

**THE ROLE OF FORMAL EDUCATION TO GIRLS IN A PASTORALIST SOCIETY;
*A CASE STUDY OF MAASAI PEOPLE IN MONDULI DISTRICT, ARUSHA-TANZANIA.***

BY

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**A RESEARCH REPORT SUBMITTED TO THE SCHOOL OF SOCIAL SCIENCES
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DECLARATION

I *Naino Eliakimu*, strongly declare that this is my original piece of work. Neither whole nor part of it has ever been submitted to any College, University or Institution of Higher Learning.

..........

Student's Signature

Date

23/06/2008

APPROVAL

This is to certify that this study has been carried out under my supervision. It's now ready for submission to Kampala International University Academic Committee.



.....
Supervisor's signature



Date.....

DEDICATION

This study is highly dedicated to my lovely mother; Agnes Eliakimu, my beloved dad; the late *Eliakimu Parteyo*, and to *my dearest family* for their endless support in my life, my education endeavors in particular.

To Sr Marry Vitucci for her full sponsorship of my University education and the production of this research work.

To the Maasai people living in the East-Northern part of Tanzania (Arusha) and anywhere else in the country, for they are the subject matter of this study.

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ACRONYMS

AIDS	Acquired Immunodeficiency Syndrome
CSOs	Civil Society Organizations
EFA	Education for All
ESR	Education for Self-Reliance
HIPC	Highly Indebted Countries
HIV	Human Immunodeficiency Virus
NGO(s)	Non-Governmental Organization(s)
NARC	National Rainbow Coalition
NER	Net Enrollment Rate
PEDP	Primary Education Development Programme
SGBs	School Governing Bodies
SSA	Sub-Saharan Africa
UNESCO	United Nations' Science and Culture Organization
UPE	Universal Primary Education
WEF	World Education Forum

ABSTRACT

This research was carried out at the heart of the Maasai land, the Monduli district in Arusha region, the north-eastern part of Tanzania.

Such areas like Monduli-juu and Mti-mrefu villages, Makuyuni and Duka-bovu primary schools, Moringe and Mto-wa-Mbu secondary schools, Monduli teacher's college and Monduli district headquarters were visited during data collection.

The study was conducted to find out the benefits of formal education to the girl-children in the modern Maasai community. Thus, a wide range of consultation was made so as to capture sufficient information. In this, 80 respondents participated; of these, 38 were females while the remaining 42 people were males. All these participants were randomly collected to enhance unbiased and cross-cutting collection of ideas and experiences.

Both qualitative and quantitative methods of data collection were used, whereby data from both Primary and Secondary sources were collected. Quantitative methods included the use of questionnaires whereby the researcher tallied the results to get a statistical body of information for analysis and interpretation.

Presentation of the key findings was done using tables and percentages in chapter four of this report.

This study therefore came up with the following recommendations: That, the Monduli district Local Government should put in place some deliberate policies and bye-laws to ensure safety of girls on the ways to schools and at schools, and that there is a gender-sensitive supply of teachers to avoid inferiority complex to girls. Central Government should formulate deliberate alternative education structures to fit in the Maasai community due to their peculiar nature of living. Training of Maasai teachers should also be given a greater attention at the National level if a collective solution is to be achieved. Civil Society Organizations and the community at large should also work together for the strategic emancipation of females through formal education. All these are because formal education especially to girls is an investment that a country/community can make and never regret due to its outrageous benefits.

CHAPTER ONE

INTRODUCTION

Background to the study

In the post-independence period in Tanzania, Education for Self-Reliance (ESR) policies channeled resources towards primary education and adult literacy in an effort to create a mass base for participatory socialist construction (Cooksey et al. 1994). Towards this end, differences between groups of people were de-emphasized.

Statement of the Problem

For quite a long time now, the Maasai people have been exhibiting a Nomadic/semi-nomadic ways of living; moving from one place to another in search of better pastures to feed their cattle. Because of this, it has been a very complicated problem for them to be well served with Public services like education. Thus generally the Maasai community often isolate themselves from the mainstream Development programmes that are enjoyed by other communities (ethnic groups).

On top of social isolation, the Maasai people when exposed to formal schooling services, they tend to exhibit a boy-child priority phenomenon, whereby girls are denied going to the formal school setting to be married. The above mentioned facts, together with the lack of social awareness and loopholes (shortcomings) in public policies that are meant to address the hindrances altogether form a central theme for this research work.

The study therefore seeks to identify and highlight such key issues that hinder provision of formal education services to the pastoralist children (The Maasai community in this context) in general and specifically to the girls.

Objectives of the Study

The study was guided by two categories of objectives; general and specific objectives as outlined herein below.

General objectives

The study assessed and evaluated the role of formal education to the Girls in the pastoralist societies (The Maasai community in particular).

Specific objectives

- i) Was to identify and highlight challenges faced by Pastoralist girls in accessing formal education
- ii) Assess and evaluating the role played by various stakeholders in providing education services
- iii) Establish the extent to which formal education given to Pastoralist girl-children can be a promising premise in reducing social stigma

The Research questions

In the pursuance of this research work, the following questions were made to be answered;

- 1) What is formal education?
- 2) What are major challenges faced by Maasai girls-children in accessing their formal education?
- 3) Are there any remarkable impacts caused by the provision of formal education to the Maasai girls in their own communities?
- 4) Is your Government doing enough in providing formal education to the pastoralist's society?
- 5) What is your view on the role played by the private sector on the provision of formal education in the pastoralist communities?

Hypothesis

The following set of assumptions was a domain of the study;

- i) That, formal education is the one most suitable tool in the emancipation of girls and women from the persisted marginalization in the Pastoralist Societies
- ii) Private sector (civil societies) Government partnership in delivery of formal education to the traditional communities' girl-children (pastoralist in this case) is an effective and efficient means or strategy towards a collective and robust socio-economic transformation.
- iii) Provision of the formal education to the girl contributes a great deal in the socio-economic and political advancement.
- iv) Socio-psychological/predisposition and cultural ways of life contribute greatly to the continued women suppression in the pastoralist societies.

