



Africa  
Educational  
Trust

*Education is the key  
to development*

# A FLEXIBLE

## Approach to Basic Education (FABE)

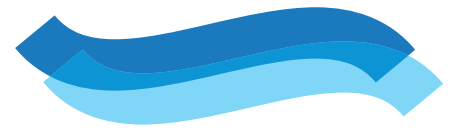


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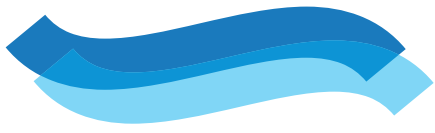
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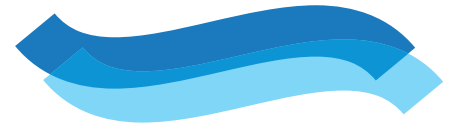


## Table of Acronyms

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ABE	Alternative Basic Education
AET	Africa Educational Trust
DARET	Developing Appropriate and Relevant Education and Training
FABE	Flexible Approach to Basic Education
LNGO	Local Non-Governmental Organisation
MoE	Ministry of Education
NFE	Non-Formal Education
NGO	Non-Governmental Organisation
LNGOs	Local Non governmental Organisation
PL	Puntland
SCS	South Central Somalia
SL	Somaliland





# Introduction

## Background

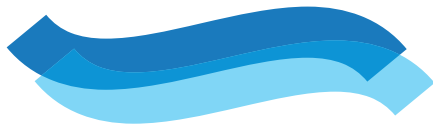
Somalia (split into the three political areas of Somaliland, Puntland and South and Central Somalia) has one of the lowest literacy rates in the world. Primary enrolment is less than 30%, and far lower outside urban centres. Access to education in rural areas differs considerably depending on the nature of the settlement or community, with those living in nomadic and pastoralist communities receiving the least provision and financial support for education.

In its 2007 Strategic Report on Nomadic Education, the Ministry of Education in Puntland committed itself to expanding educational provision for children and nomadic and rural communities but also commented on the difficulty of obtaining funding for this, noting that within the ministry there was 'no budget available for nomadic education'. Like the EC, the Ministry has also noted the need for 'urgent research' into how access to education could be improved for children living in nomadic communities.

There are currently a range of organisations attempting to provide education in nomadic and pastoralist areas in Somaliland, Puntland and S&C Somalia. Despite this however, coverage is still extremely poor and there is weak consensus on the type and method of education provision which should be available. Tensions between the need to provide education aimed at maintaining but improving the nomadic pastoralists' way of life and the need to provide education for sedentarisation and modernisation remains to this day. This institutional weakness is coupled with the varying needs of nomadic and pastoralist communities for which inflexible and formal organisation of education can prove unsuitable due to the role that children play in household livelihoods.

## Flexible Approach to Basic Education (FABE)

Through a series of community consultations AET established literacy and numeracy as the educational priority of nomadic and pastoralist community elders and young people, and based on this, undertook a pilot project, Developing Appropriate and Relevant Education and Training (DARET), to provide basic literacy and numeracy training for 14-25 year olds in twelve nomadic and pastoralist communities. Daily classes, timed to fit around



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work patterns were taught by teachers trained from within the community to great success. Demand from the communities for equivalent classes to be provided for the children has led AET to build on this experience and develop a project that expands provision of flexible basic education to primary aged children.

The Fabe project was thus developed with its main purpose being to establish a coherent and flexible system for the delivery of good quality basic education to nomadic and pastoralist children which meets their needs and interests and is able to respond to local contexts.

A special focus was placed on the need for a strategic and flexible approach in order to avoid disrupting the nomadic lifestyle, thereby maximising nomadic children's attendance of classes.

In the context of Fabe, the Africa Educational Trust (AET) has carried out the present study in order to explore the concrete educational needs of nomadic pastoralist communities across all three regions of Somalia and to see in what ways these needs could be best met.

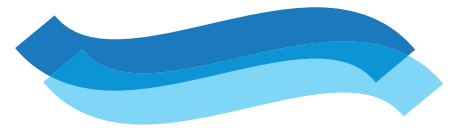
## Methodology:

An initial planning meeting was held between AET, local NGOs and the Ministries of Education in Hargeisa, Somaliland in May 2009 in order to discuss:

- The nature and purpose of the baseline study, where the Fabe project was discussed at length, including discussions regarding the type of information to be collected.
- Methodology to be used for collection of data for the baseline study.
- Guidelines to be followed during the research.

The following methodology and guidelines were agreed upon:

- It was agreed to proceed using opportunity sampling of pastoralist communities. Pastoralist communities in Somalia are, by definition, migratory, and for this reason communities were selected based on their availability at the time of the data collection. In addition, the number of communities chosen within each region was in approximate proportion to the population in each region.
- It was decided to conduct semi-structured interviews with the following focus groups.
  1. parents and elders (elders being understood as respected leaders within the community)
  2. children (both boys and girls between the age of 8-14)
  3. representatives of local NGOs across all three region (the list of the local NGOs is available in Appendix 1)
  4. Ministry of Education representatives in each region when available.



## A F L E X I B L E Approach to Basic Education (FABE)

- Guidelines were agreed on how to use the list of questions proposed. Interviewers were encouraged to stimulate discussion by asking probing and follow up questions (in addition to the ones listed in Annex 2) and then write down the responses consecutively.

Three days training workshops were held in each region in June 2009. During these workshops five researchers from SCS, four from SL and three from PL were trained to carry out the research in their area using the same methodology and standard procedures.

Data collection took place over a period of 3 months in Somaliland (SL) and South-Central Somalia (SCS) between June and August 2009 and over a period of 5 months in Puntland (PL) between June and October 2009.

### *Data received per region*

**Table 1**

Region	Number of communities visited	Number of interviews collected from parents & elders	Number of interviews collected from children	Number of interviews collected from LNGOs	Number of interviews collected from MOES	Percentage
SL	17	17	17	17	17	33%
PL	10	10	10	10	10	19%
SCS	25	25	25	25	3 <sup>1</sup>	48%
TOTAL	52	52	52	52	30	100%

As noted in Table 1 above, research was conducted in fifty-two (52) communities across SL, PL and SCS. The number of communities studied was approximately proportional to the population in each region. The results, therefore, are based on studies conducted in 25 communities in SCS, 17 in SL and 10 in PL.

<sup>1</sup> *N.B. Reasons for the small number of interviews collected with MoE officials in SCS are discussed in the section Problems Encountered during the Research, later in this report*



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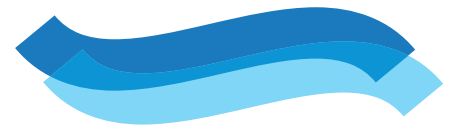
### *List of communities visited during the research:*

