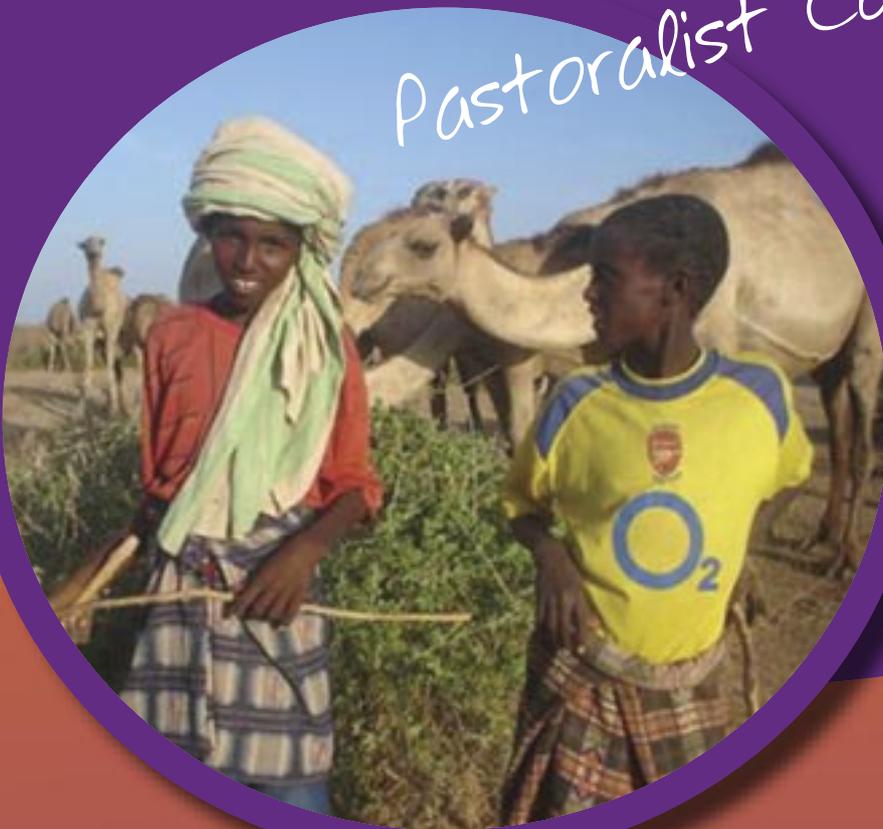


A Study of the Educational Needs of Young People

*in nomadic and
pastoralist communities*



in Somalia, Somaliland and Puntland





Africa
Educational
Trust

*Education is the key
to development*

Background

The overall provision and quality of education in all three political areas of Somalia (Somaliland, Puntland and South and Central Somalia) is poor. The region has one of the lowest literacy rates in the world and the overall gross enrolment rate in primary schools is less than 30% and even lower for girls. There has been some progress in educational provision over the past decade both at the primary and secondary level, for example UNICEF has reported a 16% increase in primary school enrolment in Somaliland in a single year (2006).(1) However throughout Somaliland, Puntland and South and Central Somalia there is better provision, higher enrolment and better quality of education in urban areas than there is in rural areas. Many parts of the rural and interior areas have no schools and the majority of children and young people have no access to formal schooling. Yet even in these rural areas there are discrepancies in provision between those living in settled communities and those in nomadic and pastoralist communities, with nomadic pastoralists receiving the lowest levels of provision and financial support for education.

The problem has been identified and consistently highlighted in reports, analyses and policy documents. It was identified in Somali Joint Needs Assessment (JNA) Report which recommended that boarding schools should be built in “identified and agreed areas” and that mobile schools should be introduced in areas where it was proven that pastoralists migrated in groups. (2) The European Commission 2006 Somalia Education Strategy paper also noted the need but in contrast to the JNA it suggested a flexible approach to providing education in nomadic and pastoralist areas, one which would bring education closer to the target groups. It also noted that “more empirical experience” was required before any general policy could be determined. (3)

In its 2007 Strategic Report on Nomadic Education the Ministry of Education in Puntland (4) 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 also noted the need for “urgent research” into how access to education could be improved for nomadic communities.

This study was designed specifically to gather information on how access to education could be improved for young men and women in nomadic and pastoralist communities who had missed out on formal schooling.