Significance of the study

The finding of this study constitutes the following advantages;

- a) The research is meant to help in describing and exposing the challenges faced by Girl-children in the pastoralist societies that oppose their way to live the better life.
- b) The research findings are meant to help in challenging the education policies already in place, thus suggesting to the Policy Makers and Administrators to realize the special needs to be addressed in the pastoralist societies
- c) Hopefully, the findings are expected to describe/manifest the necessity of formal education to the pastoralist societies if they are to keep pace with the today's Globalized world.

- d) The copy of this work is hopefully meant to sensitize further studies on the similar or related fields in the same categories of people or elsewhere.
- e) The research findings also are meant to be used as a ground for further initiatives by NGO's and private sectors in interviewing the situation manifested therein.

Scope of the study

The research investigated the role played by formal education to girl-children in the pastoralist society (The Maasai community in this context). The study therefore covered from social, political, economic to cultural aspects, the factors which altogether contribute handsomely on the community development/advancement.

Alongside this study, such factors like challenges and obstacles imposed on Maasai girls that deny them access to formal education, and loopholes /weaknesses in the National education policies towards provision of the same were also be investigated.

Finally, the study has established effective recommendations both to private and public education sectors and to non-profit initiatives or Organizations in the preferably best courses of action to be taken. In this pursuant, a widespread consultation was employed; from the local community, local government officials, policy makers and Administrators, private organization to charity groups.

CHAPTER TWO

LITERATURE REVIEW

INTRODUCTION

This chapter reviews literature relevant to the study. It provides information on what formal education is all about, the ways in which this phenomenon is reflected to the girl-children in the pastoralist societies at local national and international spheres, cross-cutting such crucial dynamics like social, economic, political, and cultural aspects.

ABOUT FORMAL EDUCATION

As normally used, the term formal education refers to the structured educational system provided by the State for children. In most countries, the State allows and satisfies private systems which provide a comparable education. This is in sharp to the non-formal/in formal education, which refers to a kind of education that takes place outside the formal organized school system. The term or phrase non-formal/informal education is used to refer to adult literacy and continuing education for adults. This education is called non formal/informal because it is not compulsory, it does not lead to a formal satisfaction and it may or may not be state-supported.

Tanzania is currently making progress towards achieving the goal of UPE as a result of a decision to drop primary school fees in 2001 and the implementation of the Primary Education Development plan (PEDP) in July 2002(united republic of Tanzania 2001b), partly financed through saving made as a result of qualification for the highly indebted poor countries (HIPC) initiative 2001. PEDP aimed at the rapid expiation of primary education, with the object of enrolling 7-10 years olds by 2005. It called for the expansion of infrastructure, equipment, and staff capacity. As in the rest of the country, there had been a very large rise in enrolment rates were still low compared to the rest of the country. It has been claimed that the Tanzanian national Net Enrolment Rate (NER) For 2005 reached 95%, up from 59% in 2000 (Mungai 2005).In the two sub-villages in which my survey was

conducted in late 2004, it was found that the NERS (based on parents reports of children having been enrolled) were 49.3% and 51.9%. These data would, if anything, give an exaggerated NER, because of parents' unwillingness to mention out-of-school children. NERS in the study area are low relative to national rates. However, teachers, educational infrastructure and equipment are already massively over-stretched.

Similarly, in Kenya the implementation of a free primary education intervention by the new National Rainbow coalition (NARC) Government in 2003 has had a remarkable impact on the enrollment for pastoralist districts. One study demonstrated that enrollment increased by an average of 28%, well above the national average of 22.3%. However, as is the case in Tanzania, this increase has exacerbated problems with teaching and learning facilities (Sifuna 2005).

Girls' Education:

The World Bank is committed to fighting poverty and helping developing countries invest in their education systems. In light of this, it has embraced the achievement of the Millennium Development Goals as its main priority and, particularly, "eliminating gender disparity in primary and secondary education." *The World Bank has recognized that there is no investment more effective for achieving development goals than educating girls.*

The World Bank is a partner and one of many players in the international drive to improve gender equality and empower girls and women. World Bank activities focus on assisting countries' own efforts to advance gender equality. Through its lending and non-lending activities, the Bank has helped to improve lives of girls in client countries. Since the World Conference of Education in Jomtien in 1990, the Bank's emphasis in the area of girls' education has increased and gender equality has been integrated as an important component of the Bank's poverty reduction mission. The Education for All – Fast Track Initiative and the recent Education Sector Strategy Update has reinforced the World Bank's commitment to the Education for All and the Millennium Development Goals.

- ✓ How are girls doing?
- ✓ Why is girl's education important?

How are girls doing? Success and Hardships

Girls' enrollments tend to go upwards. Thirty years ago, girls represented 38 percent of primary enrollments in low-income countries and boys, 62 percent. Today, the gender gap has narrowed with girls representing 48 percent and boys 52 percent of primary enrollments (OECD/UNESCO, 2005). Gross enrollment rates for girls in some low-income countries have gone from 52 percent to 94 percent over that same period. These averages, however, hide sharp differences among regions and countries.

Between 1999 and 2004, the worldwide number of children not in school declined rapidly from about 100 million to 77 million. Three-quarters of the decrease (16.7 million) took place between 2002 and 2004. However, girls still constitute 57% of all out-of-school children, down from 59% in 1999. Worldwide, for every 100 boys out-of-school there are 117 girls. Gender disparities in education still remain prevalent in the Arab States (134 girls out-of-school for every 100 boys), South and West Asia (129), and countries like Yemen (184), Iraq (176), India (136), and Benin (136) (UNESCO, 2006). Gender differential access to school is usually caused by poverty, adverse cultural practices, schooling quality and distance to schools. However, there are some emerging challenges that reduce girls' enrollment in primary, secondary and tertiary education. These are: HIV/AIDS, conflicts, emergencies and other fragile situations, gender-based violence, and information technology gender gap.

Gender disparities still remain in both primary enrollment and school completion rates. However, many low-income countries have registered improvements in primary school completion rates, with an average increase of 6 percent (from 65 percent in 1990 to 71 percent in 2003) (World Bank, EdStats, 2005). The completion rate for girls rose by 9 percentage points, from 57 percent in 1990 to 66 percent in 2004, whereas the primary school completion rates for boys increased only from 75 percent to 76 percent during the same period (World Bank, EdStats, 2005).