1.	Qabri-bayax Las'anood community	28.	Luuq Dhurwaa community
2.	Gacan-Bar Las'anood community	29.	Samatra community
3.	Waq-Deri, Las'anood community	30.	El shil community
4.	Qaudarka, Las'anood community	31.	Adayo community
5.	Dooxada Dhalaax community	32.	Ulajarad community
6.	Laascaanood community	33.	Shakalagoy community
7.	Dooxada Kalarog community	34.	Jerinley community
8.	Ceel-Dacawo community	35.	Canjeel community
9.	Ba'ado community	36.	Turqato community
10.	Godarka community	37.	Qandal community
11.	Biyo-Ramaadin community	38.	Gurdlei community
12.	Karasharka community	39.	Dugule community
13.	Balui Mumine community	40.	Macalin Caafi community
14.	Kalqudhun community	41.	Farsoley community
15.	Shabely community	42.	Bisiqley community
16.	Nadhi community	43.	Yako community
17.	Turkaylo community	44.	Guud-Cad community
18.	Midi Maal community	45.	Al-Hamdu-Li-Laah community
19.	Ceel Urow community	46.	Habaal-reer community
20.	Boorow community	47.	Armooyin community
21.	Islao Abiikar community	48.	Rabaable community
22.	Gambelle community	49.	B/dheer community
23.	Miirtaqwo community	50.	Jalam community
24.	Birimo community	51.	B/wadal community
25.	Gembale community	52.	Balley community
26.	Baacyar community		
27.	Shakab community		

### **Problems encountered during the research:**

- Researchers experienced some delays in the collection of data in PL. Rising levels of insecurity in some areas meant that research teams had to delay their visit to some communities.
- On occasion researchers experienced problems of interpretations when conducting interviews and translating the results into English.
- SCS being an extremely unstable region, not all areas were under the jurisdiction of the MoE. Thus, research teams were sometimes unable to conduct interviews with Ministry officials there.





## Profile of the Communities Studied

Table 2

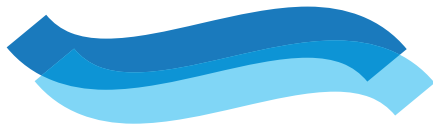
Average number of	SL	PL	SCS	Average Regions Combined
People	319	1135	618	620
Children	197	416	705	483
Girls	123	252	349	256
Boys	114	204	344	242

As is clear from Table 2 that the average number of people in a community varied greatly. In addition, the results show that there was a notable difference between the size of the communities in SL as compared to those in PL and SCS. In SL the communities had an average of 319 people in them. In PL the average was 1135 people, while in the SCS the average was 618. However the average in SCS was skewed to some extent by the fact that there were a small number of very large communities.<sup>2</sup>

Research teams followed up on the possible reasons for differences in the size of communities, including the very large communities in SCS, which led them to suggest a number of reasons:

- Security: While in SL and PL, some nomadic pastoralist communities have migrated to the cities, the severe droughts in SCS and the levels of insecurity and fighting in urban areas have led nomadic and pastoralist communities to stay away from urban areas, and, where possible, come together into larger, often clan-based groups for “security in numbers”.
- Geography: Because SCS has two main rivers that never go dry, the soil is richer and constitutes a good environment for people to herd their livestock. In addition the two main rivers also provide a good supply of water which people collect en masse through wells and pools.
- Clans: The Galajacel, Garre and Rahaweyn clans in SCS are predominant in SCS and locally renowned for the large number and quality of their livestock. The Galajacel clan, for example, is thought to have more than three million camels which graze from Beldeweyn of Hiran region to

<sup>2</sup> *There is some concern about the reliability of this data, as reported to the research teams, as it appears to indicate a surprisingly large proportion of the people in these nomadic pastoralist communities are children. According to these figures, on average across all regions, children are reported to make up 77.9% of nomadic communities: 61% in SL, 114% in SCS (!) and a more realistic 36.6% in PL.*



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Kisimaio of Lower Jubba region, a grazing area of more than 800 km. The Galajacel clan sell their milk to all towns and urban communities that are situated within that strip. Similarly, the Garre clan is thought to have more than 2 million camels and their location is between Lower Shabelle and Middle Jubba regions.

- Commercial practicalities: It is easier to conduct commercial exchanges as being part of a bigger community since milk could be transported in lorries towards the bigger cities where people could get a better price for it (lorry owners would refuse to go to smaller communities as it was not in their personal interest to do so).
- Koranic education: The greater availability of Koranic schools in larger settlements encouraged families to stay in these larger community groupings.

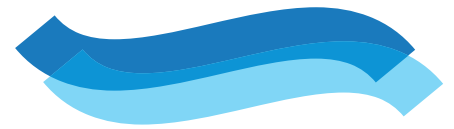
## Children in the Communities Studied

### Gender

**Table 3**

Girls:

SL	Average number of girls/community = 123		
	smallest number of girls in a community = 20	largest number of girls in a community = 290	range = 270
PL	Average number of girls/community = 252		
	smallest number of girls in a community = 10	largest number of girls in a community = 800	range = 790
SCS	Average number of girls/community = 349		
	smallest number of girls = 70	largest number of girls = 1762	range = 1692

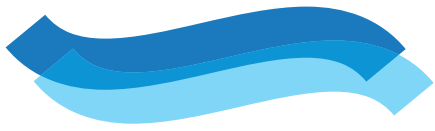


**Table 4**

Boys:

SL	Average number of boys/community = 114		
	smallest number of boys in a community = 40	largest number of boys in a community = 310	range = 270
PL	Average number of boys/community = 204		
	smallest number of boys in a community = 12	largest number of boys in a community = 700	range = 688
SCS	Average number of boys/community = 344		
	smallest number of boys = 56	largest number of boys = 2607	range = 2551

The results indicate that overall there is general balance between the number of girls and boys within the communities studied. The results indicate there were over 13,000 girls and about 12,500 boys in the 52 communities surveyed. Girls make up a slightly higher proportion with an average of 256 girls in a community to an average of 241 boys, suggesting approximately 51.5 % of the children are girls and 48.5 % are boys. For SL the proportions are 51.9% girls, for PL, 55% girls and in SCS, 50% girls.





## Part 1

# Access to Education



### **A: Availability of schools and materials**

#### *Availability of schools across regions according to parents and elders*

When conducting interviews with the parents and elders of various communities, the study revealed that across all three regions there is very low availability of schools for children to attend. In SL, 94% of respondents stated there were no schools in their communities. In PL, 100% of respondents stated there were no schools in their communities and in SCS, 96% of respondents stated there were no schools in their communities.



### *Availability of schools across regions according to Local Non-Governmental Organisation (LNGO) representatives*

LNGO representatives gave a different range of answers to this question than parents and elders, possibly because the LNGOs interviewed worked in entire districts. When asked about whether there were schools in the districts/areas they were covering 82.4% of LNGO representatives interviewed in SL answered positively, saying schools were available. Similarly, in SCS, 50% of the LNGO representatives reported the presence of schools in their area. It is only in PL that 100% of the LNGO representatives interviewed acknowledged the absence of schools thereby substantiating the information collected from parents and elders.

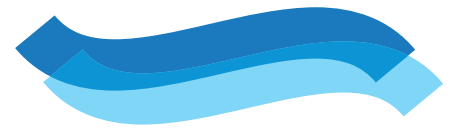
### *Availability of schools across regions according to MoE representatives*

When MoE representatives were interviewed the differences between information received from the various respondent groups were again exemplified. The differences between the figures collected from parents and elders and LNGOs and figures given by MoE representatives could be attributed to the fact that their responsibilities covered entire regions. Indeed in SL when asked about the presence of schools in their area 100% of MoE representatives interviewed answered this question positively stating schools were available. In SCS, 100% of MoE respondents indicated the presence of schools in their area. Again it is only in PL that the information given by LNGO and MoE representatives coincides with the information obtained from parents and elders. Indeed, 100% of MoE representatives in PL confirmed the absence of schools in their area.

### *Availability of teachers*

When asked about whether there were any current and/or former teachers currently living in their community 58.8% of parents and elders interviewed in SL stated there were former or current teachers in their communities. In PL 60% of parent/elders respondents interviewed stated there were people with teaching experience living in their community, and in SCS 85.7% stated there were current or former teachers living in their community.