Nomadic and Pastoralist Communities

One concern in designing a study of the education needs of young Somalis in nomadic pastoralist communities is the difficulty of reaching a shared understanding of what is meant by the term “nomadic and pastoralist communities”. At one extreme there is a popular view amongst Somali men that “all Somalis are nomads”, meaning that they are really nomads at heart even if they live in cities. At the other extreme the noted expert on Somali culture and society, Professor Ioan Lewis has expressed doubts as to whether there are any true nomads left in Somalia. (5)

Definitions of pastoralism vary from author to author. One definition suggests that a pastoralist community is one in which 50% of revenue or more than 20% of household food energy is directly derived from livestock or livestock related activities. (6) While this may be quite a specific definition it is of limited use in daily life and in reaching decisions about the type of education and delivery methods that would best suit young people living in these communities. Other authors (7) see “traditional pastoralism” as a system which includes nomadism, semi-nomadism and transhumance and which is characterized “by long-range or short-range nomadic mobility in search of pastures and water for the livestock”. However, these same authors note the importance of livestock in the agriculture and agropastoral systems and that in densely populated and overgrazed parts of a country agropastoralists and even agriculturalists “may be forced to move seasonally or permanently in search of green pastures and agricultural land.. “

Similarly in writing about two communities in Eritrea, Ibrahim (8) reported that “Both communities consist of nomadic pastoralists who occasionally also practice farming. Usually the majority of members of the families stay in one place but the livestock moves as needed to get to the grazing with some members of each family acting as the herders”. In many parts of Africa, especially the Horn Region it is not always simple to make a clear distinction between farmers who keep livestock and pastoralists who occasionally practice farming. In designing a study of the education and training needs of young people in nomadic and pastoralists communities it is difficult, therefore, to have a firm and fixed definition of what is or is not a nomadic or a pastoralist community. From the background research for this study three different types of communities were identified in the Somali context.

The first were communities which did not appear to have a permanent “home” location. The whole community moved with and depended on livestock. They did not plant crops.

The second were communities which had a “home” location but during the dry season the whole community moved from the home location to one or more new locations. In the new location they lived in temporary huts or tents. While they were in the home location they were likely to plant some crops.

The third were communities which had a permanent village. Some members of the community stayed there permanently, usually the women, young children and older men. Most of the young men moved with the larger livestock. Crops were regularly grown by these villages.

In all three of these different types of community the camel herding unit is managed by the young (mostly unmarried) men who are responsible for defending and watering the animals. The main sheep and goat herd will remain with the domestic unit and with the household head. There may also be some camels in the domestic unit, for example for transporting the family's tent and possessions and where the land is suitable there may also be cattle for milk. (9)

Education for Nomads and Pastoralists

There have been a number of attempts to provide access to children and young people from pastoralist and nomadic families in East Africa and the Horn Region. Mobile schools have been experimented with but as Research Paper prepared for the Aga Khan Foundation (9) reported *'they have performed far below expectations'*. For example, between 1994 and 1999 in Sudan the Government established 265 mobile schools in the North Darfur Region. However by 2004 only 15 of them were still functioning. Save the Children (Norway) developed the Alternative Basic Education for Karamajong (ABEK) project for children in Uganda. It was designed to link to the formal system so that pastoralist children could continue their education in the formal system if they and their family decided. However, during the first two years only 4% of children who attended ABEK schools transferred to the formal system.

The Aga Khan study also noted that: *"the underlying aim of most development programs designed for pastoralists has been to alter pastoral values and way of*

life". A number of agencies have developed boarding schools in order to offer pastoralist children, especially girls, the opportunity to gain access to upper basic and secondary education, for example in Southern Darfur and in Turkana, Kenya. However, this method has been criticised for removing pastoralist children from their traditional lifestyle. A UNICEF study on the Nomadic Population in Somalia found that the 'vast majority' of interviewed pastoralist people *'believe that pastoralism is a viable way of life and pastoralism will continue in the future'*. (10) The study also found: *'Nomadic families are reluctant to send their children to distant schools and would prefer to see education come to them'*. Nomads want the opportunity to educate their children within their communities so that education does not interrupt the valued contribution of children to the household economy. For example, in this survey, it was found that 62% of pastoralists who did not want girls to have access to school cited interference with domestic tasks as their main objection. Nevertheless the Aga Khan study reported that: *"Overall non-formal approach to education has proved more successful and less expensive to implement in pastoralist communities than formal education"*.

