

**FORMAL EDUCATION AND ITS CONTRIBUTIONS TO DEVELOPMENT
AMONG THE MAASAI WOMEN OF LONGIDO
A STUDY OF LONGIDO DISTRICT, IN
ARUSHA TANZANIA**

A Thesis

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Postgraduate studies and Research
Kampala International University
Kampala, Uganda

In Partial Fulfillment of the Requirements for award
Of the Degree of Master of arts in Development Studies

BY:

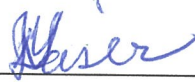
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AUGUST, 2011



DECLARATION A

"This dissertation is my original work and has not been presented for a Degree or any other academic award in any University or Institution of learning."



Nashipai Y. Laiser



Date

DECLARATION B

"I confirm that the work reported in this dissertation was carried out by the candidate under my/our supervision".

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APPROVAL SHEET

This dissertation entitled "Formal Education and its contribution to development among the Maasai Women: A study of Longido District, Arusha Tanzania" was prepared and submitted by Nashipai Y. Laiser in partial fulfillment of the requirements for the Degree of Master of arts in Development Studies and has been examined and approved by the panel on oral examination with a grade of _____

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DEDICATION

With great love and affection, joy and honor, appreciation and thanks, consideration and remembrances, I dedicate this work to my beloved husband JULIUS M. LAISER.

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ABSTRACT

The Maasai came from the north of Africa, originating in the lower Nile Valley in Sudan, northwest of Lake Turkana. It is believed that they departed this area between the 14th and 16th centuries, migrating southwards towards the Great Rift Valley. Following independence and post-independence the Maasai faced ever increasing limitations to mobility as their lifestyle became increasingly out of context compared to a developing Tanzania. This has severely affected the development of the Maasai.

The study was guided by three main objectives which included: To identify the role that formal education could play among the Maasai, to investigate the cultural barriers to attainment of formal education among the Maasai, and to assess how formal education conflict with Maasai traditions.

The study employed a Correlation research design. The sample size of 200 respondents was used which was selected with the help of purposive sampling technique. The sample size consisted of 2 district education officers, 15 secondary teachers, 13 NGO representatives, 100 Maasai girls and 70 Maasai boys in secondary schools. Questionnaire and interview guide were used as instruments of collecting data. Thematic analysis was also used to answer the research questions.

Research also found out that early and forced marriage on young girls, norms and values, the lifestyles of the Maasai pastoralists moving from one place to another, still remain great barriers to Maasai women in attaining formal education. Research also found out that formal education conflicts with Maasai tradition because women have changed their traditional lifestyle to modern lifestyle, has discouraged early and forced marriages, Women have become economically independent, FGM rates have been reduced. Women have as well gained respect from their community. It was concluded that formal education could help women to change and cope up with modernization in Maasai community. It was also concluded that cultural practices still remain great barriers to Maasai women in attaining formal education in Maasai community.

Finally, research recommended high community sensitization on women education, improvement of education facilities, awareness of education among students, recognition of pastoralist areas by the government, introducing affirmative and poverty reduction mechanisms to Maasai community.

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ACRONYMS

FGM	Female Genital Mutilation.
FAWE	Forum for African Women Educationalist
GoK	Government of Kenya
LOOCIP	Longido Community Integrated Program.
UPE	Universal Primary Education.
MDG	Millennium Development Goals.
PEDP	Primary Education Development Program.
NGO	Non Governmental Organization.
UN	United Nations
HIV/AIDS	Human Immune Virus/ Acquired Immune Deficient Syndromes
NER	National Examination Rates
UNICEF	United Nations International Children's Education Fund.
WHO	World Health Organization

CHAPTER ONE

THE PROBLEM AND ITS SCOPE

Background

The Maasai came from the north of Africa, originating in the lower Nile Valley in Sudan, northwest of Lake Turkana. It is believed that they departed this area between the 14th and 16th centuries, migrating southwards towards the Great Rift Valley. They arrived in their present-day territories in Kenya and Tanzania between the 17th or 18th centuries, covering the largest amount of territory in the mid-19th century covering almost the entire Great Rift Valley.

The issue of educating the Maasai is the struggle to preserve a several thousand year old migratory lifestyle while simultaneously remaking a schooling system that retains remnants of their colonial oppressors' pedagogy, and which no longer appears relevant." The post independence period saw a change in education for Tanzania, and consisted of a mass-effort for primary education and adult literacy in an endeavor to create a base for participatory socialist construction (Semali, 1994). In this endeavor, differences between social groups were emphasized, or ignored. Pastoralist areas were largely neglected, and the ones that were educated had a major emphasis on self-reliance and cultivation. Both the Pastoralists lifestyle as well as the geographical isolated area that the Maasai were confined to, did not suit cultivation.

Recent efforts have triggered several changes in education. The most recent effort was Tanzania's commitment to achieving Universal Primary Education (UPE) when signing the United Nations Millennium Development Goals in 2001. The signing resulted in the creation of the Primary Education Development Program (PEDP). Although some has changed in the policy

towards education, the effects in practice are less noticeable, (Bishop, 2008). Tanzania has increased supply of education, seeing that one of the issues that education was not accessible for the Maasai. This involved increasing the number of schools in pastoralist areas, increased infrastructure, staff, equipment, and capacity, as well as dropping the cost of primary school. However, the increase in the above could not keep up with the increase in enrolment, degrading the quality of education (Bishop, 2008).

The policy change recognizes that education has to be changed and adapted to suit Maasai needs, but does not come up with any concrete solutions. "In contrast to the situation in Kenya, in Tanzania, neither the PEDP, nor any other government education doctrines, have included any special policy provisions for, nor any real recognition of, the unique of providing education in pastoralist areas" (Bishop, 2008). Although "pastoralists" are recognized in policy, there is no concrete definition of which group of people fall under this category. Strategies such as decentralization and informal schooling have not been successful (Bishop, 2008). In practice this is also seen, since many barriers to education still exist for the Maasai and a lot needs to be changed to remove these barriers. Although the PEDP were a relative success for most of Tanzania, the Maasai were left behind, as their structural disadvantages sketched out above turned out to be critical.

Education the Maasai of Longido belong to the most marginalized groups in Eastern Africa. The Maasai of Tanzania are even more traditional and marginalized compared to Africa, and within Tanzania the Maasai of Longido are even more marginalized than other Maasai groups which have embraced change more. The colonialists pushed the Maasai into reserves to make room for their own settler ranches. The Maasai reserves were some of the most isolated and arid areas of Tanganyika, but the Maasai still had a certain amount of mobility. The colonialists gave the Maasai a superior feeling over other tribes, as well as a certain sense of retained independence, as the

creation of ranches and reserves happened in the form of Colonialist-Maasai treaties (Kimaren, 2010).

Although the colonialists spoke of "reconstituting the Maasai as a tribe" (Hodgson, 1999), the Maasai were being seriously disadvantaged. Following independence and post-independence the Maasai faced ever increasing limitations to mobility as their lifestyle became increasingly out of context compared to a developing Tanzania. This has severely affected the development of the Maasai. The Maasai live in a patriarchal society. The men are clearly divided into three age sets, which are "social structures and forms of organization that shaped mainly by men" (von Mitzlaff, 1988). The first age set is where the man is still a boy. Next, from age 12 onwards a boy goes through murranship by circumcision, in which the boy trains to be a warrior. This for example used to involve attacking other tribes and defending his community. Contemporary murranship still revolves around proving oneself, although in different ways. For example, after the warrior age set Maasai men become elders and are eligible for marriage, though in some communities with the coming of modernization this has changed (Coast, 2006).

Marriage is considered more of a process than an event and is deeply ingrained into tradition. The mandatory nature of education imposed by German colonizers impeded them from becoming murrans, therefore, weakened their sense of masculinity and their power. As development actors started ardently arguing for the benefits of education, the discourse changed and education became something that enhances masculinity, since educated men, through pen and not spear, could protect their communities by becoming part of higher political structures. Therefore, the family and/or community look to the boys first when thinking of who to send to school. "Women cannot be described independently from the male part of a society and vice versa" (von Mitzlaff, 1988).

There are significant language barriers, and a general antipathy of Maasai towards education (and vice versa in some cases). This creates direct barriers for the Maasai to employment and general development. The bottom line is that there are too many cultural differences between the Maasai and education; western style education that is being offered to the Maasai does not have enough relevance for the Maasai to send their children to school, and Maasai are reluctant to send their children to school out of fear of them losing their traditional norms and values. Furthermore, attendance is highly gendered (heavily biased towards boys) and a general understanding of the effect education has on gender, and how that is reflected in participation is required.