The MDG goal of gender parity in primary and secondary education by 2005 was not met in most regions; however, there is substantial cause for optimism. Most of the developing countries are on course for closing gender gap in primary enrollment by 2015 if they continue at present rates of progress in enrollment and attendance rates. In order to achieve gender equality by 2015, more attention will need to be focused on access to include provision at the secondary and tertiary education levels, retention, quality, learning outcomes and relevance of education at all levels . Strategic directions for accelerating gender equality in education also include emphasize on monitoring and evaluation of the effectiveness of interventions as well as their impact.

Why is girls' education important?

There are several compelling benefits associated with girls' education, which include the reduction of child and maternal mortality, improvement of child nutrition and health, lower fertility rates, enhancement of women's domestic role and their political participation, improvement of the economic productivity and growth, and protection of girls from HIV/AIDS, abuse and exploitation. Girls' education yields some of the highest returns of all development investments, yielding both private and social benefits that accrue to individuals, families, and society at large by

- ✓ ***Reducing women's fertility rates.*** Women with formal education are much more likely to use reliable family planning methods, delay marriage and childbearing, and have fewer and healthier babies than women with no formal education. It is estimated that one year of female schooling reduces fertility by 10 percent. The effect is particularly pronounced for secondary schooling.
- ✓ ***Lowering infant and child mortality rates.*** Women with some formal education are more likely to seek medical care, ensure their children are immunized, be better informed about their children's nutritional requirements, and adopt improved sanitation practices. As a result, their infants and children have higher survival rates and tend to be healthier and better nourished.
- ✓ ***Lowering maternal mortality rates.*** Women with formal education tend to have better knowledge about health care practices, are less likely to become pregnant at a very young

age, tend to have fewer, better-spaced pregnancies, and seek pre- and post-natal care. It is estimated that an additional year of schooling for 1,000 women helps prevent two maternal deaths.

- ✓ ***Protecting against HIV/AIDS infection.*** Girls' education ranks among the most powerful tools for reducing girls' vulnerability. It slows and reduces the spread of HIV/AIDS by contributing to female economic independence, delayed marriage, family planning, and work outside the home, as well as conveying greater information about the disease and how to prevent it.
- ✓ ***Increasing women's labor force participation rates and earnings.*** Education has been proven to increase income for wage earners and increase productivity for employers, yielding benefits for the community and society.
- ✓ ***Creating intergenerational education benefits.*** Mothers' education is a significant variable affecting children's education attainment and opportunities. A mother with a few years of formal education is considerably more likely to send her children to school. In many countries each additional year of formal education completed by a mother translates into her children remaining in school for an additional one-third to one-half year.

Girls' education and the promotion of gender equality in education are vital to development, and policies and actions that do not address gender disparities miss critical development opportunities. <http://go.worldbank.org/1L4BH3TG20>

The beneficial effects of female education have been well documented, and current levels of female participation in SSA (Sub-Saharan Africa) suggest that much can be done to extend these benefits in the region. There is ample research that demonstrates that education increases the productivity and earnings of both men and women: econometric studies estimate an increase in income of as much as 10 to 20 percent with each additional year of schooling. Moreover, while the impact of additional schooling on earnings is similar for males and females, educating females generates more substantial social benefits. Educated women have healthier, fewer, and more educated children. As schooling tends to improve a mother's knowledge and use of health practices, each additional year of schooling is estimated to decrease the mortality rate of children under the age of 5 by up to 10 percent. In addition, educated women have fewer children; it is estimated that one extra

year of schooling reduces fertility by approximately 10 percent. Because educated women have fewer children, fewer will die in childbirth. Finally, women with schooling are more likely to send their own children, females in particular, to school.

Female education and national development have been proven to be closely linked. While the education of both males and females is crucial to development, the failure to ensure equality in education between the sexes can reduce the potential benefits that educating men has on social welfare. Further, a nation with a large gender gap in enrollments will have lower economic productivity than another country with similar capital and labor resources but a smaller gender gap in schooling.

The strong case for promoting universal rights and gender equality in education has been supported in more recent international documents. Girls' and women's education has been embedded in these international visions of development priorities. Two goals lay out the priorities for attention to gender issues in education. These are:

- ✓ Eliminating gender disparities in primary and secondary education by 2005; and
- ✓ Achieving gender equality in education by 2015.

These goals have developed from the 1990 Jomtien World Conference on Education for All (EFA), and expanded in the follow-up World Education Forum (WEF), held in Dakar in 2000. They are supported by the Millennium Development Goal (MDG) for gender equality and women's empowerment

<http://unesdoc.unesco.org/images/0014/001422/142240e.pdf>.

Formal education in Tanzania's Pastoralists

In Tanzania, formal education started with the invasion of the Europeans in the country, these people with various and mixed motives; commerce, Religion, and colonialism in general. Since then, education rates in the Pastoralist societies have been relatively low as compared to other ethnic groups. During the colonial period, the factors that led to low rates of formal education in pastoralist areas included the lack of interest of colonial Governments in pastoral areas, and relatively little missionary activities. There was also a

little concentration of educational institutions in the centers of African cash crop production, plantation, or white settler production, and the centers for trade, Administration and service industries. (Buchert 1994)

After independence, Government directed its limited resources towards those peoples and areas that were more politically powerful and/or perceived as “progressive” (Hodgson 2001), and disparities between pastoralist and other areas remained. Until recently, attempts to increase enrollment and achievement have been made through the expansion of conventional formal schooling which has been unresponsive to the needs of pastoralists. The only specific measure implemented to try to get pastoralist children into school previously used was the setting up of boarding schools in pastoralist areas. These schools have not been successful in terms of increasing participation by pastoralists due to several factors. These include:

- a) an influx of non-pastoralist children to take advantage of the facilities on offer,
- b) Pastoralist parents’ inability or reluctance to pay the greater costs associated with boarding
- c) Pastoralist parents’ reluctance to entrust their children to these institutions (Community Research and Development Services 2006)

Challenges and opportunities for girls in education

Several recent reports highlight challenges for gender parity and equality in education to which responses need to be oriented. These include factors related to the ‘demand’ for education. Some of the key issues raised by these studies are briefly summarized here - each of the reports merits a separate reading.