Researchers after reviewing the Kenyan 1992 Out-of-school (OOS) programme which provided non-formal education to out-of-school children in the Samburu district reported that: *"Overall the program is considered a success"*. They reported that the important factors for its success appear to have been: a flexible timetable, flexible entry age and direct support from the communities.

1. The Current Study

As part of a programme to support literacy, education and training courses for young people who lived in nomadic and pastoralist communities and were unable to access formal schooling in 2006 AET undertook a study to 'identify the key conditions required to make education and training courses relevant to the needs, lifestyle and expectations of young Somali pastoralists'.

To help identify these key conditions focus group discussions were conducted with young people living in 26 pastoralist communities across Somaliland, Puntland and Southern Somalia. In consultation with local teachers, educators and organizations working with pastoralists, and with pastoralists themselves, a set of standard questions for discussion was designed on the pastoralist lifestyle and on the education support which would best suit the perceived needs of young people living in pastoralist communities. Thirty researchers were trained to conduct the survey in their home areas. This included training on the conduction of focus groups and on interviewing and reporting skills.

Each researcher identified a nomadic pastoralist community within their region which: (i) depend on livestock for their livelihood and (ii) in which all or part of the community moved with their animals

In Somaliland consultations were held in: Ceel Caanood, Maygaagta, Gobdheer, Walaal Goo, Upper Dagar, Dooxo Guban, Caro Goolaab, Arroolley Falidhyaale, Geedi-haan and Kabadheere.

In South and Central Somalia they were held in: Biyoley, Degta-Biyo-Cagaer, Oor Saefan, Marin Guba, Deg Balasyo, Gal Gal Gabo, Le Golrea, Alanti Jlow Bay, Qanyer Baroore, Biyo-Adde-Jpwhar, Calayale and in Puntland in Adisone, Lasa dowoio, Salahley, Galan Gal.

In each community separate focus group discussions were held with (i) the elders, (ii) young women aged

12 to 25 and (iii) young men aged 12 to 25.

In Somaliland there were between 8 and 15 young people in the groups. The results from the survey were translated from Somali into English, analyzed, and are reported on here.

Limitations of the Research

The study is based on results from an opportunity sample of twenty six nomadic and pastoralist communities from across different regions. While guidelines were followed in the selection of the communities surveyed, the sample cannot be presented as a truly representative random sample of nomadic and pastoralist communities in Somalia and Somaliland. It does however present detailed information of the views and perceptions of elders and young men and women in these twenty-six communities which were chosen to be generally representative of nomadic and pastoralist communities in the different regions.

The results suggest that some questions were unclear or were open to misunderstanding. For example in response to a question on equal access to education for girls and boys the elders or young men in a small number of groups answered that young women should not have equal access to young men. However in response to a second question the same groups answered that while young women did not currently have equal access they should have in the future.

2. Results

Summary

Lifestyle

- 91% of boys and young men were engaged in rearing livestock between morning and evening every day of the week
- The average community had lived on the same land for 12 months
- The average community moved twice per year, with movement depending on rainfall, pasture and water



- Young people were regarded as a valuable resource by their communities and were needed to carry out a range of tasks including cooking, cleaning, herding and farming
 - 68% of young women and 50% of young men said that they liked living as a pastoralist
 - However 59% of young women and 64% of young men said that they would like the opportunity to move to towns

Interest in Education

- Elders, young women and young men in all the communities said it was important for young people to have access to education
- The elders in all the groups surveyed wanted the young people in their community to have education
- In 68% of the groups the young women reported that education was one of the things that they would most like to change about their lives

Access to Education

- There had been no access to either primary school or non-formal education classes during the last 3 years for young women in these communities
- There had been no access to formal primary education within the community during the last 3 years for children in these communities
- In 5% of the communities some young men had accessed non-formal education (outside of the community) in the last 3 years
- Koranic lessons had been taught in over 50% of the communities surveyed
- The community elders in 77% of the communities thought that the main reason the community do not have education was due to neglect from government agencies/ NGOs
- Very few of the communities thought that low educational access was due either to a lack of awareness or low value placed on education

Delivery of Education

- Community elders in all the communities surveyed felt that literacy and numeracy should be the main priority in the education of young people
- Young women (95%) and young men (100%) wanted classes in literacy and numeracy
- The young people thought that their education should be relevant to their lives, including health, environment and livestock information
- Elders and young people agreed that classes should take place during hours which do not interfere with their daily chores
- Elders thought that classes should take place during rainy seasons (spring and autumn) when young people are not mobile
- Elders (55%) wanted young women and young men to be educated separately. In all the groups surveyed the community elders wanted classes to be delivered locally. However in one community the elders also recommended the use of boarding schools

3. Discussion

The results from the survey indicate that very few young people living in pastoralist communities in Somaliland, Puntland or South Central Somalia have access to either formal primary or non-formal education classes. There has been no access to formal primary schools for the young people living in the communities surveyed.

