

**WHEN CULTURES CLASH: THE CHALLENGES AND PROSPECTS OF  
PASTORALIST HUMAN RESOURCE DEVELOPMENT THROUGH  
SECONDARY EDUCATION IN LONGIDO DISTRICT, TANZANIA**

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**2016**

**CERTIFICATION**

The undersigned certifies that, she has read and here by recommends for the acceptance by the Open University of Tanzania a Dissertation untitled: **“When Cultures Clash: The Challenges and Prospects of Pastoralist Human Resource Development Through Secondary Education in Longido District, Tanzania”**, in partial fulfilment of the requirements for the degree of Master of Education in Administration, Planning and Policy Studies of the Open University of Tanzania.

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Date

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**I, Alexius Revocatus Kagunze**, do hereby declare that this dissertation is my own original work and it has not been presented and will not be presented to any other University for similar or any other degree award.

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Date

**DEDICATION**

This study is dedicated to almighty God our father, creator of the Universe and the source of all knowledge, who has enabled me to pursue studies up to the higher degree level.

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**ABSTRACT**

The study assessment of the human resource development through secondary school education in pastoralist communities in Longido district, Arusha region. Questionnaire, interview and Focus Group Discussion were used to collect data from 96 respondents. The information obtained was then analyzed using the Statistical Package for Social Scientists (SPSS) and qualitative information was analyzed using content analysis. The study findings indicate that, formal education in Maasai communities is received at the low rate due to the mismatch between what is offered in school and what are the actual needs of the Maasai communities. Because of this mismatch, most of Maasai children drop out of school. Moreover, findings indicate that formal education would be useful if it provides the community with the knowledge and skills specifically for solving day-to-day pastoral economic activities so as to improve their living standards. The study concludes that, in order to increase Maasai to access and persist in secondary education, and to really develop their capacities there is a need to deliberate affirmative action by the government to re-think curriculum for secondary education for Maasai that will enable them develop capacities in solving their day to day pastoralist activities. Further study should focus on gender in the development of human resource among the Maasai girls through secondary education.

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**LIST OF ABBREVIATIONS**

BEMP	Basic Education Master Plan
COBET	Complimentary Basic Education and Training
ETP	Education and Training Policy
FGD	Focus Group Discussion
MKUKUTA	Tanzania's Poverty Reduction Strategies
NCAA	Ngorongoro conservation area authority
NEMC	National Environmental Management Council
NGO	Non Governmental Organization
SPSS	Statistical Package for Social Sciences
TAPHGO	Tanganyika Pastoralist hunter & Gatherers Organization
UN	United Nations
UNCRC	United Nations Convention on the Rights of the Child
UNDP	United Nations Developmental programs
URT	United Republic of Tanzania

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 General Introduction**

In Tanzania like any other countries, the government strives to play a great role in providing quality education for all the children. However, it seems that, not all the children in Tanzania access this education, the Maasai children. This has a significant negative effect on Tanzania to achieve education for all. The entire study will speculate on this phenomenon by assessing the extent to which educational policy consider cultural diversity, including those of Maasai community and the effects of secondary education on empowering Maasai children in Longido District, Arusha region.

The introductory part consists of Background of the study; Statement of the problem; Rationale of the study; Objective of the study; Research tasks and questions; Significance of the study; Definition of key concepts; Delimitation of the study; Limitation of the study and Chapter summary.

#### **1.2 Background of the Problem**

Until the end of the nineteenth Century formal education has been considered important mechanism for the development of human resource in modern society. However, formal education such as secondary education has been identified as important mechanism for developing children's knowledge, skills and capacities for the future, rather than for the present to solve their problem (ETP, 1995). This notion of forma education for the future, normally unknown future of the learners



has created a notion that, formal education should not consider the needs and aspirations of the learners, especially those who are not in the mainstream of the society such as the Maasai. In Tanzania, education for all groups of people entails teaching children appropriate knowledge, skills and capacities to solve the individual, community and societal problems (Bugeke, 1997).

Recently, Tanzania has focused on improving the overall level of education and ensuring equal access to secondary education for all groups. The government is playing a role in planning, financing, and managing secondary education and children of relevant age groups are required to attend formal schooling up to secondary education.

This initiative is to adhere to a call by World Conference on Education for All, held in Jomtien, Thailand, in 1991 which declared that all children should be able to complete basic education and that all the children regardless of their social economic or cultural status should have the same access. Tanzania government responded to this very positively and enrolments went up exponentially. Secondary education seems as part of the process of meeting the goals set at Jomtien. The argument was that there was need to produce an educated citizen, one that would survive the exigencies of nationalism and globalism.

In Tanzania, modern education in terms of primary and secondary education lay fully in the Christian Orthodox Church and some Koran schools. Modern education along of the British educational system began in 1908 when, under the British rule formal schools had been opened by the former colonial, the Germans (Hakikazi, 2005). In

pre-colonial Tanzania, education system aimed at enhancing in the children the values of hospitality, bravery, the dignity of labour, respect for elders, and communal life (Diallo, 1997). From this observation by Diallo it can be said that pre-colonial education in Tanzania promoted the values of Maasai, which was based on inheritance and continuity from one generation to another. This could mean that the pre-colonial African education was provided on the basis of a life long process.