- 1) *Domestic responsibilities*, causing girls to drop out of school at an earlier age than boys.

This is linked to the high opportunity costs of girls’ education, where girls perform a vast array of unpaid domestic tasks that release adult (female) labour for productive work.

- 2) *Social norms that discourage female autonomy and hence education*, such as early marriage, dowry practices, and taboos and harmful practices related to sexual maturation.

Supply-side constraints include:

- 3) *The distance of schools* from the habitations of marginalized groups is a significant factor affecting access, with particular concerns for girls' safety.
- 4) *Unfavourable school environments* that reinforce low expectations from girls' education, through non-provision of facilities required by girls (such as sanitation facilities for adolescent girls, protection from abuse by peers and/or teachers, infrastructure to address safety concerns including well-lit roads and transport arrangements).
- 5) *Direct costs of education* that act as a constraint on girls' participation based on the perception of low economic returns to female labour.
- 6) *Lack of female teachers and lack of gender-awareness of teachers* affect the environment within the classroom, reducing potential role models, and reinforcing the symbolic association of the school space with male authority.

The creation of formal measures alone is not sufficient to address gender discrimination. Constraints to the participation of women alongside men in community-based bodies that are set up to manage schools locally, such as School Governing Bodies (SGBs) or village education committees, result in wider social norms governing ideals about gender relations not being challenged even if women's participation is mandated through policy mechanisms such as quotas. Following through policies that create formal 'seats at the table' for women, with attention to the 'informal' spaces where 'real' decisions are made, needs greater focus. Ramagoshi (2005)

CHAPTER THREE

METHODOLOGY

Introduction

In the pursuance of information and ideas in this study, several methods were applied. Both primary and secondary sources for data collection were consulted so as to establish a reasonable report. This therefore meant that, in the process of selection and collection of data and information for the purposes of this study, survey method, observation and photos were required. Questionnaires and Interviews on the other hand were also be employed.

Research Design

This whole process of a study entailed proving a range of systematically collected facts/evidences about the role of formal education to the pastoralist Girl-children (the Maasai people of Monduli Tanzania).

The study employed both descriptive and a cross-sectional research designs since this provided a systematic collection and presented data in a clear view regarding formal education versus pastoralist girls.

Both qualitative and quantitative data were used in order to enable the researcher to obtain necessary data on variables. Qualitative method involved carrying out in-depth interviews and conducting focused discussions. Under quantitative method, a questionnaire was used to present questions to the respondent's critical analysis of the resulting data and information. Henceforth, the research hypothesis was tested for the validity.

Area and population of study;

The study was conducted in Monduli district, in Arusha region, the north-eastern part of Tanzania. Arusha is one of the 21 Regions in the Tanzania mainland, and Monduli is one among the six (6) districts of this region. Monduli borders the districts of Kiteto in the east, Ngorongoro and Simanjiroin the west, Arumeru in the north, and Katesh district of Manyara region in the south. According to the "United Republic of Tanzania 2002 population and housing census", Monduli district had a population of 185,237 people;

90,233 males and 95,014 females. The majority of these people are Maasai, and only a very small number of the non-Maasai inhabitants who mainly resides in the Monduli town centre. Majority of these people are Pastoralists with very big herds of cattle. Only a small section of this population is involved in agriculture and some other miscellaneous economic activities like small scale businesses and fishing. (www.worldbank.org/ida/armenia)

Sampling Procedure

The data to be used in the study were to be collected from sample of 80 individuals in 2 different villages and 2 suburbs, where various people like beneficiaries (Maasai girls/women), family members, Local leaders and Government officials/Administrators were inclusive. The study also was conducted in several other formal education settings like private and public schools, and in the charity academic organization (i.e. NGO's)

People living in the local community were made to express their views on the role played by formal education given to the Maasai girls as far as social, political, economic and environmental factors are concerned. Thus, Random sampling in this situation was used so as to reveal ideas from various respondents.

Methods of data collection;

In attaining a more focused body of information, the Researcher had endeavored to find as much data as possible within the limits of the topic of study; a total of 80 interviews were to be conducted. In doing so, the following sets of respondents were to be targeted;

- 1) Both literate and illiterate Maasai girls/women
- 2) Members of the beneficiary families
- 3) Educational NGO'S
- 4) Staff members in the formal education settings (both private and public)
- 5) Local leaders and Public Officials/Administrators

Instruments;

a) Questionnaire

This is an instrument used for primary data collection. The questionnaire with 2 sections and total of 20 questions was prepared. They administered eighty (80) People; 20 Maasai girls/women, 22 members of the beneficiary families, 18 community members, and 20 other various people (like Public officials, Institutional managers and development partners). Through the questionnaire, Background and the history of the respondents were established in the first part. It had to seek information on Age, levels of education, sex, marital status and place of living. The second part had questions that were needed the respondent to help the researcher into knowing the role played by formal education given to the Maasai girl-children in social and cultural transformations.

b) Interviews

The interview schedule was designed for local leaders (village level), Government/public Administrators, NGOs' officials and community workers (i.e. social workers). Here, the respondents were given more time and room to explain their feelings and what they know about the whole issue of formal education versus Maasai girls and how it impacts the social, economic and cultural dynamics of their community. In this section of study, free and friendly interviewing was used to open mutual exchange of ideas and information between the two sides (Interviewee and interviewer), thus to create a suitable atmosphere for collecting some reliable first hand data.

c) Observation

A single Round survey/tour in the area of study was meant to help the researcher to observe the social-cultural and economic dynamics that were being experienced by the Maasai, partly due to the role played by the formal education. On the other side, this observation method was also to assist the researcher to realize several challenges encountered by the Maasai girls in their ways to accessing formal education.

