education program. Moreover, the specific life context, socio-economic and socio-cultural situation of Afar pastoralists did not get due attention in the design and development curriculum contents of integrated functional adult education program.

The study depicted that major stakeholders and clan leaders of Afar pastoralist community were not consulted and involved in the planning of the program. The research result further revealed that due attention was not given to the need to have flexibility of the delivery of the integrated functional adult education programme that suits the mobile life of pastoralists.

The result of the study also indicated that lack of learning materials (stationaries) and teaching materials (most centers are using primary school text books), having no clear organisation structure at district and region level responsible to run the programme, were the major challenges of the implementation of the programme. It further revealed that the challenges of the implementations are not only supply side, but also with the demand sides of pastoralist adult learners, in which lack of awareness of the purpose of adult education, their mobile way of life, belittling the value of adult education, inter-tribal and tribal conflicts, a sentiment that education brings less return compared with livestock rearing found to be bottlenecks in the proper implementation of adult education programmes.

The analysis result confirmed that proper mobilisations through proper social structure of the society were not done to make an awareness about the purpose of IFAE for pastoralist Afar adults. Moreover, it depicted that low participation of pastoralist Afar adults was because of inadequate allocation of resources, low political commitment of regional government, inefficiency of administrators capacity, absence of clear strategy for IFAE implementation in the pastoralist context, lack of involvement of Afar pastoralists in determining learning time, methods and contents of learning, lack of separate center for female and male were found to be the major challenges.

To conclude, the status of participation of pastoralist Afar adults in integrated functional adult education programme found to be low in Afar region. It has an implication that the provision of proper educational opportunities to inaccessible transhumant pastoralist groups, who are

deprived of educational opportunities, is a big challenge of the region because of different impeding factors.

Hence, it can be concluded that this becomes a challenge to the country's goal of attaining education target of Sustainable Development Goals (SDG). It also implies that the mere expansion of integrated functional adult education provision based on a model of what works in agricultural community is not enough to reach transhumant pastoralist Afar adults. Adult educational interventions for pastoralist communities require a proper understanding of the social, cultural and economic factors, which directly affects transhumant pastoralist Afar community. Increase access, retention and completion of transhumant pastoralist Afar adults, requires to intensify the development of alternative channels for the delivery of functional and integrated adult education by placing emphasis on flexible, inclusive, diversified and affordable mechanisms.

The Way Forward

Depending on the research findings obtained from the study, the following demand side and supply side intervention strategic option and approaches are suggested to remedy the constraints and improve the participation of transhumant pastoralist Afars adults in integrated and functional adult education programme.

- The country has a comprehensive adult education strategy, which mainly focuses on ensuring access and equity in adult educational opportunities for all adults in the nation with out clearly mentioning the specific and special features of transhumant pastoralist society. Hence, the Ministry of Education should design context specific integrated functional adult education strategy for pastoralist community. Formulation of the strategy should be based on the real felt needs of the pastoralist society. It should involve the pastoralists, traditional authorities, and their leaders as beneficiaries and right holders

to enhance and maximize the fulfilment of their adult educational needs, interests and aspirations.

- It is also recommended that the strategy has to first take cognizance of the pastoralists' way of life, educational needs and should respect their culture and traditional system of handing down knowledge and skills from one generation to another, and design delivery systems accordingly.
- The pastoralist integrated functional adult education strategy should be implemented with proper organisational structure, supervision and management bodies at different echelons of the education system. The Ministry of Education, regional education bureaux, and district education offices should take the initiatives to coordinate different stakeholders (NGO, GO, Community leaders etc...) for the successful implementations of functional and integrated pastoralist adult education.
- This research recommends that the regional state sector offices, like women's affair offices, educational offices, have to sensitize the community to change the attitude towards education by inculcating the benefits of integrated functional adult education for pastoralists community. All categories of the community, including tribal chiefs, clan leaders, religious leaders and adults should be sensitised in order to enlist their support and good will. It is further recommended that the sensitisation and mobilisation tools of the masses should include the traditional pastoralist Afar societal structures, traditional and indigenous institutions and leaders, popular cultural activities, and radio transmission.
- The investigation results revealed that the majority of Afars are seasonally mobile pastoralists with diverse economic, cultural, and environmental settings. This implies that a single mode of educational delivery does not seem to meet adequately their adult educational needs and demands. Hence, the study recommended that the regional educational offices in

collaboration with NGOs should employ mobile adult education centers and on site adult education center in their mobility routes.

- The mobile school and on site school integrated functional adult educational programme should be under the strict guidance and control of clan leaders. The education calendar, curriculum content, mobile school sites, seasonal mobility schedules, and recruitments of mobile facilitator shall be done in consultation with clan leaders.
- This study recommends that the curriculum content in integrated functional pastoralist adult education should reflect the pastoralist livelihood, pastoral economic way of life, cultural heritage, and natural resources.

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