Formal education was provided with a goal for societal stratification, where education was determined by colour, socio-economic status, and educational needs of that time. For example, the Arabs who mainly traded on slaves and ivory were taught the Bible so that they could leave their slavery trade of people to trading goods. This education taught them that people were God's resources and cannot be traded like other resources. For the Indians, the education for them was on trade and business, while for other ethnic groups like the Chagga, the education that was provided was for agriculture. The Maasai, since they were mobile, did not receive any education.

When Tanzania gained political independence from the colonial masters in the early years of 1960s, education was influenced by the economic and political realities of the 21st century—monetization of traditional economies, formalized education, land tenure changes, and demographic changes. All these were a pressure for the indigenous communities, including the Maasai communities. These communities did not consider property such as land as an individual property, but communal for all to share. In such worldview, education, rather than a tool for individual gain, was

considered a mechanism for solidarity and togetherness, as well as for inclusiveness and equality (Nyerere, 1967).

Within the Maasai, just like in other indigenous communities in Tanzania and elsewhere quality education is that which is more human-centred and holistic approach that recognizes the interdependences of people and the nature. The education that enable the people to co-exist when, for example, there is no enough grass to feed the cattle, or when the pastoralists have to co-exist with the farmers. For them, education that is empowering should help them to have networks of relationships with the people and the ecosystem. Among the Maasai, it is believed that humans and nature are intertwined and have a relationship of reciprocity whereby one depends on the other to survive (Stambach 2000).

Within the modern education, formal education and secondary education in particular, students are inculcated with positivistic thinking of the Western world, that has considered other cultures and their ways of doing as primitive and backward (Vavrus, 2003). In fact, modern education clashes with indigenous knowledge system that is holistic in nature and that which connects human and try to inculcate in people a more positivist and segmented worldview that essentially separates humans from nature. This can be referred to as a dualistic way of thought, which categorises everything into binaries. Schools inculcate in students a linear and mechanistic way of thinking rather than circular and organic. As a result, people are forced to struggle to gain credentials, rather than genuine skills to solve their everyday problems.

As Amy Stambach has argued in another ethnic group in Tanzania, in her study of the Chagga society of Mount Kilimanjaro, Stambach points: "Schools provide one of the clearest and most illuminating windows into the complexities and contradictions of cultural change" (2000, 2). It is the same window that we explore in our research. This study investigates the tension between secondary education and Maasai cultures. We focus on secondary school education not only because it plays a central role in the social life of Maasai communities (Stambach 2000), but also because education has been a central focus of the Tanzanian government since its independence in 1961.

Immediately after independence of the former Tanganyika, the colonial education system had to be reviewed and transformed in order to reflect and respond to the educational settings and needs of the majority of the citizens. However, these citizens were those who had accessed colonial education, thus the Maasai and other ethnic groups who had not accessed colonial education were left untouched. Although Bishop (2016) suggests the post colonial education was an opportunity for all the children regardless their difference in cultural and socio-economic backgrounds, the education that was provided did not catered for the economic and political realities of the Maasai.

Stambach (2000) had long observed that modern states promoted education as the key to social and economic development, "while individuals looked to formal schooling as a means to social mobility and improved quality of life" and because the Maasai had long been left behind, this window was closed for the majority of individual Maasai.

Framing education as part of modernisation becomes what it refers to as a "delicate cultural operation." Through the process of cultural modernization, schools became the site "through and around which collective notions of modernity and tradition emerge" (Stambach 2000, 164), and hence become sites of struggle, transformation and resistance of/for cultural identity. Scholars who have studied other cultures in the Americas, Australia, and many African nations have documented a struggle between power and culture that modern state imposed indigenous societies.

The trend towards formal éducation continued to post colonial Tanzania under the leadership of Mwalimu Julius Kambarage Nyerere, the first president of Tanzania. The free government of the United Republic of Tanzania proclaimed its "Education and training policy" which among others, basic education should be for all regardless of social economic status, location or gender. Access to formal education apart, the policy also insited on the improvement of the quality of education to all and to the Maasai. Tanzania is following international trends, such as the " Basic Education for all",

The goals of formal education in Tanzania are to guide and promote the development and improvement of the personalities of the citizens of Tanzania, their human resources and effective utilization of those resources in bringing about individual and national development, To promote the acquisition and appreciation of culture, customs and traditions of the people of Tanzania; to promote the acquisition and appropriate use of literacy, social, scientific vocational, technological, professional and other forms of knowledge, skills and attitudes towards the development and improvement of the condition of Man and society; to develop and promote self-

confidence and an inquiring mind, and understanding and respect for human dignity and human rights and readiness to work hard for personal self advancement and national improvement and to enable and to expand the scope of acquisition, improvement and upgrading of mental, practical, productive and other life skills needed to meet the changing needs of industry and the economy (Oxfam, 2005).

Pastoralism can be defined as an extensive system of animal production that involves varying degrees of mobility where families depend on livestock and their by-products for a significant level of their subsistence and income. Many groups practice different forms of pastoralism in Tanzania ranging from the Maasai in Ngorongoro highlands and Longido plains to the Barabaig.