Additionally, 100% of the parents and elders interviewed in PL and SCS acknowledged the presence of a Koranic teacher in their community. In SL however 76.5% stated that there was a Koranic teacher from their community and currently teaching there.



In summary analysing across regions on average:

- Parents and elders in 68.1% of communities visited stated there were people in their communities who had previous teaching experience.
- Parents and elders in 31.7% of communities visited reported they did not know anyone with teaching experience in their community.

These results are interesting in that they show that a significant number of people in these communities had previous experience in teaching.

*It would be useful to conduct an audit in pastoralist communities regarding these people as they could potentially add value as teaching resources in any future nomad/pastoralist education project.*

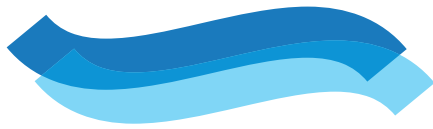
### *Availability of teaching materials*

The baseline study revealed that the availability of materials varies greatly from region to region. 87.5% of parents and elders interviewed in SL stated there were no books available in their community. In contrast 80% of communities in PL and 58.3% of communities in SCS stated that there were books available in their communities.

When asked about the availability of cassettes with songs, poems, or life stories for children to listen to, the results again varied strikingly from region to region. Whilst in SL and SCS, 68.75% and 80% respectively of the people interviewed stated there were some cassettes available for children to listen to 100% of the people interviewed in PL stated that that there was no cassettes and/or audio players available in their community.

It appears then that communities in SL have cassettes but few books. In PL on the other hand the communities surveyed had books but no cassettes. In SCS, around 60 % of the communities interviewed had both books and cassettes. It would be interesting to conduct further investigations on what types of books and cassettes are available within the communities and where the communities obtained them.

Across all three regions of Somalia results indicate that 50.2% of all people interviewed reported having some books available in their community whilst 49.7% of the parents/elders interviewed stated that no books were available. 37.08% of informants reported that there were cassettes with songs, poems, or life stories available for children to listen to whilst 62.9% noted the lack of cassettes available.



## **B: Children and education**

### *Enrolment in formal primary education*

Parents and elders of each sampled community were asked whether there were any children from their community who had attended primary school.

In SL 56% of respondents stated there were children from their community who had attended formal primary education. In PL, however, 100% of respondents reported that no children from their community had ever attended primary school and in SCS 72% of respondents stated that no children from their community had attended formal education.

This considerable variation in children's enrolment in formal primary education across regions could be attributed to the different security situation in each region. In SL, where the security situation is more stable, parents seem more willing to enrol their children in formal education; whereas in PL and SCS where the political and security situation is very fragile education for children appears to be less of a priority.

Across all three regions of Somalia results indicate that there are currently only 28% of nomadic children enrolled in formal education. The remaining 72% are not enrolled in formal primary education starkly illustrating the considerable shortfall in educational opportunities available to nomadic and pastoralist children.

### *Movement of children to access education*

Despite the evidence that child enrolment in formal primary school is very low in all three regions, it is important to note that many parents have tried to send their children to neighbouring communities or towns in order to increase the latter's access to good education.

Indeed, when parents and elders were asked whether there were children from their communities who had been sent to neighbouring communities in order to attend school 100% of respondents in SL communities answered positively.

In PL 80% of respondents stated that some children from their communities had moved away in order to attend school and parents and elders in 58.3% communities interviewed in SCS gave us the same answer.

Analysing responses from across all regions the results are striking revealing that 79.4% of respondents reported that some children from their community had moved to towns and other communities in order to attend school. This suggests that many parents, if offered the choice, view education as an important element in their children's lives.





Another question asked of parents and elders of the communities visited was whether, upon reaching 15 years old, children from their community tended to move to towns or tended to stay in the community. In SL parents and elders in 66% of the communities surveyed stated that children, after reaching 15 years old, usually decide to remain in the community to lead a nomadic lifestyle and support their community. In PL and SCS, however, 90% and 66.6% respectively informed us that children tended to leave their community to move to towns after reaching 15 in order to widen their opportunities

*These results raise interesting questions regarding the educational needs of this young generation. It is crucial to provide a form of education which addresses both needs, providing youngsters with the necessary skills to make informed decisions about whether to move to towns or stay in the community to lead a nomadic lifestyle.*

Across all regions 63.2% of respondents stated that youth from Somali nomadic communities decide to move closer to towns and cities when they reach the age of 15 with a view to bettering their lives, gaining access to jobs, or possibly enrolling in militias.

### **C. Adults and education**

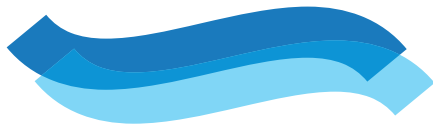
#### *Adult attendance to formal primary education*

Within the communities surveyed, parents and elders were asked how many adults from the community had attended formal primary education.

In SL, respondents in 42.8 % of communities visited stated there were no adults in their community who had attended primary school. 21.4% knew of some adults in the community who had attended primary school but were unable to give an exact number. Parents and elders in 14.2 % of the communities surveyed stated there were between 1 and 9 adults from their community who had attended primary school. Another 14.2 % stated there were between 10 and 50 adults from their community who had attended primary school and 7.1% reported that more than 50 adults from their community had attended primary school.

In PL parents and elders in 40% of the communities surveyed stated there were no adults in their community that had attended primary school. In 60% of the communities parents and elders stated there were between 10 and 50 adults in their community who had attended primary school.

In SCS parents and elders in 23.8% of the communities surveyed stated there were no adults in their community who had attended primary school. 23.8% knew of some adults in the community who had attended primary school but could not give an exact number. Parents and elders in 14.2 % of the communities surveyed stated there were between 1 and 9 adults from their community who had attended primary school. Another 19 %



stated there were between 10 and 50 adults from their community who had attended primary school and 14.2% reported that more than 50 adults from their community had attended primary school.

SCS appears to be where the lowest proportion of people reported the total absence of adults having attended primary schools in their community. Equally it is the region where the highest number of communities have reported more than 50 adults in their communities who had attended primary school.

Conversely, parents and elders in around 40% of the communities surveyed in SL and PL highlighted the total absence of adults having attended primary education, with only 7% in SL and 0% in PL reporting more than 50 adults having attended primary school.

The larger number of adults reported to have attended primary school in SCS could be explained firstly by the fact that the nomadic communities in the south are more populated than in other regions. However another interesting fact came to light during the survey. The parents and elders interviewed in SCS emphasised that the number of people who were literate was directly related to the literacy campaigns launched in 1974 by Siad Barre. However, they also indicated that the people who benefited from these campaigns are now old and have either forgotten what they had previously learned or are unable (not properly trained as teachers) to share their knowledge with others. Therefore, the general reaction to AET and UNICEF setting up basic literacy and numeracy classes in the communities visited was an overwhelmingly positive and welcoming one.

Across all three regions, this community survey indicates that on average:

- Parents and elders in 35.5% of the communities visited reported that there were no adults living in their community who attended primary school.
- Parents and elders in 15% of the communities visited reported knowing some people from the community who had attended primary school but could not provide exact figures.
- Parents and elders in 9.46% of the communities visited reported that there were between 1-9 adults from the community who had attended primary school.
- Parents and elders in 31% of the communities visited stated there were between 10-50 adults from their community who had attended primary school.
- Parents and elders in 7.1 % of the communities visited stated there were more than 50 adults from their community who had attended primary school.