Statement of the problem

Since independence and post-independence, the Maasai faced ever increasing limitations to mobility as their lifestyle became increasingly out of context compared to a developing Tanzania. This has severely affected the Maasai community especially women on the whole processes of development.

There are significant language barriers, and a general antipathy of Maasai towards education. This creates direct barriers for the Maasai to employment and general development. The bottom line is that there are too many cultural differences between the Maasai and education. Western style education that is being offered to the Maasai does not have enough relevance for the Maasai to send their children to school.

The situation in Tanzania, neither the Primary Education Development Program (PEDP), nor any other government education doctrines, have included any special policy provisions for, nor any real recognition of, the unique of providing education in pastoralist areas" (Bishop, 2008). In practice this is also seen, since many barriers to education still exist for the Maasai and a lot needs to be changed to remove these barriers.

Purpose of the study

The purpose of the study was to establish the contribution of formal education to the Maasai women in Longido district in Arusha Tanzania.

Specific objectives

Specific objectives of this study were:

1. To investigate the cultural barriers to attainment of formal education among the Maasai in Longido district in Arusha Tanzania.
2. To investigate how formal education conflict with Maasai traditions in Longido district in Arusha Tanzania.
3. To identify the role that formal education could play in development among the Maasai in Longido district in Arusha Tanzania.

Research questions

1. What are the cultural barriers to attaining formal education among the Maasai in Longido district in Tanzania?
2. How does education conflict with the Maasai traditions?
3. What role does education play among the Maasai in development?

Scope of the study

Geographically, the study was carried out in Longido district which is located west of the Kilimanjaro region and north of Arusha in Tanzania. The time scope of the study was three month. The study investigated the barriers and their effects on education among the Maasai women of Longido district than other ethnic groups in Tanzania and eventually recommended the way forward.

Significance of the study

The study will be significant in that it will help the Tanzanian government to focus on how to enable the Maasai women to attain formal education and improve their standards of living.

The study will also help in educating the Maasai community about the benefits of attaining formal education for women and how to cope up with modernization.

The study will also help the Non Governmental organizations (NGOs) and the Tanzanian government to help the Maasai girl child vulnerable to female genital mutilation and early marriages which are big challenges to attainment of their formal education.

The study will also add value or contribute to the existing literature about formal education and the Maasai women in Tanzania

Operational definition of key terms

Female Genital Mutilation (FGM): is the cutting off of parts of the outer female reproductive organs either for cultural or non therapeutic reasons.

Questionnaire: is a self-report instrument used for gathering information about variables of interest in an investigation.

Reliability: is a measure of the degree to which a research instrument yields consistent results.

Validity: is the accuracy and meaningfulness of the instrument.

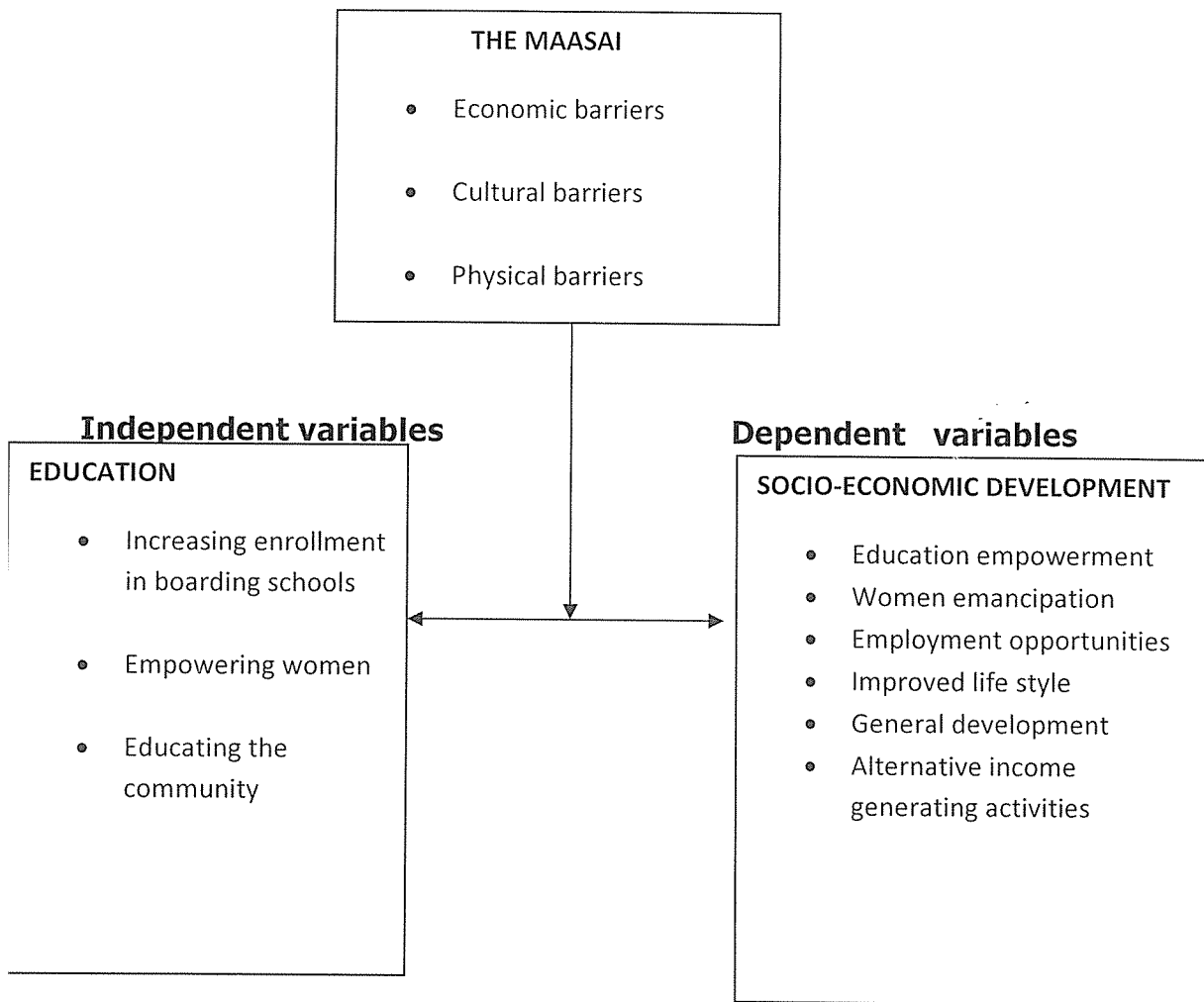


Figure 1: Conceptual framework

Figure 1 above shows the relationship between variables of the study, the independent variable is the Education and the dependent variable is Maasai women. If the Maasai people embrace education, the education will enable the Maasai community to acquire socio-economic development.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Introduction

This chapter reviews the related literature on Maasai women and education that has been written by other scholars. The literature will be reviewed according to the variables of the study.

Feminism theory

Feminist encompasses a variety of school thought:

According to banks (1981), all these revolve around significant differences in theorizing the causes of women's oppression and the form of action proposed for acting it. Feminist scholar has demonstrated that gender is an essential element in the framing of knowledge. That unless gender differences are identified the specificity of women encountered with socio institutions is lost. Feminist research focuses on how socio relation is organized to oppress women and carry with it a demand for transforming them. To feminism, the gender imbalance in level of education attainment between boys and girls has been viewed as being caused by oppression on the girls-child's part. Women have been denied the same opportunities to fulfill their potential as men.

In relation to this study, feminists have showed that traditional social roles arranged as binary opposite give one set of role holder a dominant position over the others. The dominant men be in the role dyad is more value than the subordinate one. These in traditional Africa societies, the male gender has been given a dominant position, and boys are given upper advantage to attain education as compare to their girls counterparts, who due to their subordinate state are left to stay at home and get prepared for their marriage life (Banks, 1981).