Depending on livestock for a significant level of income (i.e. greater than 50%) as well as some form of mobility are key elements in pastoralism. Freedom of movement is enshrined in Article 17(1) of the Constitution of the United Republic of Tanzania (URT). Mobility is an ecological necessity. And mobile pastoralism is often the best way to manage dry environments sustainably (UNDP, 2003 p.1) and to maximize livestock survival and productivity in such harsh disequilibria environments.

Pastoralist areas generally have low population densities, resulting in long distances to schools, and varying degrees of mobility amongst themselves, making it difficult for children to attend static schools. It has also been argued that pastoralist dependence on the labour of children is not compatible with schooling (UNDP, 2003).

In some pastoralist areas armed conflict with neighboring farmers also creates serious challenges for education provision (Carr-Hill et al. 2005). There is often a lack of teachers willing to live in the hard conditions created by these conflicts, resulting in teacher shortages as well as poor teacher motivation (CORDS electronic citation, Oxfam 2005).

In order to understand the meaning of modern education for the Maasai it is imperative to trace their history. Coast (2002) have documented the history the Maasai and explain that they probably arrived in East Africa during the 15th century A.D. as herders like no other tribe in Africa. Their pastoralist culture, children are told that the cows are the most important resource and having more cows shows a Maasai's intelligence and strength. A Maasai, the culture continues, must be brave to defend the cows. From this value, Maasai were the only ethnic group that was able to keep the slave trade at bay and challenged early colonialists and explorers.

Yet by the 19th century, many diseases, such as cholera, decimated large numbers of their cattle herds, and then famine and smallpox followed, threatening and weakening the health of many Maasai. During this difficult time period their land was taken over by British colonizers, and in 1904, a treaty was signed that relocated the Maasai to Northern Tanganyika (later Tanzania), where they remain today. Although there is no official census, it is estimated that the Maasai population ranges from 350,000 to 500,000 (Coast 2002). During British colonization, and even following independence in 1961, the Maasai have continued to fight for their cows and for the retention of their land.

Many scholars have suggested that schools reproduce the existing class structure or distribution of power in society). According to Nyerere, education provides the necessary skills for the reproduction of the social division of labour. He argues that the mechanism producing this result is concealed by the universal ideology of the school (Nyerere, 1967). The universal ideas of schooling portrays school as neutral and necessary cultural resource and free for all to embrace.

However, in Tanzanian Maasai have felt that formal education erodes pastoral values, "It is not school that they hate but the effects of such an education on the culture, integrity and values of the society" (Parkipuny 1975: 44). It was also suggested that schools were associated by pastoralists with being forced to do things that were anathema to them, such as becoming sedentarised agriculturalists.

Maasai in Tanzania is one indigenous community that has not been getting government support (Mdoe and Mnenwa, 2007). As Mdoe and Mnenwa (2007) observe, this lack of support is partly due to the fact that this community has not being understood in the way it operates especially in its pastoral activity, which is not considered as of profit as it is for agriculture activity, and thus, its elements have not been discussed in formal secondary education.

The available information shows that pastoralism is not reflected in the government policies as a productive and sustainable production system upon which a vibrant national livestock industry could be based. However, in educational policies pastoralism is also underplayed as important issue to be included in the curriculum.



### **1.3 Statement of the Research Problem**

Pastoralists in Tanzania lack a voice in the policy process, and are ill-equipped to advocate for change in terms of policies or the implementation of policies. There is also insufficient understanding in Tanzanian policy circles of the realities of educational provision in pastoralist areas, partly because data specifically on pastoralists is scarce. These differences between the countries are evident in policies concerning pastoralism in general and educational service provision for pastoralists in particular.

The relative unwillingness apparent in Tanzanian policy and practice to address the specific challenges of educational service provision for pastoralists is also related to Tanzania's past and current national ethos of de-emphasising difference and promoting conformity, and the Tanzanian government's agenda with respect to pastoralism. Pastoralist areas in Tanzania continue to be neglected in terms of policies concerning educational service provision, and in the implementation of these policies

There is a wide gap between pastoral livelihood and its representation within secondary education curriculum, none has dwelled on why this is the case. As Hodgson identified the uneven distribution of education to the Maasai, but she did not care to find out the day to day cultural activities of the Maasai that prevented them from accessing free education as was stipulated in the Education Policy. Many scholars use modernization theory to assess the implementation and reception of education in Maasai culture without considering how this education can

accommodate and strengthen the Maasai culture. Therefore this study aims to fill this gap in the literature.

## **1.4 Research Objectives**

### **1.4.1 General Objective**

The general objective of the study is to assess the impact of secondary education on the everyday lives of the Maasai and how does this education shift the Maasai lifestyles.

### **1.4.2 Specific Objectives**

- (i) To examine the key education policies in relation to pastoralist way of life
- (ii) To assess effects of secondary education in the development of pastoralist human resource.
- (iii) To determine the prospects and challenges encountered by Maasai in accessing formal secondary education

## **1.5 Research Questions**

- (i) Are there any education policies in relation to pastoralist way of life?
- (ii) What are the effects of secondary education in the development of pastoralist human resource?
- (iii) What are the prospects and challenges encountered by the Maasai in accessing secondary education?