Access to Education

Many other communities in Somalia and Somaliland depend on non-formal education, which is considered to be more accessible, flexible and affordable (provided by local and international NGOs). A few young people from these nomadic and pastoralist communities in Somaliland managed to access education by living with relatives in towns where they could attend schools or non-formal classes. However, most young people in nomadic and pastoralist communities do not have any opportunity to learn to read or access any form of basic education.

There are indications from the study that some young people from these communities had moved to towns or villages where there were schools but it is not clear

whether or not they had left permanently or would return once they had completed their education.

Koranic lessons had been taught in over 50% of the communities surveyed. However in communities where there were Koranic classes the young people interviewed felt that for them this did not represent access to education.

The table below provides information received from the community elders about educational access in their communities. Although it should be noted that in some instances the classes had taken place over 3 years ago.

	<i>Formal Schools</i>	<i>Non-formal classes</i>	<i>Koranic classes</i>
Girls	0%	5%	45%
Boys	0%	9%	64%
Total	0%	7%	54.5%

Table 1: Education provision in nomadic and pastoralist communities surveyed

Barriers to Accessing Education

The survey results indicate that educational access for nomadic and pastoralist communities is extremely low. During the focus groups discussions the participants were asked to discuss why they thought this was so. They gave a range of reasons, including both internal and external causes:

- No external support for education from either the government or agencies
- No schools or education materials
- No teachers
- Movement of community
- No central government
- Low value placed on education by some in the community
- Poor security and ongoing civil war
- Preference was given to boys
- Pastoralist young people had limited time for education
- Education provision is focused on towns
- No access to pastoralist communities for agencies

The responses were coded into 6 main reasons:

<i>Reason why young people do not have access to education</i>	<i>Community Elders</i>	<i>Girls</i>	<i>Boys</i>
1. Lifestyle of pastoralists	45%	27%	41%
2. Lack of education facilities	36%	55%	32%
3. Neglect from government/ agencies	77%	36%	13
4. Conditions in Somalia (security/ conflict)	18%	23%	32%
5. Economic	36%	41%	36%
6. Low value of education	5%	18%	0%

Table 2: Perceived Barriers to Education

The main reason given by community elders is: Neglect, (no education support from government, agencies, prioritization of education provision in towns) which was listed as a reason by 77% of the communities. This is followed by the lifestyle of pastoralists, which was considered to be one of the main barriers by 45% of communities. Only 5% of the elders suggested that there was a lack of interest or value placed on education by the community.

Girls thought that lack of education facilities available within their communities was the main reason why they did not go to school (55%). This was followed by economic constraints (41%) and neglect of pastoralist

communities (36%). Girls reported a lack of awareness and interest in education more than any other group (but this was still fairly low at 18%).

Girls in only one community reported gender as being a barrier in accessing education.

The boys thought that neglect of pastoralist communities was the main reason why they did not go to school (59%). This was followed by the lifestyle of pastoralists (41%) and economic constraints (36%).

Community elders thought that the main way to address barriers to education was by agencies and governments providing education support (mobile teachers, education materials and facilities).

Developing education classes and materials that compliment the pastoralist way of life

Although pastoralist communities listed a number of important external factors which prevent them from accessing education, a significant number also recognized that certain elements of their lifestyle may prevent young people from accessing education. There were three main elements of their lifestyle which were thought to affect access to education:

1. Value placed on education
2. Development of an appropriate timetable and delivery methods for classes for young Somali pastoralists
3. Developing an appropriate curriculum for young Somali pastoralists

1. Value placed on education

Young People on value of education

'Education will open our eyes'
young woman in Somaliland

'Education would change our way of thinking. The educated and uneducated are not equal'
Young woman in South Central Somalia

The results show that interest in and value placed on education within pastoralist communities in Somalia was high. The elders in all the communities surveyed were keen for young people in their communities to learn literacy and numeracy skills.