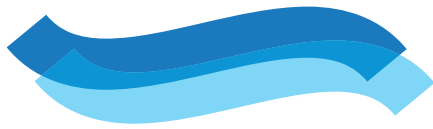
*These numbers show the need to create favourable conditions and a flexible approach that would allow an increase in the enrolment of nomadic populations in education thus over time increasing the levels of educational attainment in pastoralist communities.*



### *Adult attendance to formal secondary education*

Within the communities surveyed parents and elders were asked how many adults from the community had attended formal secondary education.

In SL parents and elders in 58% of the communities surveyed stated there were no adults in their community who had attended secondary school. Respondents in 33% of the communities visited stated there was between 1 and 10 adults in the community who had attended secondary school. 8.3% of the communities surveyed stated there were between 10 and 50 adults who had attended secondary school in their community. In addition, none of the parents and elders in the communities surveyed reported the existence of more than 50 secondary educated adults (within the largest communities).



In PL parents and elders in 80% of the communities surveyed revealed there were no adults from their community who had attended secondary school. Respondents in 20% of the communities visited stated there were between 1 and 10 adults from the community who had attended secondary schools. None of the communities visited in PL reported the existence of more than 50 secondary educated adults within the community (within the largest communities).

In SCS parents and elders in 76% of the communities surveyed stated there were no adults in their community who had attended secondary school. Respondents in 14% of the communities visited stated there was between 1 and 10 adults in the community who had attended secondary school. Respondents in 4% of the communities surveyed stated between 10 and 50 adults who attended secondary school in their community. In addition parents and elders in 4% of the communities surveyed reported the existence of more than 50 secondary educated adults within their community (within the largest communities).

*It is interesting to note that whilst the number of primary-educated adults appears higher in SCS than in other regions, the number of secondary-educated adults in the same region is relatively low. This reveals a very high level of drop out amongst southern nomadic populations, after the completion of primary education. This trend can also be observed in the other regions, highlighting the need to create favourable conditions that would encourage greater access to secondary education for nomadic students.*

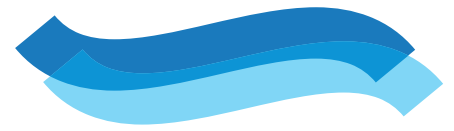
### *Current attendance to formal schools*

During the survey parents and elders of the communities visited were asked whether there was anyone from their community who was currently attending formal school.

In SL parents and elders in 23.5% of the communities visited answered positively whilst 76.4% gave a negative answer.

In PL parents and elders in 90 % of the communities surveyed gave a positive answer whilst only 10% answered negatively.

In SCS respondents in 4.1% of the communities visited reported that there were some people who were currently attending formal school whilst respondents in 95.8% of the communities visited stated that nobody was currently attending formal schools.



## A FLEXIBLE Approach to Basic Education (FABE)

It is important to highlight the data received from PL. According to the survey 90% of the people interviewed in PL stated that some people were attending formal education. This contradicts data collected in subsequent questions asked which will be presented later in this report. This could be due to problems of interpretation of the questions from both the interviewer and the person being interviewed. Conversely, if the data is actually correct, it would be interesting to conduct further research in order to clarify the reasons for such high attendance in PL as opposed to other regions.

### *Current attendance to classes*

When the various communities were visited across all three regions of Somalia parents and elders were asked whether there was any one in their community who was currently attending some sort of classes (not specified). In SL parents and elders in 17.6% of the communities visited answered positively whereas 82.4% gave a negative answer to this question.

In PL respondents in 40% of the communities surveyed stated that there were some people who were currently attending some sort of classes whilst 60% of the communities surveyed stated no one was currently attending some sort of classes.

In SCS parents and elders in 100% of the communities surveyed stated that no one was attending some sort of classes.

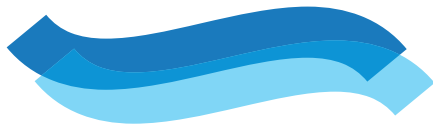
Across all three regions the survey suggests that on average 19% of the communities visited had someone attending some sort of classes at the time of the interview. The remaining 80.9% were not enrolled in any sort of classes at the time of the interview.

The low attendance to non-formal classes across all three regions may suggest that there is lack of provision of various types of training/classes to nomadic communities or that training/classes available do not take into consideration the constraints associated with a nomadic lifestyle, thereby making such classes unpopular amongst, or not suitable for, nomadic communities. It would be worthwhile to investigate further into this question.

The data collected shows that PL reports the highest attendance to some sort of classes of all three regions of Somalia. Again, it would be worthwhile to conduct further studies to reveal the reasons behind this difference.

### *Adult literacy*

During the survey parents and elders of various communities were asked whether there were any adults in their community who were literate i.e. able to read and write at a basic level.



## Access to Education

In SL parents and elders in 76.4 % of the communities stated that there were adults in their community who knew how to read and write. In 23.5% of the communities visited respondents stated that there were literate adults in their community but were unable to give an exact figure or point to a literate person.

In PL parents and elders in 100% of the communities visited stated that they knew of literate people who were living in the community.

In SCS parents and elders in 83.3% of the communities stated that there were adults with basic literacy skills in their community. 12.5% of the respondents reported that there were some adults within the community that were literate but could not give a precise figure and 4.1% of respondents reported there was no literate person in the community

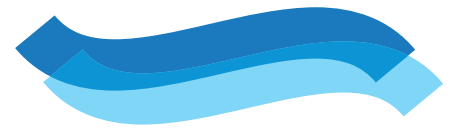
Across all regions results show that parents and elders in 86.6% of the communities surveyed stated they knew someone in their community who had basic literacy skills. 12% of the respondents in the communities surveyed stated they knew someone who could read and write but were unable to give a precise number. Parents and elders in 1.3% of the communities visited stated that they knew nobody in their community who knew how to read and write.

While it is reasonable to assume that the literacy skills of the people who were considered literate by both parents and elders were very basic the numbers collected are surprisingly high with 86.6 % of the communities reporting that at least one person living there is able to read and write.

### *Adult numeracy*

Within the communities surveyed parents and elders were asked whether they knew anybody in their community who knew how to count.

Parents and elders in 100% of the communities surveyed in all three regions answered positively suggesting that every community has at least one person who knows how to count. This might be due to the fact that most of the communities encountered engaged in commercial exchanges with neighbouring communities as subsequent data in this report will illustrate.



## D. Interviews with LNGO and MoE representatives

### *Frequency of visits to nomadic pastoralist communities by LNGO representatives in each region*

During the survey representatives of the LNGOs that AET selected to partner with were asked when the last time was that they had visited a pastoralist community.

In SL 12.5% of the LNGO representatives interviewed reported that they had visited a pastoralist community within the last two weeks. However 87.5% stated that they had visited a pastoralist community within the last year.

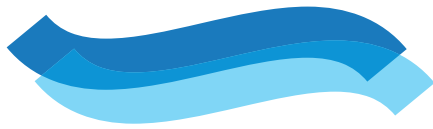
In PL 100% of the LNGO representatives interviewed stated that their last visit to a pastoral community was made within the last year.

In SCS 14.28% of the LNGO representatives interviewed stated that they had visited a pastoralist community within the past two weeks. 47.6% of the LNGO representatives reported that they paid a visit to a nomadic community within the last two months. 28.5% of the LNGOs interviewed in SCS stated that they had visited a pastoralist community within the last 6 months and 9.5% responded that they had visited a nomadic pastoral community within the last year.