## **1.6 Significance of the Study**

This study has both theoretical and practical significance. Theoretically, the study will add knowledge to the Government on improving education infrastructure around

Maasai communities especially in rural areas Longido in particular. Practically this study will help these communities to acquire education for better achievement in their life.

### **1.7 Limitation of the Study**

The major limitations that I faced during data collection was the difficulty to reach some people especially parents due to the nature of the study area that is scattered settlement, also language barrier because most of these pastoral societies are not more familiar with national language (Swahili). I minimized this problem of study area by choosing appropriate methodology especially on choosing sample size, and also on the issue of language I found translator to translate Maasai to Swahili language.

### **1.8 Delimitations of the Study**

The study was conducted in selected villages in Longido District, but the findings can be generalized to all Maasai districts, bearing in mind that that the culture and whatever takes place in the community is guided by traditional leaders who have been identified and trusted for leading community. More importantly, the culture, the language and the age sets are consistent in all groups of Maasai people.

### **1.9 Definition of Key Concepts**

#### **1.9.1 Educational Policy**

Education policy is the overall plan laid down by the government embracing general goals and procedures in the provision of education. Education policy refers to the collection of regulations, laws and rules that govern the operation of education

systems. Based in the definition of Oxfam 2005 on Education Policy, the educational regulations, laws and rules which will be surveyed in this study will include government directives from central governments, government bodies like Ministry of Education and Vocational Training to school level.

### **1.10 Chapter Summary**

This research divided into three chapters. Chapter one present the statement of practical problem, statement of the problem, objectives of the study, limitation of the study and delimitation of the study. Chapter two present literature reviews and chapter three presents methodologies.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Theoretical framework**

Coast (2002) suggested that, “There is nothing so practical as a good theory.” This famous and oft-repeated quote leads the review of theoretical literature for this study. Through this literature, I hope to show that theory is integral to improving pastoralist human resource through secondary education to all the children in Longido District in Arusha. including the Maasai.

This study is framed within the human resources theory, specifically within the human capital theory. Education is considered as an economic good because it is not easily obtainable and thus needs to be apportioned. Economists (Smith, 1776/1937; Alfred Marshall, 1890/1930; and Irvin Fisher, 1906) regard education as both consumer and capital good because it acts as a mechanism to develop human capacity to engage more effectively in the production of other goods and services.

As early as the 1770s, when Smith, 1776/1937; Alfred Marshall, 1890/1930; and Irvin Fisher,1906 hypothesized the relationship between human resource development and economic production, scholars, policy makers and education practitioners have taken the idea to strengthen people’s capacities through education, including secondary education. In this perspective, secondary education is considered important for the development of the country’s economy. Scholars, (see Hakielimu, 2007; Wedgwood, 2007; Koda, 2007) consider secondary education as

important mechanism to produce quality labor force that is needed to economic and social transformation.

The focus on education as a capital good relates to the concept of human capital, which emphasizes that the development of skills is an important factor in production activities. It is widely accepted that education creates improved citizens and helps to upgrade the general standard of living in a society (Hakielimu, 2007).

Thus, human capital theory has been used to explain the importance of education in productive activities. In providing secondary education to all the children, for example, governments and parents consider both opportunity cost and the direct cost of investment and therefore, secondary education has been perceived as important investment on young people to develop their knowledge, skills and capacities to gain paid employment and is used to signal who has the most productive potentials in the world of employment.

Coast explains how an individual's level of education can be used as a signal not only of knowing a specific subject, but also of their generally (otherwise) unobservable ability such as higher level of logical thinking and judgment. Such instrumental approaches to education often have been addressed by critical education. Coast, (2002) argue that the choice to obtain an education reflects the desire for status and access to a network rather than the desire for knowledge. Such strategies are often successful because mainstream society favors elite graduates in hiring) and promotion. Also, superiors attribute more weight to degrees than to professional achievements when evaluating an employee with formal education.

Therefore, positive social change is likely to be associated with the production of qualitative citizenry. This increasing faith in education as an agent of change in many developing countries, including Tanzania, has led to a heavy investment in it. The pressure for higher education in many developing countries has undoubtedly been helped by public perception of financial reward from pursuing such education. Generally, this goes with the belief that expanding education promotes economic growth Schultz (1971; Sakamota & Powers, 1995; and Psacharopoulos & Woodhall, 1997). However, the paradox accompanying this belief is that, despite the huge investment on education, there is little evidence of growth-promoting externalities of education in Tanzania.

The economic prosperity and functioning of a nation depend on its physical and human capital stock. Whereas the former has traditionally been the focus of economic research, factors affecting the enhancement of human skills and talent are increasingly figuring in the research of social and behavioural sciences. In general terms, human capital represents the investment people make in themselves that enhance their economic productivity.

This theory is relevant in this study due to the fact that the authors consider that provision of basic education among the Maasai can transform their ways of thinking and belief. Education can also enhance their capacity to interpret realities and engage in more productive practices in modern and globalized society. Through secondary education, knowledge, skills and capacities, in other words, human resource capacity can be promoted and the Maasai can resign from non-developmental cultural practices, this can reinforce their lagging behind socially and economically.