Economic, Cultural and Physical Barriers

The economic, cultural and physical factors that combine to deny education to Maasai girls in Arusha are numerous and, taken together, almost impossible for all but the most determined girls to overcome. Even when possible, Maasai girls have the added impediment of cultural beliefs that prevent many from enrolling or completing school. Economic incentives for early marriage, such as cattle and cash dowries, The belief that the biological family does not benefit from educating a daughter, since the girl becomes a member of her husband's family when she marries, and they will reap the benefits, Family and peer pressure for early marriage, as women are valued by the number of children they have, Fear of early pregnancy, which is a disgrace prior to marriage and lowers the bride price, which perpetuates the practice of early marriage, and finally, The distances that a girl must walk to the nearest school make it unsafe and even impossible for a nursery-school-age child.(Bebien,2010)

Cost of Education (cost sharing)

Maasai girls who do enroll in primary school attend public day schools which are free. But all students in Tanzania are required to wear uniforms, and many families cannot afford even the uniform needed for their child to go to school. Public primary boarding schools, which offer many advantages, are prohibitively expensive for most Maasai families. The quality of education in these rural day schools is rarely adequate to prepare students for the national tests, which are required to go on to secondary school, because these schools are underfunded and woefully overcrowded, with a student-teacher ratio as high as 100 to 1. For the exceptional girl who does pass the national test to graduate from primary school, all secondary schools in Tanzania are boarding schools, and the annual cost is prohibitive for most Maasai but, if economically feasible, sons are always given priority. In the early colonial period Maasai women were milk managers, care-takers,

traders, they were respected, especially as elders (Hodgson, 1999). "Through various interventions aimed at developing the Maasai economy men become the owners and experts of livestock and women lost control over the barter trade", explains Caroline Archambault in her dissertation (Archambault, 2008). "The autonomy and interdependence enjoyed by men and women in the late 1800s were replaced by unequal relationships of economic dependence and political control. Despite changes in the gender relations rendered by political factors, something intrinsic to the condition of a woman has not changed. Womanhood has remained something a woman is born with.

Economic Barriers Unrelated to the Cost of Education

Economic incentives for early marriage

A daughter's marriage increases the wealth of Maasai girl's family through combined cattle and cash dowries and, since a girl joins her husband's family upon marriage, her father is relieved of the economic burden of supporting her. The practice of early marriage is also worsened by the increasing poverty of the Maasai people, which leads Maasai fathers to marry their daughters off at increasingly young ages.

Return on investment.

For those few families that are able to pay education costs, there is a widespread cultural preference for educating sons first. This stems from the tradition that Maasai girls leave their parents' village and become a member of the husband's family upon marriage. Maasai fathers tend, therefore, to believe that their family will not benefit. (<http://www.maasaigirlseducation.org/the-need/overcoming-barriers/strategies-for-overcoming-barriers>).

Cultural Barriers

Family and peer pressure for early marriage.

Early marriage is the most often cited reason that Maasai girls drop out of school. Maasai girls are taught that circumcision is a rite of passage into womanhood that accompanies puberty and an immediate precursor to marriage. Once circumcised, they are ridiculed by their peers if they continue their education, since school is for children. Further escalating the pressure for early marriage is the reality that in the Maasai culture women are traditionally valued on the basis of how many children they can produce for their husbands, not by how educated or economically successful they might become. Age and cattle dominate the Maasai social structure. The most important distinctions between men are age-based, and almost all wealth is in cattle. The age structure prevents men from marrying until they are roughly 30 years old and polygamy is the most common form of marriage. Therefore, the average Maasai woman is married to a much older man who typically entertains multiple wives. The plight of women among the Maasai is such that wives are said to be less important to a man than his cattle. For example, daughters are not counted in response to the question "How many children do you have?" and a Maasai man will refer to his wife and children as "property." When their husband is absent, most Maasai women are required to seek permission from an elder male before they travel any significant distance, seek health care, or make any other important decision. Although few Maasai receive any formal education, women receive even less education than men. Their restricted roles and authority combined with the inequality of age in marriage noticeably influence the view that married women have of their roles in society.(Spencer,1965)

Fear of early pregnancy.

Pregnancy is another most frequent reason that girls drop out of school. In the Maasai culture, children as young as nine years old are not allowed to stay in the same house with their father, and instead sleep in a separate house without supervision. In addition, girls are not told how a woman becomes pregnant. This combined lack of supervision and ignorance make girls highly vulnerable to becoming pregnant, and pregnancy before marriage brings disgrace and a reduced bride price. Fear of premarital pregnancy is a common reason for parents to insist that their daughters leave school and marry early. According to Ministry of Education statistics, 28,600 girls left school between 2004 and 2008 because they were pregnant. At secondary level the figures are alarming: in 2007 one in five girls fell pregnant and did not finish school. Six percent of girls leave school each year due to pregnancy. Twenty-five percent of Tanzanian women under 18 are already mothers (Bebien,2010). Until recently, pregnant school girls in Tanzania were automatically expelled and were not encouraged to return after giving birth. "Following years of lobbying from UNICEF and its partners, the Education and Training Policy was revised earlier this year to allow re-admission for girls after they have given birth (Namfua,2010).

Female Genital Mutulation

Circumcision is an initiation into womanhood and into the tribe; the uncircumcised cannot be married. These who have undergone FGM are supposed to behave like a grown up and ready to start her own family through marriage. This is the girls who are supposed to be in school. Due to the reason that circumcision is becoming a woman it lead many girls to drop out of school for it and get married. There is often an expectation that men will marry only women who have undergone FGM. This is due to desire for a proper marriage which is often essential for economic and social security as well as for fulfilling local ideals of womanhood and Femininity (WHO, 2008). A

woman who has not undergone FGM is often seen as unacceptable for a wife by a potential husband's family, especially if FGM is widely practiced within the community (Koso, 1987). Ideally, in communities where FGM is so much cherished especially among the Maasai community, circumcised women are more valued and they harvest more respect compared to uncircumcised hence encouraging FGM among the Maasai community.

Physical Barriers

Walking distance to school

Since the pastoral Maasai require significant land resources to graze their cattle, their villages are constructed far apart from each other. As a result, one school must serve several villages typically within a 15- to 20-kilometer radius. There are no cars, buses, horses, or even bicycles available to Maasai children, so they must walk this great distance. Many girls are denied an education solely because of parental concerns for their safety during these long walks. Even for those who make it to school, the long walks undermine education. Not surprisingly, teachers report that children who have spent two to five hours walking to school in the morning, often without having had anything to eat, are tired, and their ability to concentrate is impaired. Also, it is often late when children arrive home after such long walks, and they are still required to do chores. Even if they still have the desire and energy to study after they are finished with their responsibilities at home, it is dark and there is no electricity or artificial light.

The nomadic Maasai lifestyle

The Maasai are a pastoral, nomadic society, and circumstances sometimes require that families move in order to find water and grass for their cattle. In drought conditions, a child's education is often interrupted or halted until the rains come, causing them to fall behind in their school work, or to stop attending school altogether.

The Maasai community is looking at a girl child education as not necessary as that of boy's child. The boy child is given the first priority in education attainment in almost all the families of that community. The boy is prepared for education but the girls are prepared for the marriage life. Early pregnancy among girls in this community have lead majority of them to drop out of school for the few who have been registered and never to get education for the others. Ignorance in the Maasai community has played a major role for difficulties in girl's education. The importance of girl's education for them is taken as stupidity. This is because they will never see the importance of educating a girl child. They have male dominant in their life style. This dominant has forced men to press women in getting education and other rights. Everything was directed by men, this lead to men control over women and never to get what they want in their life. They believe that women cannot do the best in anything especially education and most of the time they are regarded as children. Girls are never counted as the members of the family they are born but to that she will be marriage to. Therefore the cultural practices of this community have hindered the education attainment among Maasai girls. The oppression of women has leaded them to remain very low in the Maasai community and Africa at whole. The oppression of women will never end unless the women themselves stand and fight for gender equality in the communities (Banks, 1981).

Access to education in Tanzania

For the last three decades, central government planning has guided the provision of public social services including education. This also meant that the policies that guaranteed access to education without regard to sex, color, ethnicity, creed or economic status were enforced fairly and effectively. The current trend is for the central planning to accommodate services, including education. This in turn may result in the denial of the right to basic education to some citizens. Therefore in order to control this possibility: Government

shall guarantee access to pre-primary and primary education and adult literacy to all citizens as a basic right. Government will promote and ensure equitable distribution of educational institutions. (Tanzanian education and training policy, 2007)

Disadvantaged Groups

Despite the efforts to make education accessible, certain groups of individuals and communities in society have not had equitable access to education. Some have not had access to this right due to their style of living, for example the hunters, gathers, fishermen and pastoralists; others on account of marginalization e.g. orphans and street children ,still others on account are the blind, the deaf, the crippled and the mentally retarded.