Across all three regions, results indicate that:

- 8.8% of the LNGO representatives responded that they had visited a pastoralist community within the last two weeks.
- 15.8% of the LNGO representatives reported that they had visited a pastoralist community within the last 2 months.
- 9.5% of the LNGO representatives reported that they had visited a pastoralist community within the last 6 months.
- 65.9% of the LNGO representatives reported that they had visited a pastoralist community within the last year.
- None (0%) of the LNGO respondents stated that their last visit to a pastoralist community was done more than a year ago.

*The fact that 65.9% of the LNGO representatives across all three regions reported that their last visit to pastoralist communities was within the last year strongly suggests that nomadic communities are relatively isolated and that more projects or programmes, directly involving local NGOs, and addressing pastoralists' needs should be implemented.*



### *Frequency of visits to nomadic pastoralist communities by MoE representatives in each region*

MoE representatives in each region were asked how often they made visits to pastoralist communities.

In SL 20% of the MoE representatives interviewed reported that their last visit to a pastoralist community was made within the last two months. The remaining 80% reported that their last visit to a pastoralist community was made within the last year.

In PL 100% of the MoE representatives interviewed reported that their last visit to a pastoralist community was done within the last year.

In SCS out of those who have answered the question (4/25 ratio) 50% of the MoEs representatives stated that their last visit to a nomadic pastoralist community was done within the last six months. 25% of the MoE representatives stated that their last visit was done within the last year and the remaining 25% reported that their last visit was done more than a year ago.

Across all three regions:

- 16.6% of MoE representatives reported paying a visit to nomadic communities within the last 6 months.
- 68% of MoE representatives stated their last visit to a pastoralist community was done within the last year.
- 8.3% of MoE representatives reported that their last visit to a nomadic community was done more than a year ago.<sup>3</sup>

This data corroborates what has already been stated. 68% of MoE representatives across all three regions reported visiting pastoralist communities only once a year and it could be argued that the needs of nomadic communities are difficult to address and that additional efforts need to be deployed in cooperation with the Ministries of Education of each region to meet these needs.

### *Availability of classes for nomadic children: LNGO representative responses*

LNGO representatives were queried regarding the availability of classes for nomadic children to attend.

In SL 87.5% of LNGO representatives interviewed stated that there were classes available to nomadic children in the areas they were covering. 12.5% of the LNGO representatives stated there were no classes available.

In contrast in PL, 100% of LNGO representatives stated there were no classes available for nomadic children in their areas. Similarly in CSS 95% of the LNGOs stated no classes were available for nomadic children in their communities.

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<sup>3</sup> *A very small number of MoE representatives in SCS were available or agreed to answer our questions (only 4 out of the 25 interviewed). This implies that the total does not amount to 100% of respondents but only to 92.9%.*





Across the three regions the following results were found: 30.8% of LNGO representatives interviewed across all three regions reported the existence of classes for nomadic children. 69.2 % of LNGO representatives interviewed across all three regions reported that there were no classes available for nomadic children in the area they were covering.

LNGO representatives interviewed were subsequently asked: who was running the classes for nomadic children and what were the children studying, with the following responses:

In SL 42.8% of LNGO representatives interviewed stated that classes for nomadic children were run by local communities. Another 57.2% stated that such classes were run by both local and international NGOs. They further stated that 42.9% of the classes available for nomadic children are Koranic classes and 57.1% of the classes available to nomadic children are basic literacy and numeracy classes. It is not entirely clear from this response, but it would appear that in SL, the LNGOs included Koranic classes when they reported on the existence of 'classes' for nomadic children.

In PL as the LNGO representatives interviewed stated there were no classes further enquiry regarding the content and management of such classes was not conducted.

In SCS whilst 5% of the LNGO representatives interviewed stated that classes for nomadic children were available none of them could state who was running them or what the children were studying.

### *Availability of classes for nomadic children: MoE representative responses*

MoE representatives were queried regarding the availability of classes for nomadic children with the following responses:

In SL 94% of MoE representatives interviewed reported that there are classes for nomadic children in the area they are covering. The remaining 6% reported that no classes for nomadic children were available in their area.

In PL, 100% of MoE representatives interviewed stated that there were classes for nomadic children in their area.

In SCS only a single MoE representative (out of 25) stated that there were classes available for nomadic children. None of the other representatives were willing or able to answer the question.

The MoE representatives were then asked who was running the classes and what the children were studying with the following responses:

In SL 63.6% of MoE representatives interviewed stated that the classes for nomadic children in their area were run by educational agencies under the jurisdiction of the MoE and 36.3% stated such classes were run by local and international NGOs.

## Access to Education

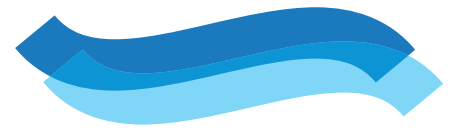
Regarding the content of the classes, 12.5% of MoE representatives interviewed stated that these classes were Alternative Basic Education classes, 50% stated that children were studying cross-cutting issues such as environmental sciences and basic numeracy, and the remaining 37.5% stated that nomadic children were enrolled in a combination of ABE classes, Non Formal Education (NFE) classes, and vocational skills training.

In PL whilst 100% of the MoE representatives stated that classes for nomadic children were available in their region, they could not give further information regarding the content of such classes or who was running them.

In SCS the single MoE respondent (out of 25) who answered this question was unable to give further information regarding who was running the classes for nomadic children and what the children were studying.

In SL where the security situation is more stable compared to the other regions MoE officials appeared to be more involved with the education of pastoralist children. Evidence shows that various educational options, such as ABE and NFE, which are designed to address the needs of people who are unable to attend formal education, are available there.





*It is clearly important that the MoEs in all three regions receive collaborative support to develop and increase such educational options, ensuring the long-term sustainability for provision of education to pastoralist communities.*

#### *Availability of records and statistics regarding children from nomadic pastoralist communities*

LNGO and MoE representatives were asked whether schools in their area had records and statistics concerning pastoralist children. LNGO responses indicated:

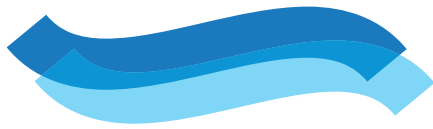
- In SL 50% of LNGOs representatives interviewed gave a positive response and 50% answered the question negatively.
- In PL 100% of LNGO representatives interviewed stated that schools in their area had no records or statistics on pastoralist children.
- In SCS 100% of LNGO representatives interviewed stated that schools in their area had no records or statistics on pastoralist children.

MoE responses indicated:

- In SL 100% of MoE representatives interviewed stated that schools in their area had various records and statistics regarding pastoralist children.
- In PL 100% of MoES representatives interviewed stated there was a lack of records and statistics on nomadic children.
- In SCS this information was not available. Research teams were not able to obtain information from the MoE regarding this matter.

Here again, the amount of information available to LNGOs and MoEs appears to be far more accessible in SL than in other regions, although it is not clear exactly what kind of records and statistics are being maintained and whether it is the MoE's opinion that all schools are successfully and comprehensively undertaking this kind of record-keeping.