## **2.2 Empirical Literature**

### **2.2.1 Key Education Policies in Relation to Pastoralist Way of Life**

#### **2.2.1.1 The Education Policy of 1995**

Mpama (2005) argued that, Tanzania has had no comprehensive education and training policy until 1995. In order to understand whether education policies relate to pastoralist way of life or not, the policies must clearly stipulate how indigenous knowledge systems should be accommodated in formal education.

Prior to the production of the 1995 Education and Training Policy (ETP) development plans were based on government and/or Party directives and resolutions such as the Arusha Declaration and the Musoma Resolutions. These were then followed by short and/or long term development plans, a characteristic of the 1960s through into the 1980s.

However, with increase in the demand for education and training and with social and economic changes both internally and externally of the 1980s, it become necessary for the formulation of a comprehensive and integrated policy. In the same line Ndeki (2001), reports that, “the education sector in Tanzania had no Policy of its own and it was not until the year 1995 that the Education and Training Policy (ETP) was issued by the government.”

#### **2.2.1.2 Formulation of the 1995 ETP**

Buchert (1997) in explaining the historical development of education sector in Tanzania since independence reports that, in 1981 the Presidential Commission of Education was appointed to review the existing system of education and propose



necessary changes to be made to meet the educational needs of the nation up to the year 2000. In 1991, the government constituted a national task force on the education system to recommend a suitable education system for the 21<sup>st</sup> century.

In 1995 the ETP was formulated as a guide for future development and provision of education and training in the country as we move toward the 21<sup>st</sup> century. Major areas of the 1995 ETP focus on issues of: establishment of schools and expansion of education and training opportunities; access and equity, curriculum, examination and certification; teacher education, tertiary and higher education and training; educational financing, management and administration.

**(i) Implementation of the 1995 ETP**

Buchert (1997) is in the view that, the Educational Policy cannot be implemented at the level of objectives alone. The following are the way the Education Policy implemented.

**(ii) Education Act**

Challenging work is to ensure that the formulated Education Policy is reflected as much as possible in the Education Act; if there is one. Once the Policy is formulated, a necessity thus may arise to revise the existing Education act so that the former is in the legislative framework. If a system does not have an Education Act then one is enacted.

**(iii) Regulations**

The Education Act is backed up by Regulations, Orders, Rules or Notices which are legal articulations or focused provisions of some areas of the Act often giving

detailed operational mechanisms on how parts of the Act may be enforced. Regulations that exist include but not limited examination regulations, enrolment rules and attendance rules.

**(iv) Circulars/Directives**

Circulars constitute another legal form of implementing the Policy in that they are statement intended to explain how specified matters can be implemented within the framework of the Education and Training Policy and the Education Act. They are more agile in that there is flexibility in changing them to fit the dynamics of the circumstances. Such circulars are for example on payment of school fees, transfer of pupils and conservations of the environment. Circulars can be used to address and guide short-term changes and challenges of the sector.

**2.2.1.3 Tanzania Policies on the Rights of Children**

While in education policy, the right of all the children to education may not be clearly stipulated, Tanzania has a political will to support all the children to access quality education including Maasai children. The Government of Tanzania has ratified the United Nations Convention on the Rights of the Child (UNCRC), the African Youth Charter 2006, the Convention on the Elimination of all forms of Discrimination against marginalized groups and has domesticated them through the enactment of the Children's Act 2011.<sup>1</sup> Furthermore, Tanzania's Poverty Reduction

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<sup>1</sup>The Children's Act brings together into one law all requirements concerning guardianship, fostering and adoption, custody, maintenance, care and protection of children, administration of children's institutions, rights and responsibilities of a child, the role of parents and of the government in promoting and protecting the rights of the child and juvenile justice.

Strategies for 2010-15 (known as the MKUKUTA on the Mainland and the MKUZA in Zanzibar) and other national policies clearly stipulate the need to education for all the children of the country including those of Maasai communities.

However, Buchert (1997) have pointed to the weakness of frameworks, policies and programmes in Tanzania, suggesting that there are major gaps and inherent weaknesses in the policies and in implementation to enable comprehensive support and provision of necessary rights including education. One major weakness according to Devereux and Wheeler in policies and programmes is inadequate support from the local context where the needs and aspirations of diverse groups of children are not met.

They suggested that, the important thing to do is to merge the two – the policy initiatives from above, and the cultural and traditional systems to avoid clash in the provision of education. Schools have a very important role, which allows them to interpret education policies and translate them into local actions in order to provide the needed quality education that can cater for the children of diverse group, including o improve the Maasai.

#### **2.2.1.4 Programs and Projects**

Programs and projects is another inevitable feature, for in the absence of the strategies the Policy will operate in vacuum. Programs and Projects constitute activities that are to be undertaken within a specified period of time in specific areas of interest. One of the examples of Programs and Project include but not limited to “Rehabilitation of classrooms in 10,000 schools in the country” and SEDP. They translate the Policy objectives into pragmatic feasible actions.

According to Buchert (ibid), amendments can be done to the three instruments (regulations, circulars; and programs and projects) used to implement the Education policy; however, the Act requires enactment by the Parliament and often requires a relatively longer period. The Education Act No. 25 of 1978 was amended in 1995 by Act No. 10 of 1995.