Girls Education in Tanzania

The participation of women in education have risen from 47.1% in 1980 to 49.1%in 1992 at the level of primary school level, at the O level from 31.6%in 1981 to 44.7%in 1992.the slow growth of the participations rate of women at these various levels may be attributed to cultural preference for educating male children, high dropout rate due to early marriages and pregnancies and relatively low performance levels by girls in class and during final examinations when compared to boys. Tanzanian Education and Training Policy(1

Cultural practice in relation to education attainment among Maasai girls:

A government of Kenya report (1992) asserts that socio-culture practices that lead to lack of appreciation for the value of girls education among some parents is one of the value of girls education among some parents is one of the dominant causes of drop-outs identified at both primary and secondary level. The researcher agrees with the government of Kenya report and points out those culture practices among some African communities may

discourage some parents from investing in the education among some parents is one the dominant causes of drop-outs identified at both primary and secondary level. The researcher agrees with the government of Kenya report and points out those cultural practices among some Africa communities may discourage some parents from investing in the education of the girl child. The Maasai community for example, believes that the girl child is not a permanent member of the family as she will be married off to another home.

FAWE, (1999), agrees with the GOK report, and points out poor cultural practices as one of the obstacles hindering girls-child attain education in Africa. They add some of the practices maintained the indigenous communities such as early marriage do not favor the advancement of the girl-child's education.

The researcher partly agrees with FAWE and asserts that the argument will only stand, if these young girls are forced to marry older men who have passed the school going age and have established their homes, while boys of their age are given the opportunity to attain education. However, this argument would not stand if young girls were forced to marry boys who are their age-mates since both of them would be forced to drop out of school and take care of the family.

Early Marriage in Relation to the attainment of Education among Girls

UN (1990) "free choice marriages" tent to be associated with latter marriages of females. This is where by girls having no choice of when to marry or who to marry and the agreement is always made without consulting the girl. If the girls main roles in a society is to be a wife and mother then it may be felt that the sooner the better to marry her of and late her achieve recognition in the community. The centre for reproductive law and policy 120 Wall Street. New York USA, said that "several recent ministerial plans outline

provisions specifically aimed at forming and enforcing minimum legal age at marriage to eliminate child marriage”

In the Maasai community there is no define age for marriage because a girl is marriage after other cultural practices have been performed such as ear piercing and FGM which in most cases done according to the physical appearance of the girl but not according to chronological age. Among this seasonal paper on AIDS links women susceptibility to HIV AIDS to their overall state within society and exposure to early sexual activity early marriage. In addressing this linkage, the tensional paper charges the government with rising the age of consent of, marriage and maturity 18 years. The 2000 children’s Bill empowers children court to issue protection orders to prevent early marriages and to issue protection orders that would require the child to be placed under the care of a fit person and return to school.

Teenage pregnancies in relation to the attainment of education among girls

The teenage pregnancy as another reason for high school dropout members of the girl child. It had that girls who are found to be impregnated are suspended from school while boys who pregnant they go scoff free and continue with their education. FAWE (1999) described that propensity in many African countries to forcefully send pregnant girl out of school living their male counterpart to pursue their education freely. The GOK (1992) agrees with FAWE and assert that the dropout rates for girls are higher than that of boys as at entry to first year in secondary school. The dominant causes of dropouts identified at both primary and secondary level are teenage pregnancies.

The researcher agrees with the above explanation views that teenage pregnancies lead high girls-dropout or never to attain education. Thus this research would to suggest some solutions to this problem of teenage

pregnancies. The researcher will try to seek what need to put in place to ameliorate this problem of teenage pregnancies. And even if the pregnancies occur, what measures need to be put in place to see that the level of education attainment for girls will increase.

Strategies for Overcoming Barriers

Owing to the above obstacles to Maasai girl's education, a number of strategies have been put in place to overcome the obstacles Maasai girls must overcome to get an education. These strategies focus on increasing enrollment, reducing early marriages and circumcision, providing the means for economic independence, and promoting cultural acceptance of educating girls and its economic benefits.

Increasing enrollment of Children from disadvantaged Communities

The Education and Training Policy (1995), states that the government shall guarantee access to basic education to all citizens as is a basic human right. Tanzania however is a heterogeneous society with more than 100 ethnic groupings with differing social, economic and cultural environments. Communities of hunters, fishermen, pastoralists and gatherers have life styles that impede them from getting education. If left un-attended, these communities will continue to be disadvantaged and will lag behind in getting education. These communities need special consideration by the Government to help promote enrolment into primary schools. The increasing of girls in enrollment into primary and secondary schools will help to increase the level of education among the Maasai. This can be done thorough affirmative action in all level of education. Equally important is sustaining the number of girls who are already enrolled in school that would be forced to drop out against their wishes because of cultural reasons, such as early marriage or the belief that girls do not need to be educated, or because their parents

cannot afford the cost. Community advocates and educators are vigilant in their effort to identify these girls in time to keep them in school.

Enrolling in boarding schools

Physical barriers are removed and cultural barriers weakened by placing girls only in boarding schools. Physical barriers include the long, walks to local schools, which may be as far as 15 kilometers from a girl's village, and disruptions of education caused by droughts and related tribal migrations of this pastoral culture. Boarding schools also mitigate the cultural barriers by giving girls a place to escape the relentless pressure for early marriage and motherhood to an environment supportive of girls' education. In addition, boarding schools provide regular, nutritious meals, health care, structured time for study, and a housing option for girls who have reached puberty and are at risk of being married off.

Empowering rural women

Developing a series of seminars for rural Maasai women who have no formal education, which focus on practical skills in areas such as health care, nutrition, agriculture, and business. Through this effort, the mothers, grandmothers, aunts, and sisters of our students will be gaining knowledge that will improve their lives and the lives of their families and communities. At the same time, the benefits of educating girls will be demonstrated directly and immediately, thus accelerating an increase in community support for education of girls

Educating the community

Providing Scholarships Program offsets many of the barriers to girls' education, but not all. In addition to economic and cultural barriers, the spread of HIV, female genital mutilation, and teen pregnancy also contribute to girls dropping out of school. MGEF has created a Life Skills Program for girls, boys, mothers, and chiefs and elders to address the myths,

misinformation, and customs about HIV and FGM, the social structure that makes girls vulnerable to teen pregnancy, and the benefits of educating girls.

Conclusion

The reality of the women of southern Africa, including Tanzania, is that they remain a vulnerable marginalized group that is yet to enjoy equality in status and access to services and resources with their counterparts. Highly respected when they fulfill society's changing expectations (that now, with the spread of education, include being a provider), they are in a vulnerable position until after they graduate and find employment. And that is a difficult position to achieve, given all the challenges that a girl faces during schooling, by far exceeding the ones that boys face (Losindilo, 2010)

CHAPTER THREE

METHODOLOGY

Introduction

This chapter presents the methodological process of the study. It involves the research design, research population, sample size, sampling procedure, research instruments, data collection procedures, data analysis, ethical considerations and limitations of the study.

Research design

A correlation research design was employed in this study. The design helped in availing detailed data on the education and the Maasai women. To present a detailed data, the researcher adopted both qualitative and quantitative research approaches. The approaches helped to validate the study so as to allow the collection of enriched information from the respondents in their social context.

Research population

The study was carried out in Longido district, Arusha Tanzania. The target population of the study was 200 which constituted 2 district education officers, 15 secondary school teachers, and 13 NGOs representatives in Longido who are providing scholarships for girls, 100 Maasai girls and 70 Maasai boys in secondary school.

Sampling procedure

Purposive sampling procedure was mainly used by the researcher in this study. The researcher purposively used the whole target population 200 respondents because she needed to acquire enough information for her study. According to Amin, (2005) the researcher purposively chooses the respondents of the study basing on the experience/knowledge he/she has

about the respondents and he/she is aware that such respondents have the required information.

Sample size

A sample size of 200 representatives was used which was drawn with the help of purposive sampling technique from a target population of 200 representatives, the sample size of the study included 2 district education officers 15 secondary teachers, 13 NGOs representatives, 100 Maasai girls and 70 boys secondary students. This is summarized on the table as seen hereunder.

Table 1: Sample size

Category	Sampling Techniques	Target population	Sample size
District education officers	Purposive	2	2
Secondary school teachers	Purposive	15	15
NGOs representatives	Purposive	13	13
Maasai girls	Purposive	100	100
Maasai boys	Purposive	70	70
Total		200	200

Data collection instruments and procedures

Data and information for this study gathered mainly using two principle instruments which included:

Interview guide

An unstructured interview guide used to collect data according to the specific objectives of the study. The researcher had a face to face interaction with

respondents of the study and employed probing in order to get in-depth information as required in the specific objectives of the study. The researcher used interview guide to collect data from the district executive directors and NGOs representatives.