Sources of Data;

✓ Primary Data

This is a Data that was Observed, Collected and Recorded by the researcher for the first time. Primary data in this study was obtained through focused studies, conversations, and in-depth interviews

✓ Secondary Data;

This is the Data that was obtained from documented sources; District office of statistics, NGOs dealing with similar field in the area, Government policy papers and performance reports, books, journals, internet websites and other related and appropriate publications as seemed suitable at the time.

Data analysis and presentation;

Statistical methods, i.e. empirical studies, such as percentages were used to compute and summarize data on respondents' views on the Role played by the formal education to the Maasai-girls pertaining the selected study area and community of people. Tables, figures, and graphs had also to be employed in presenting various collected data for analysis.

The researcher used qualitative methods, quotations, and descriptions to report the data.

The data collected were thereafter confirmed (proved) to be useful to the study (or eliminated), But this also lead to formulation of new sets of data after which, data which of the same categories had to be assembled together and a report which would incorporate explanatory literature and viable recommendations were written.

ANTICIPATED PROBLEMS/LIMITATIONS OF STUDY

Despite the afore mentioned systematic arrangement of this Research Methodology, several constraints perhaps might have hindered/hardened the study, these include;

- 1) Time limit.
- 2) Budget constraints
- 3) Biasness of the Researcher

- 4) Biasness of the Respondents
- 5) Shortage of reliable research tools
- 6) Credibility/Reliability of data sources
- 7) Insufficient Co-operation from the respondents.
- 8) Environmental factors and geographic conditions in the field (case study area)

CHAPTER FOUR

DATA PRESENTATION, INTERPRETATION, AND ANALYSIS

INTRODUCTION

This chapter shows the presentation, interpretation and analysis of the findings which were collected from the field.

Many people, both males and females of various ages were interviewed and made to fill in questionnaires so that their experiences, views and opinions can systematically be used to draw up some relevant conclusions and recommendations on the subject matter of the study.

THE DEMOGRAPHIC CHARACTERISTICS

The participants of the study were drawn from various backgrounds and these included members of the schools' teaching staffs, Maasai girls / young women (those in schools and out of schools), both literate and illiterate community members local leaders, district Administrators, and managers of various educational institutions.

TABLE 01: SHOWING THE AGE DISTRIBUTION OF THE RESPONDENTS

AGE	FEMALE(S)	MALE(S)	FREQUENCY	PERCENTAGE (%)
11-20	8	6	14	17.5%
21-30	12	10	22	27.5%
31-40	10	14	24	30%
41-50	5	7	12	15%
51-60	3	3	6	7.5%
61-70	0	2	2	2.5%
TOTAL	38	42	80	100%

Source: Primary data

According to table 1 above, the researcher collected both first and second hand information from various respondents aged between 11 to 70 years. The table therefore shows an age-wise distribution of such participants whereby 17.5% of them aged between 11-20 years, of these 6 were girls and 8 were boys. 27.5% of participants aged between 21-30 years, of these 10 were girls and 12 were boys. The group aged between 31-40 years was the biggest of all as it constituted 30% of all participants, 10 females and 14 males. From 41 years and above the participants were declining in number such that between the ages of 61-70 years, only 2 men were interviewed and no females participated.

The pattern of age distribution displayed in table 1 above has several implications; a good number of young respondents (below 30 years of age) were interviewed as an effort to discover a pragmatic state of formal education in the study community. The biggest number of respondents can be seen between 30 - 50 years since at this age the actual benefits of formal education can be expressed as a difference between the illiterate and literate people.

Of 80 participants, 31 were married (14 males and 17 females), 39 people were unmarried (17 females and 22 males - mostly were boys and girls still in schools), 4 widows and 6 divorcees.

RELIGIOUS AFFILIATIONS

TABLE 2: RELIGIOUS DISTRIBUTION OF THE RESPONDENTS

RELIGION	FREQUENCY	PERCENTAGE
Christianity	43	53.75%
Islam	18	22.5%
Traditional	11	13.75%
None	8	10%
TOTAL	80	100%

Source: Primary data

The Researcher used closed questionnaires to find the religious affiliations of the respondents in the study, and the following are the findings as described in table 2 above.

That, majority of the respondents was Christians constituting 53.75% of the 80 respondents in the study, followed by Muslims who constituted 22.5%, then Traditional believers with 13.75%, while 10% of the participants (mostly elders) did not belong to any of the three categories of religions. It was realized in this study that, religious institutions (especially Christianity) and formal education settings tend to reinforce each other. Thus, most young participants had certain religious affiliations (either Islamic or Christianity) and most Christian parents emphasized a culture of school going to their children, this was because religious sessions were conducted in schools and the importance of formal education was emphasized in churches respectively.

COMMUNITY'S KNOWLEDGE ABOUT FORMAL EDUCATION

The researcher desired to know whether the targeted community knows about the formal education as an abstract concept/phenomenon. Out of 80 respondents, 35% (i.e. 28 people) showed up thorough understanding of the idea of formal education, while the remaining majority had some scanty understanding of the same. Of the 35% mentioned above, only 12 people which are equivalent to 15% of all the respondents were females and the remaining 16 people were males.

EDUCATION LEVELS

From the data collected through the questionnaires, the respondents were found to have attained varying levels of education. The trend shows that the levels of education tend to rise from the previous generation to the current one, probably; this trend reflects positive increments per time. Most of elders interviewed were illiterate, only a small number of them had primary education. (Consider table 3 below)

TABLE 3: EDUCATION LEVELS OF THE RESPONDENTS

EDUCATION LEVEL	FEMALE(S)	MALE(S)	FREQUENCY	PERCENTAGE (%)
UN-EDUCATED	4	3	7	8.75%
PRIMARY SCHOOL	20	19	39	48.75%
O-LEVEL SEC SCHOOL	9	11	20	25%
HIGH SCHOOL	4	6	10	12.5%
TERTIARY EDUCATION	1	3	4	5%
TOTAL	38	42	80	100%

Source: Primary data

Table 3 above shows a distribution of education statuses of the participants, from un-educated to university graduates (degree holders). According to these findings, 8.75% of the participants (4 females and 3 males) were illiterate, 48.75% (20 females and 19 males) which was the biggest category of participants had primary education. 20 participants which is equivalent to 25% of all respondents had Ordinary level secondary school education, 10 participants (equivalent to 12.5%) had high school level education, and only 5% (1 female and 3 males) attained tertiary education.