#### **2.2.1.5 Educational Policy in Pastoralist Areas**

The extent to which the rhetoric concerning pastoralists mirrors a genuine commitment among Tanzanian policy makers to support the sustainability of pastoralist livelihoods is suggested by the manner in which they tackle the challenges for educational service provision in pastoral areas. Providing educational opportunities for the children of pastoralists poses several unique challenges.

Low population densities and the relatively harsh and isolated environments that pastoralists inhabit mean schools are few and distant and qualified teachers are difficult to source. Furthermore, pastoralist mobility and a household economy that is traditionally quite dependent on child labour increases the opportunity costs of schooling for pastoral children Buchert (1997).

##### **2.2.1.5.1 The Basic Education Master Plan (BEMP)**

Drafted in 2001, seeks to target and identify the needs of children from communities of hunters, fishermen, pastoralists and gatherers, in order to afford them with specially designed programs aimed at improving their enrolment. However, the BEMP did not progress beyond the planning stage.

### **2.2.1.5.2 Complimentary Basic Education and Training (COBET) Program**

This aimed to provide non-formal education to cater for out-of school youth, including “nomadic Communities, street children, disabled, and orphans”, was initiated in 2003. While the COBET program did indeed get implemented, it was plagued with insufficient funding, ill-equipped and trained instructors, and was never distributed widely across the nation.

### **2.2.2 Effects of Secondary Education to Pastoralism**

The prevailing framework of secondary education reinforces the neo-liberal ideology that propagates the oppressive nature of capitalism by maintaining an unequal class structure that tends to privilege the ruling class (the haves) over the working class (have not). Hence, the dominant characteristic of secondary education is tailored to address the needs of the ruling class. This has shaped the curriculum content, the ways of teaching, and assessment. This neo-liberal ideology that is permeating education, particularly in Africa, is reflected in Brock-Utne (2009).

According to Brock-Utne, Africa need to re-think the way it provide education and consider. “The ubuntu paradigm in curriculum work, language of instruction and assessment.” Brock-Utne argues that the “basic African worldview is fundamentally different from the European or Arabic, and thus, Africa need to consider developing curricular contents that express African languages, sciences, arts, crafts and religious beliefs from an African perspective.

The Rhetoric of education for self-reliance notwithstanding, children of pastoralists are not convincingly and practically engaged in the activities which equip them with

the necessary life and survival skills in the pastoral mode of production. Consequently, children find it difficult not only to transfer what they learned in school to solving their problems at home, but also find it hard to adjust to school conditions.

At the same time, education provided in primary schools does not in any way produce any visible direct impact to the adult population around the schools. It noted that enrolling children in schools is considered to be some kind of robbery of the labour force, which they need in herding their livestock and hunting. This generates tension between parents and education officials, leading to poor attendance, which is a serious problem in these societies.

Thus, Narman (1990) pointed out, with reference to the Kenyan experience, that planning for education in favor of pastoralists is not only a matter of building schools but account must be given to the special problems of providing education to minority groups, related to both practical and ethical issues.

Low level of education of some parents makes them difficult to understand the education. Definitely, the parents are satisfied with their life and they do not understand why their disturbed because for centuries they had good organization system which enabled them to survive with basic amenities in their communities. Their security and other social necessities their provided. Nomads used child labor for rearing cattle and children particularly girls perform home chores. Pastoralists seem to have no interest in formal education because they were satisfied with informal education which addresses their concern (Coast 2002)

### **2.2.3 Prospects and Challenges Encountered by Maasai in Accessing Formal Education**

#### **2.2.3.1 Prospects of Accessing Formal Education**

In Tanzania, the Maasai were earmarked as the tribes to be given great support in the expansion of basic education, particularly girls (Oxfam, 2008). Various efforts have been taken to promote Maasai education through financial support as recently conducted by Ngorongoro conservation area authority (NCAA), Pastoral communities and World vision in Tanzania that support these pastoral societies in attaining basic education.

Formal education will provide knowledge, skills and values necessary for developing the society. Societies promote education for its citizens in an attempt to achieve its mission and vision. A society which has no clear vision probably does not value the promotion of education, for education provision must have purpose (Oxfam, 2008).

Formal education will enable pastoralist to control their important national resources (land and livestock), where the productivity of which should be improved to match national requirements. Education seen as instrument to change nomads' attitudes and beliefs as well as to introduce modern knowledge and better methods and practice (Bishop, 2006).

Educating pastoralist on the need to decrease the size of their herds in order to reduce pressure on land, this goes on application of modern methods of animal husbandry such as the use of better cattle feeds, preparation of fodder and pasture management with the goal of improving animal products for wider markets.

### **2.2.3.2 Challenges Rncountered by Maasai in Accessing Formal Education**

The challenges facing Maasai societies on acquiring formal education is a long distances covered to school due to scattered nature of pastoralist. The distance covered to school cause parents to hesitate to send children to school due to fear of the dangers associated to distance covered. Students on the other hand are tired when going and coming back home and thus some tend to dropout due to fatigue. (Kratli, 2002)

There is also the problem of poor educational facilities and management. Schools are far apart and lack basic amenities like water, which is necessary for students. Presence of few classes, absence of textbooks, dormitories, and staff houses are factors that hinder the attainment of education within these Pastoral communities. On the other hand these areas due to isolation and harsh conditions have high staff turnover, teachers are dissatisfies due to isolation, lack of teaching resources and harsh life (Kratli, 2002) which these makes general negative attitude of the community towards schooling as a whole.