Written Questionnaire

A questionnaire is a self-report instrument used for gathering information about variables of interest in an investigation (Amin, 2005). Close-ended questionnaire used to obtain important information about the population of the study. Each item in the questionnaire was developed to address specific objectives and research questions of the study. The respondents who were given the questionnaires included the secondary school girls and boys, and teachers.

Validity and Reliability of instruments

Reliability is a measure of the degree to which a research instrument yields consistent results whereas validity is the accuracy and meaningfulness of the instrument. Once the questionnaire has been finalized, it should be tried out in the field which is called "pre-testing" the questionnaire. The questionnaire should be pre-tested to a selected sample which is similar to the actual sample which the researcher plans to use in the study. Subjects in the actual sample should not be used in the pre-test (Mugenda & Mugenda, 2003). The researcher pre-tested research instruments to 5-10 samples not included in the actual research sample to test the reliability of the instruments before data collection.

Validity tested using content validity index (CVI). According to Amin 2005, if the CVI is greater than 0.7, then the instruments are valid. The CVI done with the help of the formula hereunder:

$$\text{CVI} = \frac{\text{Number of items judged suitable/relevant}}{\text{Total number of items being judged}}$$

Data gathering procedure

Before data collection, a researcher first planned on how to collect data by writing a piece of work called a research proposal which guided her throughout her study. When the proposal had been approved for data collection by the panel, the researcher went ahead and prepared research instruments most suitable for her study.

Research instruments were pre-tested to prove the fit for data collection and to ensure that the questions were simple and easily understood. The instruments were administered to the respondents who qualified to participate in the study; this stage involved secondary data collection.

After data collection, the researcher organized data by summarizing the raw data into a manageable form. The researcher used both qualitative and quantitative data analysis to analyze and compile data into final report.

Data analysis

Analyzing Quantitative Data

Quantitative data analysis was used to ease the organization and categorization of data. This was done through grouping data with similar characteristics, identifying the number of respondents divided by the total number of respondents, multiplied by one hundred to get the percentage. This was done with the help of the formula given hereunder.

$$N = \frac{\text{Number of Responses}}{\text{Total Number of Responses}} \times 100$$

Where:

N = the percentage response.

All quantitative data was expressed in figures, calculated and expressed in form of percentages.

Analyzing Qualitative Data

Qualitative data analysis was used to provide in-depth explanation and interpretation of data that was analyzed statistically in order to give a clear meaning and understanding to the readers. As for the qualitative data, thematic analysis was used so as to produce answers to the research questions.

Ethical considerations

To do away with all forms of suspicions before, during and after the field study, the researcher adhered to the principle of confidentiality and protection of research participants both socially and psychologically.

Permission to conduct the research

"In order to conduct research at an institution, approval for conducting the research should be obtained before data is collected" (Mc millan & Schumacher 1993). In this study, the researcher first sought permission from Longido district executive director before collecting data in that district

Informed consent

"Participants were given enough information pertaining to the study before data collection" (Schulze 2002) In this study, the participants were given adequate information on the aims of the study, the procedures that would be followed ,the possible advantages for the participants, the credibility of the research and the way in which the results would be used. This enabled participants to make an informed decision on whether they wanted to participate in the research or not. No form of deception was used to ensure the participation of the participants (De vos et al, 1998)

Confidentiality and Anonymity

"A researcher has to be responsible at all times and be vigilant, mindful and sensitive to human dignity (Gay, 1996).This is supported by Mc Milan and

Schumacher (1997) who stress that information on participants should be regarded as confidential unless otherwise agreed on through informed consent." In this study participants' confidentiality was not compromised, as their names would not be used in the collection of data. No private or secret information would be divulged as the right to confidentiality of the participants would be respected (Huysamen 1994). Research findings would therefore be presented anonymously.

Limitations of the study

There was limitation where extra information by teachers and students may not be used due to the questionnaire, but the researcher got more information through the interview guide to the NGOs and education offices.

The researcher being alone had limitations in moving to many areas of different areas but the researcher solved it by distributing questionnaire and interviewing in groups since they were found at a central place.

The staff sometimes had busy work schedules e.g. attending to classes and daily routine work in the office. The researcher solved this by sticking to the allocated time and appointments where necessary.

CHAPTER FOUR:

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

Introduction

This chapter presents data from the field, using questionnaires and interviews guide, analysis and their interpretation. It placed more emphasis on the interpretation and analysis of primary data in reference to the research questions and research objectives. The findings are from primary data presented in table frequencies and percentages. The occupation of the respondents and the major findings are presented as follows.

Table 2: Gender and age (n=200)

Gender	Frequency	Percentage (%)
Female	150	75
Male	50	25
Total	200	100
Age		
16 to 19	145	73
21 to 25	40	20
25 to 30	10	5
35 and above	5	2
Total	200	100

In Table 2, the results show that 75% of the respondents were women. 25% of the respondents were men. Therefore, the results show that majority of the respondents were women. Also, indicate that 73% of respondents were of age group 16 - 19 years old. This is the age of the majority of the girls and boys in secondary schools. 20% were of age group 21-25. 5% were of age group 25-30 and 2% were of age group 35 and above.

The cultural barriers to the attainment of education among the Maasai women.

Table 3: (n=200) Cultural barriers to attainment of education.

Early and forced marriage	Frequency	Percentage%
Strongly agree	140	70
Agree	48	24
Neutral	5	3
Disagree	3	1
Strongly disagree	4	2
Total	200	100
Norms and values		
Strongly agree	83	42
Agree	64	32
Neutral	7	3
Disagree	30	15
Strongly disagree	16	8
Total	200	100
The lifestyle		
Strongly agree	121	61
Agree	58	29
Neutral	6	3
Disagree	8	4
Strongly disagree	7	3
Total	200	100
Female Genital Mutilation		
Strongly agree	137	69
Agree	53	27
Neutral	2	1
Disagree	3	1
Strongly disagree	5	2
Total	200	100

Results in the Table 3, show the cultural barriers to attainment of education among the Maasai women of Longido. Results indicate that 70% of the respondents strongly agreed that early and forced marriages as strong barriers for Maasai women to attaining education. 24% agree on the same

idea. 3% were neutral. 1% disagreed while 2% of the respondents strongly disagreed on the same idea.

According to results indicate norms and values as among the strong barriers for the Maasai women to attain formal education in Maasai community, the women are valueless in which they don't have power to decide or to give out their ideas instead they are considered as young children. The Maasai women are just there to please their men and taking care of their families. Results indicated that 42% respondents strongly agreed on norms and values as other strong barriers to attainment of formal education by Maasai women, 32% agreed on the same idea, 3% were neutral, 15% disagreed, while 8% strongly disagreed.

Results indicate that 61% of respondents strongly agreed that the lifestyle of the Maasai does prevent Maasai women from attaining formal education, 29% of the respondents agreed on the same idea, 3% were neutral, 4% disagreed and 3% strongly disagreed on the same idea. The roles played in the Maasai lifestyle involve women in all activities like building houses as part women's great responsibility, fetching water, fire wood collection, and food. Involvement of all the activities start while they are still young that means they will never get any chance for education as they are needed to perform all of these activities

Table 4: (n=200) Cultural barriers to attainment of education.

Women inferiority	frequency	Percentages(%)
Strongly agree	67	34
Agree	94	47
Neutral	20	10
Disagree	11	5
Strongly disagree	8	4
Total	200	100
Dowry receiving		
Strongly agree	124	62
Agree	60	30
Neutral	9	5
Disagree	7	3
Strongly disagree	0	0
Total	200	100
Dependence of Women on Men		
Strongly agree	104	52
Agree	68	34
Neutral	10	5
Disagree	12	6
Strongly disagree	6	3
Total	200	100
Encouraged pregnancy		
Strongly agree	110	55
Agree	64	32
Neutral	0	0
Disagree	15	8
Strongly disagree	11	5
Total	200	100

Results in the Table 4, also show the cultural barriers to attainment of education among the Maasai women of Longido.

According to the results it indicates that 69% of the respondents strongly agreed on the fact that FGM prevents many women from attaining formal education among the Maasai community. FGM has been taken as one of the stages which a girl must pass through to womanhood. As soon as they undergo the cutting, they are ready for marriage and yet this is as early as

10-15 years of age. 27% agreed on the same idea, 1% were neutral, 1% disagreed and 2% strongly disagreed.

Also the Results show that 34% of respondents strongly agreed on Women inferiority among Maasai as contributing factor to many women not attaining education while 47% agreed, 10% were neutral, 5% disagreed and 4% strongly disagreed.