*Overall this suggests that it would be beneficial if support could be provided to MoEs and to schools to enable them to maintain better records/statistics relating to various groupings of children, including pastoralist children.*



### *Awareness within MoES regarding pastoralist educational needs*

MoE representatives of all three regions were asked whether they thought that nomadic pastoralist communities had different educational needs from people living in towns and if so what these different educational needs were. The interviews indicated that:

In SL 100% of MoE representatives interviewed stated that pastoralist communities had different educational needs from the people living in towns. In addition, 100% of MoE representatives stated these needs could be addressed by delivering ABE classes.

In PL the responses of the MoE representatives interviewed indicated they recognised the different educational needs of pastoralist communities. They argued for the need for added flexibility in the implementation of educational programmes.

In SCS 100% of MoE representatives stated that nomadic pastoralist communities had different educational needs from people living in towns and referred to ABE programmes as being the best suited to address the needs of nomadic people in their region.



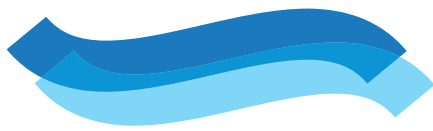
## Part II

# Information about the lifestyle of nomadic pastoralist communities in Somalia



### **Movement of communities**

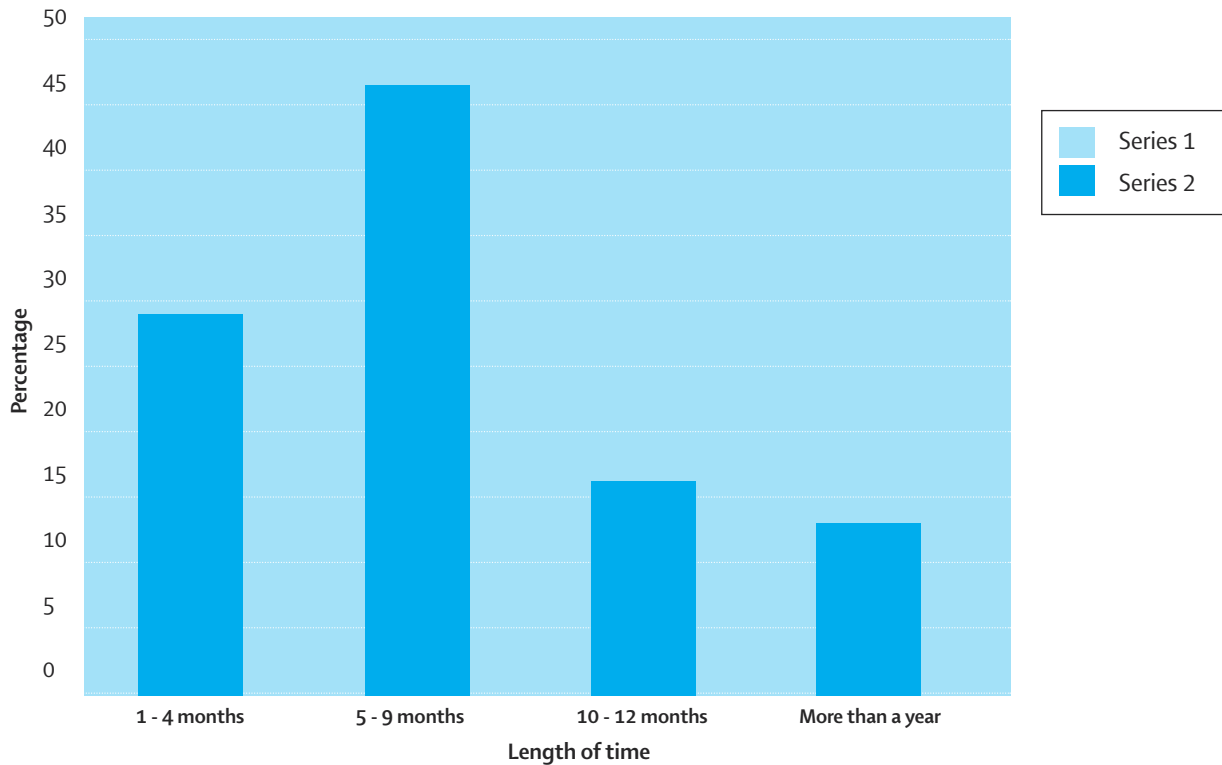
Parents and elders were asked to give an estimation of how long their community would stay in the same location.



## Lifestyle of the nomadic pastoralist

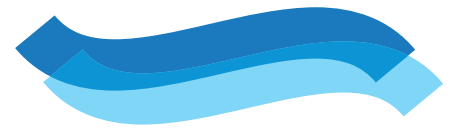
**Table 5**

Time Spent by Pastoralist Communities in the Same Location



In SCS 77.7% of community respondents stated that they move at least once every year while in PL 100% of community respondents reported they moved at least once a year. This is compared with 83.2% of community respondents in SL who reported they moved at least once a year. Thus Table 5 clearly illustrates that only 12.93% of pastoralist communities report staying in the same location for longer than a year, whereas 86.89% move to another location at least once a year. Almost half of the pastoralist communities report moving every 5 to 9 months – at least twice a year, indicating that they are moving their herds based on climactic cycles to go back and forth between areas that have better pasture and access to water at different times of the year.

*This has clear implications on access to education; provision for pastoralist children needs to take into consideration this cyclical movement of populations – whether providing education in two or more locations annually or having teachers/classes moving with the pastoralist communities etc.*



## Commercial exchanges between nomadic pastoralist communities

During interviews with the focus groups parents and elders of the various communities were asked whether they engaged in commercial exchanges with neighbouring communities. It is interesting to note that parents and elders in 100% of the communities visited in PL and SL answered this question positively. In SCS however, parents and elders in 64% of the communities said they did engage in commercial exchanges and 36% of them said they did not.

Across all three regions the results show that:

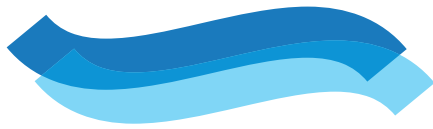
- Parents and elders in 88% of the communities visited confirmed that they did engage in commercial exchanges with neighbouring communities.
- 12% of the people who stated they did not trade anything with other communities came from the southern regions of Somalia. This could be a direct consequence of the ongoing conflict which does not facilitate commercial exchanges.

When asked about the nature of these commercial exchanges respondents from all three regions indicated that goods traded included: clothes, milk, butter, livestock and honey. A minority of them did buy medicine but not being able to read the recommendations on the box they had to rely on the advice of the seller to determine the dosage to be given to people and animals.

## Gendered responsibilities

Responses from the various people interviewed across all three regions reveal the extremely gendered nature of Somali society. There was unanimous agreement regarding the roles of young boys and girls within the communities. Respondents stated that young girls are in charge of helping their mothers with the housework. They do so by helping with the cooking, cleaning, collection of firewood and sometimes by tending to the small animals (goats and sheep). Respondents stated that young boys are responsible for helping their fathers with herding the larger animals outside the community and generally help by running errands when requested. These very different gender roles means that, on average, young boys are available to attend classes in the morning whereas young girls are more available in the afternoon.

*This, added to the fact that most of the communities interviewed tended to move every five to nine months depending on the rainy season, demonstrates the importance of a flexible approach to provision of education to pastoralist communities.*



### The importance of Koranic schools

#### *Boys and Koranic schools*

Parents and elders were asked if boys of their community attended Koranic schools and, if so, how many times.

In SL parents and elders in 76.4 % of the communities reported that boys attend Koranic school. Parents and elder in 58.3% of the communities reported that boys attended Koranic schools 5 times a week. 8.3% reported that boys attended less than 5 times a week and 33.3% reported that boys attended more than 5 times a week.