Young people thought that their parents were also keen for them to be educated. The young men in all groups reported this and the young women in all but one group also reported it. The one group which thought that their parents did not want them to be educated said that their parents thought 'it is unacceptable for girls to be educated'. However the elders in that community reported that girls and young women should have equal access to education and should be educated.

Young people on their parents' interest in education

'They want their daughters to have the same chances as their sons'

Young woman in Somaliland

'If it is adjusted to our time schedule and is not contrary to religion or our role in the family'

Young woman in Somalia

'It will have no negative effect on animal rearing'

Young man in Somaliland

The young people that were interviewed were also very keen to have access to education. When the young people were asked what, if anything, they wanted changed in their lives 52% of the groups listed education. The young women's groups were keener than those in the young men's groups (68% of young women's groups and only 36% of young men's groups listed education as their most desired life change).

The young people noted a variety of ways in which they thought education could change their lives, including by:

- Offering skills to improve life and employment
- Changing their way of thinking and increasing their knowledge
- Offering material improvements
- Helping the development of the community
- Raising their standard of living and improving health and sanitation
- Improve communication with others

The most important change for the young people was 'change our way of thinking and increase our knowledge and understanding' (59% of young women's groups and 45% of young men's groups gave this response). Another important change for young men (45%) was 'development of the community'. Only 5% of young women's groups and no young men thought that they would move to towns as a result of becoming educated. Other important changes were new skills to improve life and become employed (27% young men's groups and 14% of young women's groups) and raised standard of living, including health and sanitation (18% of young women's groups and 9% of young men's groups).

2. Developing an appropriate timetable and classes according to the lifestyle of young Somali pastoralists

Seasonal Mobility

Some organizations have reported that one of the main barriers to providing education for pastoralist communities is their nomadic lifestyle. They argue that as communities move from season to season it is

not possible for communities to enroll in mainstream schools or classes.

This survey investigated the number of times that communities move to different locations. It found that:

- 55% of these communities moved at least twice a year (to seek pasture and water).
- A further 36% moved had moved at least once
- However 50% of the communities reported that they had been living on the same land for over 12 months

The survey did not provide information on the distance the communities had moved. There was also some ambiguity in the responses on this issue. For example while 55% of communities reported that they had moved twice in the last year 50% reported that they had remained on the same land. However this could suggest that in some cases not all members of the community had moved. In fact 55% of communities reported that not all members of the community moved together.

Hours of Work

The survey found that in nomadic and pastoralist communities young people have an important economic role. They are a valuable resource for their communities, contributing to the household economy through taking care of animals and helping with household chores. They are responsible for helping their families with a number of tasks on a daily basis, often working from sunrise to sunset.

The young women in all of the communities reported that they were involved in household chores including cooking, making mats, collecting water and fire wood and washing clothes and the homestead. In 86% of the

communities, young women were also involved in livestock duties. This included herding animals (64%), milking animals (55%) and general care of animals. Additionally, some of the young women were involved in small business activities such as selling charcoal and milk trading (32%)

The young men in all of the communities were involved in caring for animals. This included herding animals, milking animals, searching for fodder, making enclosures for animals, searching for pasture and water and seeking stray animals. Other tasks included farming (23%), collecting firewood (27%) and involvement in small business (18%).

The young people were asked if education classes were provided within your community, would there be any young people who would not be able to attend classes. Roughly a third of young women’s groups and a quarter of young men’s groups reported that there would be some young people who could not attend. The main reason that they gave was ‘too much work’. The young people worked throughout the day, starting their chores in the morning and finishing either in the late afternoon or evening. In most

communities (64%) the girls started their daily chores in the early morning (described as ‘early morning’, ‘sunrise’, or between ‘6am – 8am’). In three quarters of the communities young women reported finishing their daily duties in the evening (described as ‘after sun set’, ‘evening’ or ‘6 – 8.30 pm’). In a quarter of the communities, young women finished work in the mid afternoon.

The young men described their days as starting in the early morning (77%) or morning (23%). IN 5% of the communities they finished work in the afternoons, while in most communities (95%) they worked until after 5pm and in some cases up to 9pm.

These results highlight the economic importance of the labour of young men and women to their communities. They indicate that it would be difficult if not impossible for young people in nomadic and pastoralist communities to undertake full time education or training courses.