Results indicate that 62% strongly agreed on dowry as one of the major barriers that hindered many Maasai women from attaining formal education. It is believed that the more the girls you have it is the more the dowry you will receive. This means that taking a girl to school will increase poverty to the Maasai as they won't get enough cattle through dowry receiving, 30% agreed on the same barrier, 5% of respondents were neutral, 3% disagreed while 0% strongly disagreed.

Results indicate that 52% strongly agreed that dependence of women on men hinders them from attaining formal education, 34% agreed, 5% were neutral, 6% disagreed, while 3% of the respondents strongly disagreed on the same idea. Results indicate that majority of the respondents strongly agreed that dependence of maasai women on their men has hindered them from attaining formal education because in most cases, maasai men do not support their women to attain formal education.

According to results it indicate that 55% of respondents strongly agreed that encouraged pregnancy is one of the barriers to Maasai women from attaining formal education, 32% agreed, 0% was neutral, and 8% disagreed while 5% strongly disagreed on the same idea. Like other barriers hindering the Maasai women from attaining formal education, encouraged pregnancy is among them. According to Maasai community, having many children is a great value desired from a woman. As a result the young girls are not getting a chance to education but getting children.

**Table 5: How Formal Education conflicts with Maasai traditions.
(n=200)**

Education discourage early and forced marriages.	Frequency	Percentage (%)
Strongly agree	99	50
Agree	87	43
Neutral	8	4
Disagree	6	3
Strongly disagree	0	0
Total	200	100
Economic independence		
Strongly agree	120	60
Agree	55	28
Neutral	10	5
Disagree	12	6
Strongly disagree	3	1
Total	200	100
Education reduces oppression		
Strongly agree	105	53
Agree	60	30
Neutral	16	8
Disagree	15	7
Strongly disagree	4	2
Total	200	100
Education has discouraged FGM		
Strongly agree	102	51
Agree	66	33
Neutral	9	4
Disagree	15	8
Strongly disagree	8	4
Total	200	100

In Table 5, the results indicate that formal education conflicts with the Maasai traditions.

It indicates that 50% of the respondents strongly agreed to the fact that education has discouraged early and forced marriages among Maasai women. These has been seen among the girls who are in secondary schools who are not married while their age mates at home are already married. The

years they spend in schooling are helping them to grow up before getting married. At the same time the girls will be in the position to choose their own husbands instead of parents doing choosing for them. Therefore, it has been proved that education has discouraged early and forced marriages among Maasai women. 43% agreed, 4% were neutral, 3% disagreed and 0% strongly disagreed on the same idea.

Results indicate that 60% of the respondents strongly agreed on the fact that women become more economically independent when they are educated. Women will be able to own their sources of money and not depending on their male counterparts. At the same time 28% of the responds agreed on economic independence if a woman is educated, 5% of respondents disagreed, claiming that some educated women are still depending on their male partners economically because they don't have any control over their money. 6% were neutral and 1% strongly disagreed that education has supported economic dependence among the Maasai women.

**Table 6: How Formal Education conflicts with Maasai traditions.
(n=200)**

Changing lifestyle	Frequence	Percentage(%)
Strongly agree	88	44
Agree	78	39
Neutral	5	2
Disagree	14	7
Strongly disagree	15	8
Total	200	100
Education change norms and values		
Strongly agree	98	49
Agree	70	35
Neutral	12	6
Disagree	16	8
Strongly disagree	4	2

Total	200	100
Education bring respect		
Strongly agree	82	41
Agree	64	32
Neutral	18	9
Disagree	20	10
Strongly disagree	16	8
Total	200	100
Education helps fight for rights.		
Strongly agree	109	55
Agree	81	40
Neutral	0	0
Disagree	10	5
Strongly disagree	0	0
Total	200	100

In Table 6, the results indicate that formal education conflicts with the Maasai traditions.

According to the results it shows that; 53% of respondents strongly agreed that education has reduced women oppression among the Maasai women. Women are given chances to stand and give their views/ideas in the community, if they are educated, education has reduced women battering and increases decision making for women in maasai community.30% of respondents agreed, 8% of respondents were neutral, 7% disagreed, while 2% of respondents strongly disagreed that education has reduced women oppression among the Maasai women.

Also results show that 51% of respondents strongly agreed that education has discouraged FGM among Maasai women, 33% agreed, 4% were neutral, 8 disagreed, and 4% strongly disagreed on the same idea. Results indicate that if Maasai women acquire formal education, they will be able to identify the effects caused by Female Genital Mutilation (FGM). Education will enable them to build up the role models for future generation in their community.

Also results show that 44% of respondents strongly agreed that education has helped in changing the lifestyle among many Maasai women, 39% agreed, 2% were neutral, 7% disagreed and 8% strongly disagreed on the same idea. The Maasai lifestyle has several negative impacts which deny the Maasai women from accessing many opportunities in their communities and across the borders as well. Formal education therefore is doing a great job in changing Maasai lifestyle to suit and catch up with modernization.

Results shows that; 49% of the respondent strongly agreed that norms and values have been changed by education, at the same time 35% agreed, 6% were neutral, 8% disagreed while 2%of respondents strongly disagreed that Norms and values among the Maasai women have been changed by education to the larger extent.

Basing on the results, 41% of respondents strongly agreed that education attainment brings respect to Maasai women, 32% agreed to the same fact, 9% were neutral, 10% disagreed, and 8% of the respondents strongly disagreed on the same idea. Results in Table 18 show that majority of the respondents strongly agreed that education encourages Maasai women to be given equal rights to making decisions and even involvement in development plans both politically and economically.

Results shows that 55% of respondents strongly agreed that education gives more chance to Maasai women to fight for their rights, 40% agreed, 0% were neutral, 5% disagreed, while 0% of respondents strongly disagreed on the same idea. Education is the key success for Maasai women to fight for their rights as they seemed to only bear children and taking care of them as their only role. Owning assets like Land is another thing that is not allowed to be owned by a woman in Maasai community. However, formal education encourages gender balance where women are empowered to have equal rights to assets as their counter parts.

Table 7: The role of formal education to Maasai women (n=200)

Encourages economically productive	Frequencies	Percentages(%)
Strongly agree	98	49
Agree	89	45
Neutral	4	2
Disagree	8	4
Strongly disagree	1	0
Total	200	100
Help maasai women to escape from FGM.		
Strongly agree	99	50
Agree	71	36
Neutral	11	5
Disagree	19	9
Strongly disagree	0	0
Total	200	100
Help to change bad norms and values.		
Strongly agree	94	47
Agree	68	34
Neutral	9	4
Disagree	15	8
Strongly disagree	14	7
Total	200	100
Helps to change the lifestyle.		
Strongly agree	98	49
Agree	72	36
Neutral	6	3
Disagree	14	7
Strongly disagree	10	5
Total	200	100

Results in Table 7 indicate the role that formal education could play among the Maasai to the contribution to development.

The results indicate that 49% of respondents strongly agreed that attainment of formal education among the Maasai women enables them to be economically productive in their communities, 45% of the respondents

agreed on the same idea, 2% of respondents were neutral, 4% disagreed while 0% of respondents strongly disagreed on the same idea. Results indicate that formal education encourages Maasai women to be economically productive because education equips them with creativeness, flexibility and decision making.

Results indicate that, 50% of respondents strongly agreed that attainment of formal education among the Maasai women helps them to escape FGM practice which is greatly valued in Maasai community, 36% of respondents agreed, 5% were neutral, 9% of respondents disagreed, while 0% strongly disagreed on the same idea.

According to the results it indicate that; 47% of respondents strongly agreed that formal education helps the maasai women and the community at large to change the bad Norms and Values and promote good cultural values in their communities that encourage girl child and their education, 34% of respondents agreed, 4% were neutral, 8% of the respondents disagreed, and 7% of respondents strongly disagreed on the same idea.

Table 8: The role of formal education to Maasai women (n=200)

Reduces physical barriers for attainment of education.	frequence	Percentage(%)
Strongly agree	94	47
Agree	76	38
Neutral	4	2
Disagree	12	6
Strongly disagree	14	7
Total	200	100
Help in development process among the Maasai women.		
Strongly agree	100	50
Agree	89	45
Neutral	2	1
Disagree	5	2
Strongly disagree	4	2

Total	200	100
Help Maasai women to fight for their rights.		
Strongly agree	96	48
Agree	70	35
Neutral	8	4
Disagree	16	8
Strongly disagree	10	5
Total	200	100
Promote gender equality in maasai community.		
Strongly agree	112	56
Agree	68	34
Neutral	4	2
Disagree	4	2
Strongly disagree	12	6
Total	200	100

Results in Table 7 indicate the role that formal education could play among the Maasai to the contribution to development.