INSTITUTIONS AND STAKEHOLDERS OF FORMAL EDUCATION

TABLE 4: STAKEHOLDERS OF EDUCATION IN MONDULI DISTRICT

SECTOR/STAKEHOLDER	FREQUENCY	PERCENTAGE (%)
PUBLIC	105	85%
PRIVATE	18	15%
TOTAL	123	100%

Source: Primary data

According to table 4 above, the findings show that; Monduli district is one of the most poorly supplied with education infrastructures in the country. In the whole district, there were only 123 educational institutions, of which 105 were under public ownership and operations. The remaining 18 institutions fell under the ownership and management of either Private sector or Non-profit making organizations like churches and associations.

TABLE 5: DISTRIBUTION OF EDUCATIONAL INSTITUTIONS

EDUCATION LEVEL	FREQUENCY	PERCENTAGE
Primary Schools	96	78%
O-level Sec Schools	15	12%
High Schools	10	8%
Tertiary Institutions	2	2%
<i>TOTAL</i>	123	100%

Source: Primary source

According to table 5 above, the research findings show that; there were 96 Primary schools which constituted 78% of all the institutions, 15 Ordinary level Secondary Schools which constituted 12%, 10 High schools which constituted 8% and only 2 institutions for Tertiary education that constituted approximately 2%.

THE DISTRIBUTION OF GIRLS AND BOYS IN SCHOOLS

Because of varying reasons as shall soon be stipulated here within, there was an increasing disparity between the numbers of girls and that of boys in school settings. This is to say, as they start primary schools, the numbers between girls and boys enrolled had a tendency of being almost equivalent, going towards the higher levels, the disparity increases. The implication here definitely reflects the fact that several challenges are socially imposed on girls thus hiking their drop-out rates. Table 5 below shows the pattern of change in these schools as was observed in the field.

TABLE 6: GIRLS VIS-A-VIS BOYS IN FORMAL EDUCATION INSTITUTIONS

EDUCATION LEVEL	GIRLS/FEMALES	BOYS/MALES
PRIMARY SCHOOL	52%	48%
O-LEVEL SEC SCHOOL	51%	49%
HIGH SCHOOL	46%	54%
TERTIARY EDUCATION	41%	59%

Source: Primary data

Table 6 above shows that, according to the information collected from five different schools; two Primary schools (Makuyuni and Duka bovu), two secondary schools (Moringe and Mto-wa-Mbu) and one college (Monduli Teachers' college), there was an average of 52% girls and 48% boys throughout all the seven classes in the two primary schools visited. The tendency however in these schools was that; the number of girls was remarkably higher than that of boys in the lower classes but the trend kept reversing toward higher classes of the same.

In the Secondary schools, the number of girls and boys was at the average of 51% and 49% respectively. This is a one percent decrease in girls and an increase of one percent in boys' number at schools.

There was a remarkable change in the composition of students in high schools as far the relationship between the number of girls and that of boys is concerned. The two schools visited had an average composition of 46% girls and 54% girls of all the students in their two respective classes (i.e. year five and six). This is equivalent to a 5% decrease in girls' share and an increase in the same figure to the boys' share in such High schools. Here, it should be noted that, the fact that the percentage of the boys increases does not mean that their actual numbers in classes hike, despite this is because there are higher chances for boys' stay in schools while those for girls keep declining.

The tendency in tertiary institutions was highly close to that in high schools. There was a decline of 5% in the number of girls as compared to rise of the same figure in boys.

Reasons for these tendencies in high schools and tertiary level could probably be of the same category, this is because students at this level are at the last phases of their teen ages and it is at this time that many girls are subjected to forced marriages, get unplanned pregnancies and face economic constraints to mention but a few.

ADVANTAGES OF FORMAL EDUCATION TO GIRLS/WOMEN IN MAASAI SOCIETY

According to this study, many tangible advantages can be realized once one attains formal education. To the girls in particular, the following were the most pronounced advantages;

That, formal education *helps in reducing women's fertility rates*. It was realized that Women with formal education were much more likely to use reliable family planning methods, delay marriage and childbearing, and have fewer and healthier babies than women with no formal education. For example, it was discovered that most of the early marriages occurred with girls out of formal education setting. In Monduli Teacher's college, 83% of the interviewed Maasai girls were not in marriage in the ages above 20 years.

This therefore justifies the fact that once girls are in formal schools chances are so minimal of them being married, hence an overall assessment is that formal schooling helps in controlling population growth.

Formal education *helps in lowering infant and child mortality rates*. Women with some formal education were seen to be more likely concerned to seek medical care, ensure their children are immunized, be better informed about their children's nutritional requirements, and adopt improved sanitation practices. As a result, their infants and children seemed to have had higher survival rates and tended to be healthier and better nourished.

Exposure to formal education also *helps in lowering maternal mortality rates*. Women with formal education tended to have better knowledge about health care practices, were less likely to become pregnant at a very young age, tended to have fewer, better-spaced pregnancies, and sought pre- and post-natal care. According to the records taken from Makuyuni health center, out of an average of 42 women who give birth on monthly basis,

only 38% (i.e. 16 women) tended to seek both pre-natal and post natal care, and of this number the records showed that around 30% to 35% were literate women.

Provision of formal education to girls and women *helps in protecting them against HIV/AIDS infection*. The findings show that Girls' education ranks among the most powerful tools for reducing girls' vulnerability. The Monduli district Health Officer commented that "formal education is very useful because it slows and reduces the spread of HIV/AIDS by contributing to female economic independence, delayed marriages, family planning, and work outside the home, as well as conveying greater information about the disease and how to prevent it". He was definitely making this comment out of the records he had on the progress of family planning programme and its implications to the people's livelihood.

Formal education plays a big role *in increasing women's labor force participation rates and earnings*. In this category, data were easily collected since women with good formal education had official employment. For example, 95% of all girls and women who had attained Education have been proven to increase income for wage earners and increase productivity for employers, yielding benefits for the community and society.