The community elders and young people were asked when they thought classes should take place. They gave the following responses

Time of Class	Community Elders		Girls	Boys
	<i>Classes for Girls</i>	<i>Classes for Boys</i>		
Early Mornings (before animals go to pasture)	5%	36%	5%	64%
Late Mornings	27%		23%	
Afternoon	23%	18%	23%	32%
Early evening (4-6pm)	32%		41%	
Evenings		50%	5%	18%
It should be decided by parents			5%	

Table 3: Groups views on appropriate times for classes



Community Resources

Communities showed their commitment to education by offering a range of community resources to support the delivery of education classes.

This included lamps (50%) for classes to take place in the evening hours after the young people have completed their daily tasks, plastic covers (27%) for the rainy season, mats (64%) for young people to sit on and firewood for classes (50%). One community offered to house a mobile teacher and two offered water resources.

A number of communities have someone living within their community who they think could teach the classes (55%). However, 45% of the communities reported that there was no one within the community who could act as a teacher.

Location of Classes

The elders wanted classes to be delivered within the community.

- In all of the communities surveyed the elders wanted classes to be delivered locally
- Elders in 36% of the groups suggested that learning could take place under a tree.
- In only 9% of the groups did the elders recommend boarding or permanent school structures

Classes for Girls and Boys

Community elders overwhelmingly thought that girls and boys should have equal access to education (86%). Of those that thought girls do not have equal

access, the main reason that they gave was that 'girls must do household chores'.

In 55% of the communities the elders thought that young women and young men should be taught separately. The main reason given was that religious beliefs prohibited them learning together (36%). 5% of communities said that girls and boys should be educated separately because young women were too shy to learn amongst young men.

The young women thought that they should have equal access to education (91%). The majority of young men supported this view, with 86% agreeing that girls and young women should have equal access. The main reason given for them not having equal access was that girls and young women needed to do household chores.

3. Developing an appropriate curriculum for young Somali pastoralists

Content of education

It is generally understood that the content of a curriculum should be relevant and appropriate for the target group that it is designed for. Not only do the classes need to be run at times and a location that is accessible for communities, but the content of the learning materials should be designed to meet their interests and needs.

The research set out to identify some of the key components which people in pastoralists' communities thought would be important for their young people. The different groups were asked an open question on 'what they thought young people in their community should learn?'

	Community Elders	Young Women	Young Men
Literacy/ Numeracy	95%	91%	100%
Lessons related to raising and caring for animals	27%	5%	27%
Environment	9%	0%	0%
Koranic	27%	5%	9%
Arabic	18%	14%	9%
English	18%	18%	23%
Vocational skills (tailoring, building, driving, computers)	32%	50%	50%
Health	18%	55%	27%
Life skills	0%	5%	0%
Handicrafts (including sewing and making mats)	0%	55%	0%
Domestic work/ home economics	0%	14%	0%
Farming	0%	0%	9%
Science	0%	0%	5%

Table 4: Views on relevant content for young men and women in nomadic pastoralist communities

- Literacy and numeracy was the most popular response for community elders (95%)
- Vocational skills (42%) were also popular for community elders (32%) and young people (50%)
- Health care was seen as being important by the young people, especially for young women (55%)
- Handicrafts and domestic work were considered important for young women but not for young men. 55% of the young women asked for handicraft skills
- Lessons related to raising and caring for animals were seen as being important by both the young men and elders in just over a quarter of the communities but not by the young women in those communities

It is clear that although literacy and numeracy are considered the most important skills by community elders and young men and women other subjects which are relevant to their lives were also requested. Health care was considered very important by the communities. In addition, skills in caring for animals and handicrafts were also considered important.

"We want education that is appropriate to our culture and environment. This should include health care, more effective livestock rearing and veterinary health services".
(Young man in Somaliland)

The results from the survey show that both elders and young people value pastoralism as a way of life. They also show that community elders and many young people want an education which is relevant to their lives.

Many of the young people were also happy with their lives as pastoralists.

- The young women in 68% of the communities and young men and 50% of them said that they liked living as a pastoralist

'We have hard work, we can't chose which boys we want to marry and we are without health and clean water'

Girl from South Somalia

'We don't want to change our lives, we want to improve it'

Boy from Somaliland

'We have an easy life, it is familiar and we have no expenses'

Boy from South Somalia

However, the young people recognized the hardships of their work and lives and desired improvements to life within the community. Of those that did not like living as a pastoralist, the main reason given was that life and work was hard (90%). Other communities said that they do not like living as a pastoralist because there was no education (young women in 38% of the communities) and no development or progress (41%).