In PL parents and elders in 100% of the communities visited stated that boys attended Koranic school. Parents and elders in 80% of the communities informed us that boys attend Koranic schools more than 5 times a week. 20% of them revealed that boys attend Koranic school 5 times a week and none of them stated that boys attended Koranic schools less than 5 times a week.

In SCS parents and elders in 100% of the communities visited stated that boys attended Koranic school. Parents and elders in 79.2% of the communities stated that boys attend Koranic schools more than 5 times a week. 20.8% of them stated that boys attend Koranic schools 5 times a week and none of them stated that boys attended Koranic schools less than 5 times a week.

Across all three regions, the following results were found:

- 92% of boys are reported to attend Koranic school
- 7.8% of boys are currently reported as not attending Koranic school
- 33% of boys are reported as attending Koranic classes 5 times a week
- 2.8% of boys are reported as attending Koranic classes less than 5 times a week
- 64.1% of boys are reported to be attending Koranic classes more than 5 times a week.

#### *Girls and Koranic schools*

Parents and elders were asked if girls of their community attended Koranic schools and, if so, how many times.

In SL parents and elders in 76.4 % of the communities reported that girls attend Koranic school. Parents and elders in 69.2% of the communities reported that girls attended Koranic schools 5 times a week. 30.7% reported that girls attended more than 5 times a week and no one reported that girls attended Koranic school less than 5 times a week.





In PL parents and elders in 100% of the communities visited stated that girls attended Koranic school. Parents and elders in 60% of the communities stated that girls attend Koranic schools more than 5 times a week. 20% of them stated that girls attend Koranic school 5 times a week and in 20% of the communities parents and elders stated that girls attended Koranic schools less than 5 times a week.

In SC, parents and elders in 92 % of the communities visited stated that girls attended Koranic school. Parents and elders in 77.2% of the communities stated that girls attend Koranic schools more than 5 times a week. 13.6% of them stated that girls attend Koranic schools 5 times a week and parents and elders in 9% of the communities reported that girls attended Koranic schools less than 5 times a week.

Across all three regions, results reveal that:

- 89.4% of girls are reported as attending Koranic school
- 10.5% of girls are reported as currently not attending Koranic school
- 34.2% of girls are reported as attending Koranic classes 5 times a week
- 9.6% of girls are reported as attending Koranic classes less than 5 times a week
- 55.9 % of girls are reported as attending Koranic classes more than 5 times a week.

The responses clearly indicate that the majority of children across all three regions attend Koranic schools and that most of them do so more than 5 times a week.

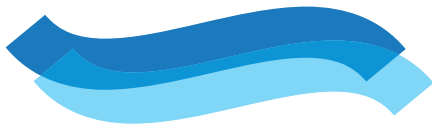
### *Average age to begin Koranic education*

Parents and elders were asked about the age at which children start attending Koranic schools. The following results were collected

- adults and elders in 20% of the communities reported that children start attending Koranic classes between 2 and 4 years of age
- adults and elders in 80% of the communities reported that children start attending Koranic classes between 5 and 9 years of age
- No one reported that children start attending Koranic classes at 10 years old or older.

In PL:

- Parents and elders in 10% of the communities reported that children start attending Koranic classes between 2 and 4 years of age
- Parents and elders 90% of the communities reported that children start attending Koranic classes between 5 and 9 years of age
- No one reported that children start attending Koranic classes at 10 years old or older.



## Lifestyle of the nomadic pastoralist

In SCS:

- Parents and elders in 8% of the communities visited reported that children start attending Koranic classes between 2 and 4 years of age
- Parents and elders in 92% of the communities visited reported that children start attending Koranic classes between 5 and 9 years of age
- No one reported that children start attending Koranic classes at 10 years old or older.

Results reveal that across all three region of Somalia:

- Parents and elders in 12.6% of the communities visited stated that children start attending Koranic classes between 2 and 4 years of age
- Parents and elders in 87.3% of the communities surveyed stated that children start attending Koranic classes between 5 and 9 years of age
- No one has reported that children start attending Koranic classes at 10 years old or older

Evidence thus suggests that the majority of children across Somalia start attending Koranic classes between the ages of 5 and 9.

### *Composition of Koranic classes*

Parents and elders were asked about the composition of the Koranic classes: Do boys and girls attend these classes together or separately? The following answers were received:

In SL parents and elders in 77 % of the communities surveyed stated that boys and girls attend Koranic classes together. In PL parents in 60% of the communities visited reported that boys and girls attend classes at the same time and in SCS parents and elders in 71.4% of the communities surveyed stated that boys and girls attend Koranic classes together.

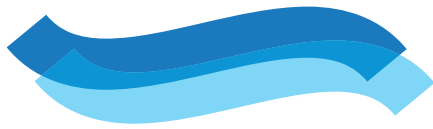
*The preceding data suggests that (a) where the content and purpose of education, i.e. Koranic classes, are valued and considered appropriate by community members they will encourage and support their children to attend (taking into consideration the differing responsibilities of boys and girls and therefore the differences in scheduling options for classes); and (b) the majority of Somali parents surveyed are not opposed to boys and girls sitting together in a classroom and so it may be possible to have mixed classes for nomadic children.*

# Conclusions



This baseline study examined formal and non-formal educational opportunities available to children in a sample of pastoralist communities in all three regions of Somalia, including consideration of:

- the average population of these communities
- the average number of children living in such communities
- the general level of adult educational attainment
- access and availability of teaching and learning materials
- lifestyle and movement patterns of these communities
- gender differences



## Conclusions

From this a number of issues relating to provision of education to pastoralist communities have been identified as well as a number of areas that would benefit from further study.

### **A. Issues to be addressed**

#### *Flexibility*

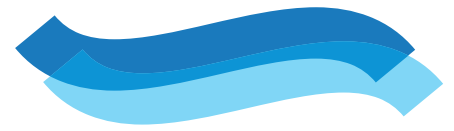
The study indicates the need for more flexibility regarding the conceptualisation and implementation of educational programmes aimed at nomadic pastoralist communities. The very nature of the nomadic pastoralist lifestyle involving as it does moving on average every 5 to 9 months, means that children from pastoralist communities find it very hard to enrol and stay in formal primary education schools. Presently the MoEs across Somalia have found diverse and ingenious ways to address these needs by using ABE and NFE educational systems. However, these systems could be improved and complemented by new ones with an added emphasis on flexibility, maximizing attendance at classes, thereby addressing the problem of under-education within Somali pastoralist communities. It is essential to train teachers, who will live in, and move with, the communities and to use Koranic teachers already available when possible. Being flexible regarding class timetables would go some way to addressing the problem of lack of education without disrupting the nomadic lifestyle of pastoralist communities across Somalia.

#### *Materials*

Materials aimed at nomadic pastoralist communities (content and layout appropriate to the nomadic context) are currently quite scarce. It is thus important to improve the existing written and audio materials available to nomadic pastoralist communities as well as creating new materials that will be directly relevant to the nomadic lifestyle. One of AET's initiatives in a parallel project called Developing Appropriate and Relevant Education and Training (DARET) for young people in nomadic and pastoralist communities has been to collect life stories, songs and poems from nomadic pastoralist communities across all three regions. The best of these have been compiled and recorded on to cassettes, to be distributed to beneficiary nomadic communities for them to use in class or at home. In addition AET is transcribing these life stories songs and poems with the view to creating booklets to be used in class (to practice reading skills) or at home. A similar initiative could be implemented to develop materials aimed specifically at nomadic children.