Results shows that, 49% of respondents strongly agreed that formal education will help to change the lifestyle of Maasai women so as to compete and catch up with modernization, 36% of respondents agreed, and 3% were neutral, 7% disagreed and 5% of respondents strongly disagreed on the same idea. Due to the fact that education brings positive changes, it will help the Maasai women to change their lifestyle.

Results shows that 47% of respondents strongly agreed that extension of education services to maasai community reduces physical barriers such as long distances to school and exchanging girls with cattle that discourage Maasai women from attaining formal education, 38% of respondents agreed, and 2% were neutral, 6% disagreed while 7% of respondents strongly disagreed on the same idea.

Also the results indicate that 50% of respondents strongly agreed that attainment of education will help in development process among women in

Maasai community, 45% of respondents agreed, 1% were neutral, 2% disagreed, while 2% of respondents strongly disagreed on the same idea. If Maasai women attain formal education, they will be equipped with knowledge and skills that will expose them employment opportunities and carrying out income generating activities such as business projects that promote development.

Results indicate that; 48% of respondents strongly agreed that education will help Maasai women to fight for their rights, 35% of respondents agreed, 4% were neutral, 8% disagreed, and 5% of the respondents strongly disagree on the same idea. Results therefore indicate that majority of the respondents strongly agreed that education is the only way forward to enable Maasai women to fight for their rights.

Results indicate that; 56% of respondents strongly agreed education will promote gender equality in Maasai community, 34% of respondents agreed, 2% were neutral, 2% disagreed, and 6% of respondents strongly disagreed with the same idea. Results therefore indicate that majority of the respondents strongly agreed that education will promote gender equality in Maasai community which will be of great benefit to Maasai women in their societies.

CHAPTER FIVE

FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter presents the summary of findings, conclusion and recommendations of the results from chapter four as related to the views of scholars in the literature review and the background of the study. The conclusion reached is based on the discussion of the findings. The recommendations are made from the conclusion. Areas for further research have been explored emanating from the questions in the entire study.

Findings

The major findings of the study were interpreted and presented in relation to the objectives of the study.

To investigate the cultural barriers to attainment of formal education among the Maasai

The second objective of this study was to investigate the cultural barriers to attainment of education among the Maasai in Longido district. The result showed that there are many cultural practices that are hindering the Maasai women from attaining formal education. Results revealed that: early and forced marriage on young girls; norms and values; the lifestyle of the Maasai pastoralists moving from one place to another; walking long distance from settlement areas to school; dependence and inferiority of women and Parents receiving dowry even before the girl is born remain great barriers to maasai women in attaining formal education in Maasai community.

To asses how formal education conflicts with Maasai traditions in Longido

The third and last objective of the study was to investigate how education conflicts with the Maasai traditions. The results revealed the following: education has changed the lifestyle of many Maasai women; education has

discouraged early and forced marriages. Women have become economically independent; FGM rates have been reduced; women have as well gained respect from their community because of formal education.

To identify the roles that formal education could play among the Maasai

One of the objectives of the study was to identify the roles that formal education could play among Maasai women. The results showed that formal education could the following roles: Help women to be economically independent; help Maasai women to fight for their rights; change the whole life style of the Maasai; encourage development activities; and promote gender equality in Maasai community.

Conclusion

Basing on the first objective of the study, research concluded that cultural practices such as: early and forced marriage on young girls; norms and values; the lifestyle of the Maasai pastoralists moving from one place to another; walking long distance from settlement areas to school; dependence and inferiority of women and Parents receiving dowry even before the girl is born, still remain great barriers to maasai women in attaining formal education in Maasai community.

Basing on the second objective of the study, Research concluded that education is conflicting with the Maasai traditions in that it has helped to: changed the lifestyle of many Maasai women; education has discouraged early and forced marriages. Women have become economically independent; FGM rates have been reduced; women have as well gained respect from their community because of formal education.

Basing on the third and last objective of the study, research concluded that formal education could help women to be economically independent; fight for their rights; change the whole life style of the Maasai; encourage development activities; and promote gender equality in Maasai community.

Recommendations

Basing on the objectives, findings and conclusions of the study, the research makes the following conclusions.

Community sensitization, the government and NGOs should add more efforts on the community sensitization on the importance of formal education among the Maasai especially on girl child education.

Improve education facilities, the government should improve education facilities in the pastoral areas in Maasai community such as: increasing the number of teachers, classrooms, infrastructures like roads, books, and food and health services. This will help the Maasai women to access formal education in Tanzania.

Recognition of Maasai community by the Government, like other communities the pastoral communities of the Maasai should be recognized by the government when implementing the development programs like education so as to enable the Maasai community to attain opportunities like other communities in Tanzania.

Affirmative action among pastoral communities, the government and NGOs should introduce affirmative action in Maasai community so as to help the girls to have more chances of joining secondary schools and higher institutions of learning.

Poverty reduction mechanisms, the government should find other means to reduce the poverty rates among the Maasai pastoralist areas in order to enable them to pay for education expenses of their children.

Areas for further research

- 1.** The impact of pastoralism on the economic development of maasai community in Tanzania, Arusha region.
- 2.** The impact of female genital mutilation on the social lives of maasai women in Tanzania, Arusha region.

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Appendices:

Appendix I: Introduction letter



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P.O. Box 20000, Kampala, Uganda
Tel: +256- 41- 266813 / +256- 41-267634
Fax: +256- 41- 501974
E- mail: admin@kiu.ac.ug,
Website: www.kiu.ac.ug

**OFFICE OF THE ASSOCIATE DEAN ,SOCIENCES
SCHOOL OF POSTGRADUATE STUDIES AND RESEARCH (SPGSR)**

December 20, 2010

Dear Sir/Madam,

**RE: REQUEST FOR NASHIPAI Y LAISER MDS/ 42794/92/DF
TO COUCT RESEARH IN YOUR ORGANIZATION**

The above mentioned is a bonafide student of Kampala International University pursuing a Masters of Arts in Development Studies

She is currently conducting a field research of which the title is "**Formal Education and Masaai Women in Tanzania**"as part of her research work; she has to collect relevant information through questionnaires, interviews and other relevant reading materials.

Your organization has been identified as a valuable source of information pertaining to her research project. The purpose of this letter is to request you to avail her with the pertinent information she may need.

Any information shared with her will be used for academic purposes only. Rest assured the data you provide shall be treated with utmost confidentiality.

Any assistance rendered to her will be highly appreciated.

Yours truly,

**DR. ROSENN MWANIKI
ASSOC.DEAN SOCIAL SCIENCES (SPGSR)**

Appendix 1I: Clearance from ethical committee

LONGIDO DISTRICT COUNCIL

Barua zote zianikwe kwa
Mkurugenzi Mtendaji Wilaya,
Halmashauri ya Wilaya ya Longido,
Tel Na. 027 - 2539602,
Fax Na. 027 - 2539603



S. L. P. 84
LONGIDO
MKOA WA ARUSHA

Unapojibu taaradhi toja:

Kumb.Na. HW/LONG/F/02/33.

04.01.2011.

To,

1. The Head of school.

- Longido secondary school
- Namanga secondary school
- Enduiment secondary school
- Engarenaibor school
- Kelumbeine secondary school
- Longido primary school
- Eworendeke primary school
- Engarenaibor primary school

2. Education Departments in Longido District Council.

Re: INTRODUCING MS. NASHIPAI Y. LAISER

The above named is a student of Kampala International University and is pursuing her M.A.Degree at the said University.

She has been allowed to carry her research on "Formal Education and Maasai Women in Tanzania" in your institution through questionnaires.

Kindly assist her.

B.E. Anania
Ag. DISTRICT EXECUTIVE DIRECTOR
LONGIDO DISTRICT COUNCIL.

C.C.

District Executive Director Longido - To be seen in the file.

Appendix III: Questionnaires

Dear sir/madam,

My name is NASHIPAI Y. LAISER a student at Kampala international university pursuing a master's degree in Development Studies. I am carrying out research on the Formal Education and Maasai Women in Tanzania with a Case study of Longido district. The study is exclusively for academic purpose, so please feel at ease when you are answering the questions.