Child labor among pastoral people also contributes to ineffective access to education. Child labour is perceived as a process of socialization where children interact with adult, and through interacting with adult children acquire skills that will enable them to support themselves in communities. Nomads consider that non-involvement of children in the community chores is tantamount to parental negligence (Hudgson, 1999). It is considered that only parent who do not care or have their children interest at heart are the one who will not involve their children in cattle herding or home chores.



Modern education system has interfered with the traditional system as many Maasai now, who accessed modern education are exposed to multi-cultural environment and different peer education techniques which do not reflect on Maasai cultural values (Hudgson, 1999). The interaction with other cultures has increased multi-racial as well multi-cultural marriages; hence cross cultural or mixed families are more common. This has greatly influenced the family structure and peer training.

Peer education is now done at schools and churches which delineates the children from their cultural orientation and creates a new culture and family set-up that is neither western nor Maasai. Cultural family values that were provided by traditional peer education is now being learned from diverse cultures and religions (Hudgson, 1999). These changes in both the micro system and meso system of growing adolescents have created conflicts within families and between those adolescents who had interaction outside the cultural setting and those who still get peer education from within the cultural context (Hudgson, 1999).

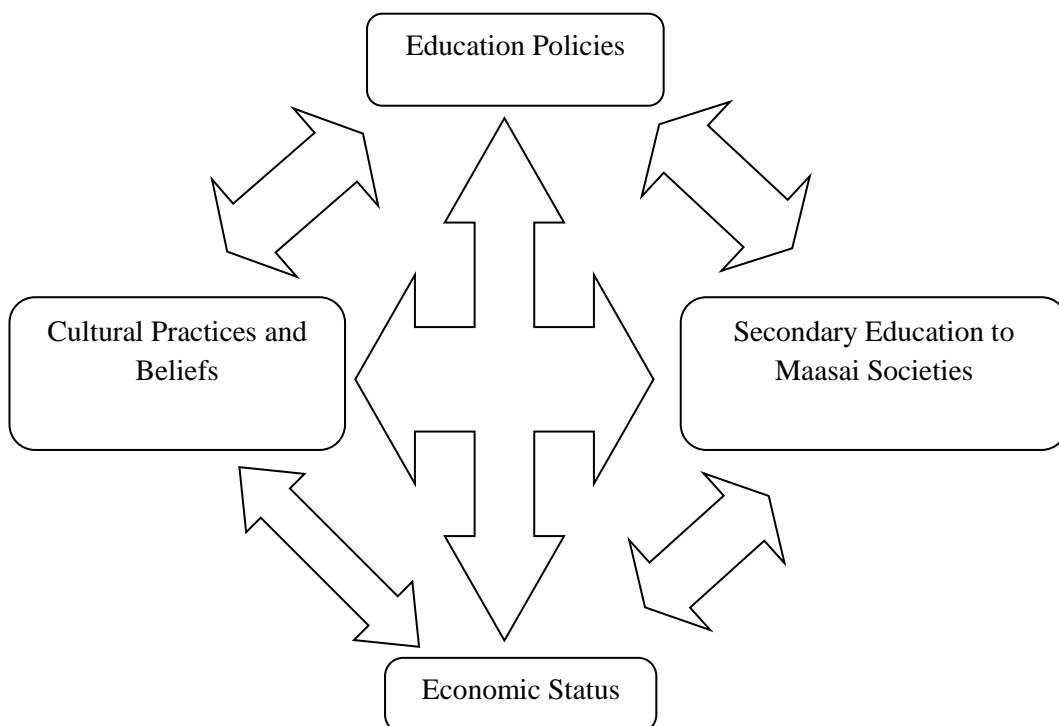
### **2.3 Lesson Learnt from Literature Review and Knowledge Gap**

The study from literature shows that modern education among pastoral communities perceived negative due to their desire of labour force for herding their livestock and education system in general seen as the key concept of destroying their culture and their economy and also cost of education and poor facilities in the schools. Therefore many scholars assessed the implementation and reception of education in Maasai culture without considering how this education can accommodate and strengthen the Maasai culture. Therefore this study aims to fill this gap in the literature.

## 2.4 Conceptual Framework

A holistic and systemic approach was used in examining closely the relations between traditional cultures and modern education to Maasai societies in Tanzania and how the variables influence one another. Such an examination will help in coming up with challenges that the government and other educational stakeholders face in addressing the cultural constraints that hinder Maasai to access education in Tanzania.

The illustration below shows the relation between various variables that influence Maasai education. It shows holistic relationship between culture, economic status, government policies and education. It can be seen that the variables exist in reciprocal relationship. This means that they affect each other.



**Figure 2.1: Conceptual Framework for Traditional Cultures and Modern Education to Maasai Societies in Tanzania (Oxfam, 2008)**

Cultural practices and beliefs can affect secondary education, economic status and education policies; but the vice versa is also true. For example, secondary education in Maasai communities can also influence economic status, education policies and cultural practices and beliefs. Thus, these variables are interdependent and have to be looked at in their interrelated in nature by using the systems analysis approach.