Formal education was also seen *useful in creating intergenerational education benefits*. Mothers' education was a significant variable affecting children's education attainment and opportunities. A mother with a few years of formal education was considerably more likely to send her children to school. Of all the literate mothers interviewed, 100% which was 28 mothers from various locations of the district confessed that they initiated some preliminary and elementary formal education to their children at home by themselves. This justifies the fact that all literate mothers are initial teachers to all their children.

CHALLENGES THAT GIRLS FACE IN GETTING FORMAL EDUCATION

Several serious and common challenges were identified in this study. These challenges are broadly divided into two categories; first is *socially-constructed constraints* and second is *supply-side (resources-based) constraints*.

On the socially-constructed constraints there were several challenges realized, of these, *Domestic responsibilities* was ranked one of the most pressing one, causing girls to drop out of school at an earlier age than boys.

This is linked to the high opportunity costs of girls' education, where girls perform a vast array of unpaid domestic tasks that release adult (female) labour for productive work.

Another common challenge to Maasai Girl-children was the *Social norms that discourage female autonomy and hence education*, these included such things as early marriages, dowry practices, and taboos.

On the Supply-side constraints, the following challenges were very remarkable:

First, *the distance of schools* from the habitations of nomadic families was a significant factor that was affecting access to schools, with particular concerns for girls' safety. In Monduli-juu for example, some children had to walk very long distances like 10 miles or more to reach their schools. It was therefore reported that, most of the drop-out cases in girl-pupils were related to distance factor. In connection to this, these children faced another big problem of starvation during noon hours since they had no time to go back home for lunch.

Second, *unfavourable school environments* that reinforce low expectations from girls' education, through non-provision of facilities required by girls (such as sanitation facilities for adolescent girls, protection from abuse by peers and/or teachers)

Third, there was another pressing challenge connected to *direct costs of education* that acted as a constraint on girls' participation based on the perception of low economic returns to female labour. This was also due to the fact the Maasai community has very clear and strong separation between what is referred to as men's social roles and rights to those of ladies. For this matter therefore, families in the Maasai community tended to practice what we can refer to as a boy-child priority phenomenon. The belief in this practice had been that educating female children is almost a total loss to them because traditionally women

had no right to property ownership and were only meant for marriages as domestic workers and child-bearers.

Finally, *Lack of female teachers and lack of gender-awareness of teachers in Monduli district* had also greatly affected the environment within the classrooms, reducing potential role models, and reinforcing the symbolic association of the school space with male authority. This was because female teachers could play a good role of motivating and encouraging girl-children. Male teachers who dominated the field were said to be so much biased and down looked the essence of girls' education to the community.

CHAPTER FIVE

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

INTRODUCTION

This chapter presents three things; a summary of the research findings as discussed and analyzed in the previous chapter only with special emphasis on the key areas. It presents a conclusion drawn with regards to the hypothesis set in chapter one, in relations to the literature review presented in chapter two and in line with the research findings gotten and presented in the chapter four above.

Finally, this chapter presents Researcher's cross-cutting recommendations with due regards to such key providers/stakeholders of formal education in the studied area like the local Government, Central Government, Civil Society Organizations (CSOs) and the respective Maasai community at large.

SUMMARY

The main purpose of this study was to investigate and assess the role played by the provision of formal education to girl-children in creating a socio-economic transformation in the Pastoralist community (the Maasai people in this context) living in Monduli district, Tanzania.

The study findings show that, the majority of the respondents had very low levels of education and their understanding of the phenomenon of formal education and its benefits to the community was also very poor.

Due to gender disparities existing in the studied community, majority of those who enjoyed the available few chances of going to schools were males despite the fact that the 2002 Tanzanian population census recorded a greater number of females (95,014 People) as compared to that males (90,233 People)

Challenges realized

According to this research, several challenges were seen blocking girl-children from achieving their basic right to education. These included; the environmental setting of the place (i.e. long walking distances to schools⁰, shortage of physical facilities and scholastic materials, overload on girls from the domestic activities, traditional practices like early marriages which tended to hinder girls from going to schools, and above all, the insensitive Public Policies which continuously failed to effectively address the highlighted special needs of the studied Pastoralist community in general and girl-children in particular.

Benefits of formal education to Maasai girl-children

In the pursuant of this study, the researcher hypothesized that the provision of formal education to girls contributes a great deal in the socio-economic and political advancement of community.

According to the findings, many benefits ere realized towards the community through the channels of education to females. In other words, provision of formal education to girl-children was seen to be a very big investment to the sustainability of the community. Most of these benefits were focused towards improving families' livelihoods; increasing chances of survival (i.e. life expectancies), enhancing general understanding and awareness, individuals' productivities, and more related socio-economic endeavors.

Physical education facilities

As presented in chapter four above, the population distribution of the Monduli district greatly surpasses the capacity of the available physical infrastructures. For this matter, many children continued to stay outside school settings, for those who managed to access schools the shortage of facilities pressed them outside the system. This aspect in particular had peculiar implications to girl-children who naturally could not accommodate the situation, in most cases the children tended to opt for staying and be taken up by the common cultural practices like early marriages. It must be note here that, the whole system was also observed to be highly masculine due to an extreme shortage of female teachers such that girls lacked encouragement and motivations.

CONCLUSION

From the findings of the study, most items from the researcher's hypothesis were proved true. For example, she hypothesized that; Socio-psychological/predisposition and cultural ways of life contribute greatly to the continued women suppression in the pastoralist societies. And that Private sector (civil societies) - Government partnership in delivery of formal education to the traditional communities' girl-children (pastoralist in this case) is an effective and efficient means or strategy towards a collective and robust socio-economic transformation, since she considered formal education as a one most suitable and instrumental tool in the emancipation of girls and women from the persisted marginalization in the Pastoralist Societies; and that provision of the same to the girls contributes a great deal in the socio-economic and political advancement of a particular community/society. With a particular concern on the Monduli's Maasai community, the research findings have highlighted a high degree of truth in this Hypothesis.