The main change they desired for their lives was education access (young women in 64% of the

communities and young men in 32% of them).

Other changes included health, food, water and skills (boys). One group of young women said that they would like to change early marriage and FGM.

However while saying that they liked living as pastoralists many of the young people also said that they would like to move to towns (Young men in 64% of the communities said this and young women in 59% of them). In almost half of the communities (46%) the young women felt that life would be better in towns. While the young men in 50% of the communities would move to towns to seek education and training. The young women gave this as a reason in only 23% of the communities.

The young people listed a number of vocational skills which would help them to settle into towns in the future. These included, tailoring, baking, handicrafts, driving, computer skills, mechanics and small businesses.

The Impact of Education upon the Community

The communities were asked what they would like the impact of education to be upon their communities. Elders wanted outcomes which would benefit pastoralist communities, but not change them. For example by raising living standards, and young people getting jobs

The young people had a variety of expectations of education. For both the young men and women bringing about an improvement in the community was a major concern. However the young men's groups saw literacy as being the most important outcome.

4. Conclusions and Recommendations

Pastoralist communities continue to be excluded from educational opportunities in Somaliland. Access to formal primary schools and non formal education classes either within or without their communities are extremely limited.

There are clearly a number of external factors which contribute to this situation, including lack of educational support (teachers, text books, and resources), poverty and conflict.



While external funding to support education classes may address many of the barriers to education currently faced by young people in pastoralist communities, in itself it is unlikely to overcome all of the root causes of conflict and poverty that they face. However, it can help to tackle the inequality of resource allocation to rural communities from the international community.

The key aim of this study was to find out the best way to introduce education to pastoralist communities. This included researching what type of curriculum the young people should follow (relevance) and how classes should be delivered (appropriateness).

Key findings from the study are:

- Pastoralism, including nomadic pastoralism, continues to be a valued way of life for pastoralist communities. They want education to compliment and improve their way of life
- Community elders were very keen for young people in their communities to learn literacy and numeracy skills
- The elders and the young men and women in these communities wanted education to be delivered within the community itself. There was very little support for boarding schools
- Education materials and approaches that are designed for pastoralists need to take seasonal mobility into consideration and should allow for a flexible timetable
- The majority of young people in pastoralist communities will not be able to attend full time classes. They are likely to be able to attend for only one or two hours per day
- Literacy and numeracy was seen as the highest priority in education and training by all groups surveyed
- However, these courses and materials should include content relevant to the pastoralist lifestyle. This would include skills in health, and in animal welfare
- Any education programme that is developed would need to consider how to train community teachers and how to bring teachers from outside
- In many communities the elders wanted separate classes for young men and women
- While most young men and women said that they liked the pastoralist life style they also wanted to move to towns

Contributors to the Research

The main contributors to this research were the community elders and young people living in pastoralist communities in Somalia who contributed their ideas and shared information about their lives.

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Yurub A/rahman Muumin	Awdal
Shamis Samatar Maxamed	Hargiesa
Ali Mohamed Ajab	Togdheer
Abdi Ahmed Muuse	Hargeiesa
Mohamed Abdi Elmi	Awdal
Mohamed Yahye Hussein	Bay Region
Ahmed Hassan A/rahamn	Bay region
Hassan Omer Ali	Merca Lower Shabele
Mohamed Abukar Aser	Jowhar middle Shabele
Feysal Ahmed Mohamed	Bal'ad Middle Shabele
Mohamed Iidle Mohamud	Afgooye
Salad haji Mohamed	Wejdi Bakol Region
Aweis Haji Harakow	Marian Gubai L/Shabele
A/Ilahi Mohamed Aden	Jilib Middle Juba
Omer Sheik Hassan	Koriolei Lower Shabele
Osman Haji Mohamed	Tora Torow L/Shabele
Hayat Said Warsame	Bari
Faysal Geele Said	Bari
Halima Ali Warsame	Nugal
Shariifo Ali Hassan	Mudug
Bishar A/kadir Mahamed	Mudug
Halima Mahamed Giafar	Karkaar
Muse Said Mahamed	Karkaar
Mahamed Ali Dahir	Nugal

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