#### *Training of teachers*

As this study reveals Koranic teachers live in most of the pastoralist communities surveyed. In addition, some parents and elders interviewed reported that there were some primary-educated adults within their communities. More efforts should be devoted towards training these primary-educated adults as well as the Koranic teachers, developing their capacity to teach good quality literacy and numeracy lessons making the delivery of education to nomadic children more sustainable. Not only would it foster local capacity building, it would ensure that classes are not disrupted by the communities' movements given that the trained adults and Koranic teachers would move along with the community.



### *Creating and delivering a form of education which addresses young pastoralists' aspirations*

This study demonstrated that young pastoralists have varying aspirations. Some of them seemed happy leading a nomadic lifestyle and wanted to stay in their community to become respected elders whilst others were more interested in moving closer to towns to access jobs and a different quality of life.

The challenge resides in addressing both these aspirations. One suggestion would be to include, on top of basic literacy and numeracy training, subjects and vocational courses which would be useful in both contexts. For example, a vocational training including driving, mechanics and henna design for women could be helpful for a young person who is trying to move closer to town and trying to get a job. Additionally courses regarding cross-cutting issues such as environmental sciences or veterinary training would be very useful for youth aiming to stay within their community.

With the DARET project, AET is currently conducting research aimed at identifying the various vocational skills which nomadic pastoralists would like to acquire in order to inform the delivery of our vocational training courses. Similar and additional research in this area would help local and international NGOs as well as MoEs to deliver a form of education which is relevant and suited to nomadic pastoralist communities' needs.

## **B. Areas for further study:**

Various areas for further study include:

### *Profiling community members with previous teaching experience*

Research teams were informed of community members who had previous experience in teaching. It would be useful to conduct an audit of such individuals in a sample of pastoralist communities and develop a profile of a number of them, with a view to exploring their potential as educational human resources for their communities.

### *Research into what cultural materials are presently available to pastoralist communities*

This study reported variations as to the amount of books, tape cassettes and other culturally relevant resources available in pastoralist communities. Again, it would be useful to conduct an audit of such resources in much more detail than the remit of this study allowed for and explore such questions as what materials are available, how they were acquired and who has possession and/or use of these materials.

### *Closer study regarding the vocational skills required by pastoralist communities*

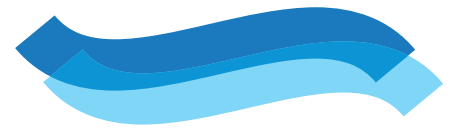
Given the differing aspirations of young pastoralists reported in this study a 'one size fits all' approach to provision of vocational training may not be the most useful approach and more work could be undertaken to identify their vocational training needs with the aim of informing future vocational training programmes for pastoralist communities.



## Annex 1

# List of NGOs

Region	NGOs
Somaliland	AYODA CCS GACO SUNGO
SCS	CAA HARDO KISIMA SODO Shabele Education
Puntland	EDEMALLE SACCOM GARWONET



## Annex 2

# List of questions asked during the interviews:

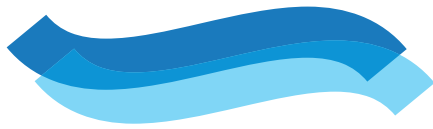
### To parents and elders:

#### *General information*

- On average, how long does your community stay in the same location during the rainy season?
- When the community moves does everyone move or do some people stay behind?
- How many children live in this community?
- How many girls live in this community?
- How many boys live in this community?
- Is there a school in this community?
- Are there any former teachers living in this community?
- Are there any current teachers living in this community?
- Are there any Koranic teachers living in this community?
- Has anyone in this community ever taught before?
- How many adults in this community have attended primary school?
- How many adults in this community have attended secondary school?

#### *Specific information*

- Is anyone in this community attending formal schools at the moment?
- Is anyone in this community attending some sort of classes?
- Do boys attend Koranic school? How many times a week? Who teaches the Koranic classes?
- Do girls attend Koranic school? How many times a week? Who teaches the Koranic classes?
- Do boys and girls attend Koranic schools at the same time or do they have separate lessons?
- At what age do children start attending Koranic classes?
- Are there any children from this community who moved to another community in order to attend schools?
- After they've reached 15 years old do children from this community move to towns or do they stay in the community?
- Are there children from this community who have attended primary schools?
- In your community what time of the day is best for boys to attend classes?
- In your community what time of the day is best for girls to attend classes?



## Annexes

- Are any adults in this community literate?
- Does anybody in this community know how to count?
- Do you sell anything to other communities?
- What do you buy and sell to other communities?
- Who sells it and how do you determine the price?
- Do you buy medicine? How do you know the dosage to give to people or animals?
- What are the responsibilities and duties of children (both boys and girls) in your community?
- What tasks do boys do on a regular basis?
- What tasks do girls do on a regular basis?
- Are there any books in this community?
- In this community are there any cassettes with songs, poems or life stories for children to listen to?

### *To children (both boys and girls)*

- What are your responsibilities/tasks to accomplish during the day?
- What would you like to be when you grow up?

### *To LNGO representatives*

#### **General**

- What area do you cover?
- Is there a school in your area?
- How many schools are there in your area?
- Are there any non-formal classes in your area? What sort of classes?
- How many pastoralist communities do you know of in your area?
- When was the last time you visited a pastoral community?

#### **Specific**

- How often per year do you visit pastoralist communities?
- Do you know of any literate nomad pastoralists?
- How many pastoralist people in your area attend primary school?
- How many pastoralist people in your area attend secondary school?
- Are there any classes for nomadic children in your area? If so, who runs them? What are the children studying? How long have the classes been running for?
- Do schools in your area have any records/statistics about children from nomadic pastoralist communities?

### *To MoEs*



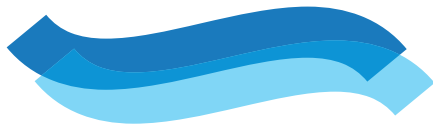


### General

- What area do you cover?
- Are there any schools in your area? If so, how many?
- Are there any non-formal classes in your area? What sort of classes?
- How many pastoralist communities do you know of in your area?
- When was the last time you have visited a pastoral community?
- How often per year do you visit pastoralist communities?
- Do you know of any literate nomad pastoralists?
- How many pastoralist people or children in your area attend primary school?
- How many pastoralist people or children in your area attend secondary school?

### Specific

- Does this ministry has a policy or work plan designed to help the education of pastoralist communities?
- Do nomads have different educational needs than people living in the towns? If so, what are they? How do you know about these particular needs?
- Are there any classes for nomadic children in your area? If so, who runs them? What are the children studying? How long have the classes been running for?
- Do schools in your area have any records/statistics about children from nomadic pastoralist communities?
- In the area you are covering are there any nomadic children attending form 1? If so, do you know how many?
- In the area you are covering are there any nomadic children attending form 2? If so, do you know how many?
- In the area you are covering, are there any nomadic children attending form 3? If so, do you know how many?
- In the area you are covering, are there any nomadic children attending form 4? If so, do you know how many?
- Do you have any information or statistics on children from pastoral communities who have completed form 1 and gone to form 2?
- Do you have any information or statistics on children from pastoral communities who have completed form 2 and gone to form 3?
- Do you have any information or statistics on children from pastoral communities who have completed form 3 and gone to form 4?
- Do you know of any pastoralists who have completed all 4 forms? What happens to them after that? Do they stop or do they go to secondary school?



## Annex 3

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