Finally, according to the set forth Hypothesis, the literatures reviewed in the pursuant of the position of formal education at various jurisdiction worldwide, and according to the research findings presented in chapter four above, the provision of *formal education* to the community in general and to the girl-children in particular *is the one most effective investment any community can make and never regret* for a Robust Socio-economic and Political Advancement.

RECOMMENDATION

To the Local Government

From the findings of this study, many girl-children tend to drop out of schools before their time because of several reasons; most of these challenges can be solved at the local Government levels. For that matter, I am suggesting to the local councilors that, Leaders and Administrators that; there must be local bye-laws which will ensure that girls are not abused in any way but protected in their ways to schools, that there exists a body regulations against any try to deny girls education by any side (Parents, Community members, Schools' management and

government officials), Local Administrators also should ensure that there is a balance in the supply of both female and male teachers to avoid inferiority complex to girls.

To the Central Government

Because of the Nomadic and Pastoralist nature of the Maasai people, most of the Country's mainstream policies have remarkably failed to address the special needs of this community. For this matter therefore, the Tanzanian Government should then formulate peculiar policies that can fit the nature of these people's lives. In connection to this, the Maasai girls should be offered a unique care if the Government is meant to make a difference in the future of this community of people. thus, conducive studying environment to encourage them to stay in schools, construction of hostels in their schools so as to separate them from their primitive traditions and increase frequency of counseling and guidance in mentoring these girls, to mention but a few.

With regards to the teachers, the Government should increase training of Maasai teachers who can then after take over the role of mentoring their own people. Many researches have shown that, where local teachers were used, the performance of students rose higher than where non-indigenous people were used. This notion has something to do with

To Civil Society Organizations

As it was presented early in chapter four (4), the Civil Society Organizations contributes 15% of all the educational institutions in the studied district. Thus, since this number is quite considerable, and because the analysis also shows that the schools which were under Private ownership and operations were doing quite like (e.g. Maasai Girls High school), the emphasis is that more organizations should field in their efforts so as to supplement the Government's endeavors.

In doing this, NGOs and other Private Organizations should insist in supporting those children who by the virtue of the fact that their families' statuses are quite low down, their chances of accessing such education facilities are highly minimal.

To the Maasai Community in Monduli District

The Maasai community in Monduli district needs to have a collective move towards a common solution to problems faced by their girl-children in ensuring that they all access a proper formal education. However much can the Government and development partners do, without an appropriate response from the community girls will remain without enough chances for their better future. Their response here should include; disclosing information on whoever wants to exploit girls at their school age, by encouraging their girl-children to go to schools and by motivating them to aim higher in their lives, and also by avoiding the denying of girls' education in preference of boys-that all children in the families must be treated with equality, Equity, and Fairness.

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APPENDIX

QUESTIONNAIRE to RESPONDENTS

DEAR SIR/MADAM;

Please participate in this questionnaire to enable the researcher collect data on a topic titled “the role of formal education to girls in a pastoralist society, a case study of the Maasai people in Monduli district, Tanzania”. The information given would be treated with utmost confidentiality and be used for purpose of the research only.

Instructions

- 1 The questionnaire consists of closed and open ended questions.
2. Tick the most appropriate option.
- 3 Where necessary, briefly elaborate and give your personal view on matters asked about.

1. Age: 11-20 ☐ 21-30 ☐ 31-40 ☐ 41-50 ☐ 51-60 ☐ 61-70 ☐

2. Sex: Male ☐ Female ☐.

3. Marital status: Single ☐ Married ☐ Divorcee ☐ Widow ☐

4. What is your level of education?

a) None ☐ b) Primary ☐ c) Secondary: O-level ☐ d) Tertiary ☐
A-level ☐

5. Religion: Christianity (any denomination) ☐ Islam ☐ Traditional ☐ None ☐

6. Do you know what formal education is? Yes ☐ No ☐

7. Do you think the formal education you got has benefited you in anyway? Definitely Yes
Somehow ☐ Not at all ☐

8. If your answer in (7) above is Yes, please outline/list down some of the major benefits of getting formal education;

- a).....
- b).....
- c).....
- d)
- e).....

9. According to you, are there any differences between getting and not getting formal education to the Maasai girls? Yes ☐ No ☐ don't know ☐

10. If your answer in (8) above is Yes, Please explain in few words;

.....
.....
.....
.....

11. Do you know any challenges that face the Maasai girl-children on their access to formal education? Yes ☐ No ☐

12. If your response is Yes in (10) above, please feel free to outline/list down some of the Challenges/Hardships you know;

- i).....
- ii).....
- iii).....
- iv).....

13. Do you think that your Government is doing enough in providing formal education to the Maasai girls? Yes ☐ No ☐ Don't know ☐

14 If your answer in (12) above is either Yes or No, give at least three Reasons please.

i).....

ii).....

iii).....

15 If your answer in (13) was No and that you have already stated reasons for that as required in (14) above, Now suggest solutions to such loopholes in Government operations. (i.e. what do you think should be done to avoid such weaknesses?)

.....

.....

.....

16. a) Do you know any Private Organization(s) or NGO(s) that is involved (or participates) in the provision formal education in your district (Monduli)? Yes ☐ No ☐

b) Please if you responded by Yes in (a) above, outline at least three organizations/NGOs that you are aware of.

i).....

ii).....

iii).....

c) To what extent are you satisfied by the services given/provided by the organizations you have mentioned in (b) above? Highly satisfied ☐ Fairly Satisfied ☐ Not satisfied ☐

THANK YOU VERY MUCH FOR YOUR CONTRIBUTION

FACULTY OF SOCIAL SCIENCES

Date: 30.05.08

To: DISTRICT EXECUTIVE DIRECTOR (DED),
MONDULI DISTRICT,
P.O. BOX 5033, MONDULI - TANZANIA.

This is to introduce to you
who is a bonafide student of Kampala International University. He/she is
working on a research project for a dissertation, which is a partial requirement
for the award of a degree. I here by request you, in the name of the University,
to accord him/her all the necessary assistance he/she may require for this
work..

I have the pleasure of thanking you in advance for your cooperation!

Yours sincerely,


Dr. Ongora J.B.
Associate Dean