SECTION A: BIO DATA

Please put a tick (✓) in the box next to the right response

1. Age: a) 12-15 ☐ b) 16-19 ☐ c) 21-25 ☐
2. Level of education: a) Form 1-4 ☐ b) 5-6 ☐

SECTION B:

Direction: please tick the number that best describes your feelings about formal education and Maasai women. The numbers represents the following responses:

1 = strongly disagree 2 = disagree 3 = neutral 4 = agree 5 =

Strongly agree

Cultural barriers to education	5	4	3	2	1
1. An early and forced marriage is a strong barrier for Maasai women to attain education.					
2. The norms and values of the Maasai are strong barriers for women to attain education.					
3. The life style of the Maasai does prevent women from being educated.					
4. Strong belief on FGM has prevented many women to attain education.					
5. Women inferiority among Maasai has contributed to the large extent for many women not to attain education.					

6. Parents receiving dowry for their girls have hindered many from attaining education.					
7. Dependence of women to men has hindered them from attaining education.					
8. Encouraged pregnancy is among the barriers from attaining education for Maasai women.					
SECTION B: Education conflicting with Maasai culture.					
9. Education has discouraged early and forced marriages among Maasai women.					
10. Education has strongly supported Maasai women to be economically independent.					
11. Education has reduced the women oppression among Maasai.					
12. Education has discouraged FGM among Maasai women.					
13. Education has helped in changing of lifestyle of many Maasai women.					
14. Education has changed the norms and values of Maasai women.					
15. Education attainment has helped to bring respect to Maasai women.					
16. Education gave more chances for Maasai women to fight for their rights.					
Section C: The role of formal education to Maasai women					
17. The Maasai women will be economically independent if they attain education.					
The attainment of education will help the Maasai women to escape from FGM.					
18. The Maasai women education will help them to change the bad norms and values of Maasai culture.					
19. Education will help the Maasai women to change the lifestyle of Maasai.					
20. Education will help Maasai women to reduce the physical barriers for attainment of education among women.					
21. Education attainment will help in development process among the Maasai women.					
22. Education will help Maasai women to fight for their right.					
23. Education will help Maasai women to bring gender equality.					

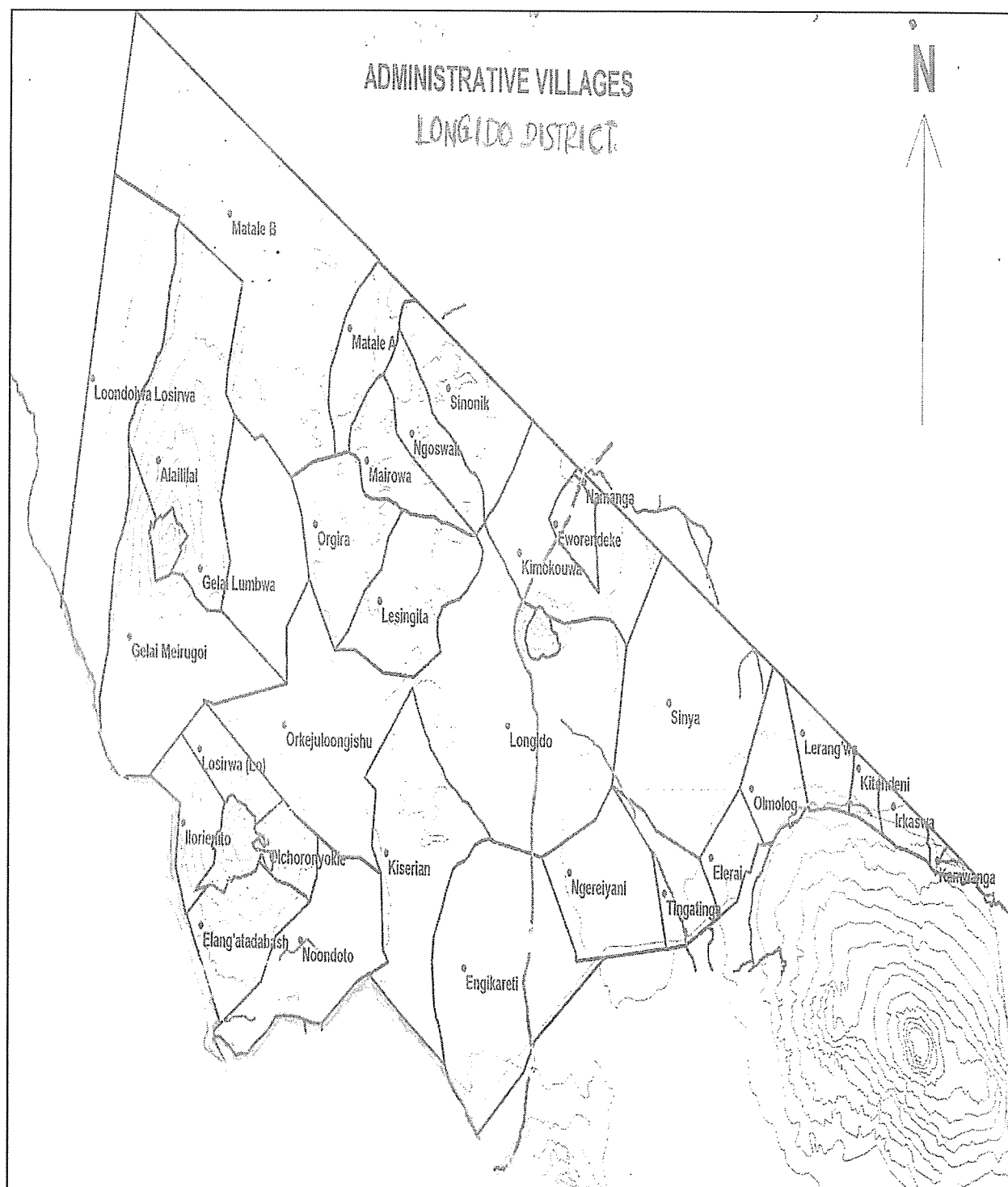
Appendix IV: Interview Guide

Dear sir/madam,

My name is Nashipai Y.Laiser a student at Kampala international university pursuing a master's degree in development studies. I am carrying out research on education and the Maasai women in Tanzania case study of Longido district. The study is exclusively for academic purpose so please feel at ease when you are answering the questions.

1. What are the cultural barriers which are hindering Maasai women to attain education?
2. What are the strategies which can be used to help more Maasai women to attain education?
3. Do you think attainment of education will help the Maasai women to break the cultural barriers?
4. Do you think the community has been sensitized on the importance of women education?
5. Do education discourages the bad cultural practices in the Maasai community?
6. Do think education will help Maasai women to be economically independent?
7. Where do you see Maasai women in education after 20 years from now?

MAP OF LONGIDO DISTRICT



Working Experience:

Period	Employer	Position
March 2005 – February 2007	Instituto Oikos	Project Coordinator
March 2007 – December 2009	LOOCIP	Health Coordinator.
January to May 2005	World Vision International, Tanzania	Human Resources ((Temporary)
June to July 2003	WEDAC Ltd Monduli	Field work
October 1999 to April 2000	Monduli Rehabilitation Center	Volunteer work

Researches conducted

- HIV/AIDS status among people around the conservation areas. AWF (African Wildlife Foundation) March 2009 to November 2009.
- The comparison of Kenya & Tanzania Primary School Education March 2008 to September 2008. Sponsored by Holland University with Longido Community Integrated Program (LOOCIP).
- Examining the status of Primary school education, Longido District, October 2008 to December 2008. Sponsored SNV.
- Effects of cultural practices to the attainment of Education among Maasai women. July 2004 to April 2005. Catholic University of East Africa.
- The difference between urban and rural public primary schools in Arusha region. June 2002 to August 2002. Induat e Maa – Maasai Visions.
- Formal education and Maasai women in Tanzania. Masters degree thesis. Kampala International University.

Additional Skills

- Research conducting.
- Computer literacy: Ms-excel, Ms-word, Ms access, internet.
- Project management ability and experience.
- Proposal writing on project development issues.
- Languages: Fluent Kiswahili, English.

Strengths:

- Working in a dynamic environment.
- Flexible depending on the demand of prevailing situations.
- Working with people from a variety of backgrounds and cultures.
- Working under minimum supervision.

- Learning new inventions, techniques, and technologies rapidly.

Membership:

- CUEASO – Catholic University of Eastern Africa Students Association.
- TACUEASO - Tanzanian Catholic University of Eastern Africa Students Association.
- Maasai Universities Students Association – Kenya & Tanzania.

Extracurricular Activities

- Reading novels.
- Discussion of Social issues, especially gender equality.
- Internet surfing and browsing.