## **2.5 Chapter Summary**

The chapter covers information on theoretical framework, empirical literature, lesson learnt from literature review and knowledge gap as well as conceptual framework

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter presents the methods used to collect data. The chapter comprises several sections such as study area selection and criteria, research design, study area description, sampling and sample size and description of the methods which were used to collect data as well as the procedure for data analysis. The details are as follow:

#### **3.2 Study Location Selection and Criteria**

The research was conducted in Longido District in Arusha region. The district was been selected due to low level of education to local communities (National census, 2012) and the traditional ways of life of these communities. Three villages namely Engarenaibor, Kitumbeine and Olbomba were selected to represent the district. The selection criteria for these villages include representation of wards as well as low level of education among local communities (Maasai societies).

#### **3.3 Research Design**

A case study design used in the study so as to obtain comprehensive and in-depth information. Kothari, (2004)) argues that “the case study aims to understand the case in-depth, and in its natural setting, recognizing its complexity and its context”. Therefore a case study was used to get in-depth information on the impacts of formal education to local communities.

### **3.4 The Study Location Description**

Longido is one of the six administrative districts in Arusha Region that found in the North Eastern Tanzania. It was established on 1<sup>st</sup> July 2007 from part of Monduli district. Geographically, Longido lies between 2 20' to 3 10'latitudes and 36 00' longitude East of Greenwich. The main economic activity is pastoralism, which is being practiced by maasai tribe whereby about 90% of the population is engaged purely in livestock keeping. Other economic activities in the area include mixed livestock and crop cultivation covering 5.6% of all population. The remaining 4.4% includes business persons, private sectors employees and civil servants.

### **3.5 Target Population**

Population refers to the total number of subjects or the total elements of interest to researcher (Kothari, 2004). The target population in this study includes 72 respondents as well as 24 key informants such as education officers, Maasai cultural leaders as well as ward executive officers.

### **3.6 Sample and Sampling Procedures**

#### **3.6.1 Sample**

In this study, a total of 24 respondents based on gender and sex were picked randomly in each village and 8 key informants from each village were picked purposively for adding more information in this study. Respondents include both parents and students. The choice of this sample size was due to the need to ensure sufficient number of respondents for meaningful analysis as being proposed by (Kothari, 2004) that, a standard sample size is the most preferable one to ensure rational representation of the population and easy manageability of the study.

### **3.6.2 Sampling Procedure**

Sampling refers to selection of subset of elements from larger group of subjects (Churchill and Laccobucci, 2002). Simple random sampling used to obtain respondents in each village and each school to be involved in the study. Simple random sampling was chosen over other sampling methods for two reasons: first, the method ensures the likelihood of any individual element in the population having an equal chance of being selected and being representative, hence minimizing sampling biases (Kothari, 2004). Secondly, was the homogenous nature of the population i.e. all local people across the area face the same problem.

On the other hand purposive sampling was used also to obtain information from key informants such as head of schools, education officers, village executive officers as well as Maasai traditional leaders (*Olaiguanani*).

## **3.7 Data Collection**

### **3.7.1 Questionnaires**

Pre-designed questionnaire (see appendix I) was used to obtain information. These questionnaires comprised both open and close-ended questions. Open-ended questions allow free responses and close-ended questions allow more efficiency in terms of providing standard answers, which are easily coded and analyzed. The questionnaires covered two aspects, which are demographic and issues related to formal education.

#### **3.7.1.1 Training research assistant**

Only one research assistant was recruited based on level of education and familiarity with the concerned community. The research assistant was trained for half a day on

how to ask questions as well as to help researcher on translating from Maasai to Swahili language.

### **3.7.1.2 Questionnaire Pre-testing**

The questionnaires were pre tested by the researcher to three respondents who were randomly selected to about three respondents from each village, so as to assess if the questions are clear, specific, answerable, relevant and also to assess average time used for interview. After pre-testing the questionnaires were revised and used for data collection.

### **3.7.1.3 Questionnaire Administration**

Face to face questionnaire (See Plate 1) was administered to sample household respondents. It is the most important method as being described by Neumann (2000), because it allows clarification on complex or sensitive issues and gives guarantee to researcher that the questionnaire has been delivered to the intended respondent.

## **3.7.2 Interviews**

It is a method of data collection that involves presentation of oral/verbal responses (Kothari, 2004). In this study, semi-structured interview was used to collect data from key informants like head of schools, education officers, village executive officers as well as Maasai traditional leaders (*Olaiguanani*). The criterion for selecting semi-structured interview was to obtain personal experience on the modern education among these pastoral communities.

### **3.7.3 Focus Group Discussion**

The focus group is referred as the panel of people discussing a particular issue (Cooper *et al.*, 2006). The purpose of using this method is to obtain in-depth information on concepts, perceptions and ideas of local people (Krueger *et al.*, 2004), also to enable those respondents who might be unable to read and write can participate in giving information and it provides access to a larger body of knowledge from a group of people.

Therefore the group of five respondents was selected in the study area for the focus group discussion and researcher acted as facilitator by encouraging all participants to provide their views in discussion. The criteria for selecting this number was to allow full participation of each member in the group, and also the number are within the range suggested by (Cooper *et al.*, 2006) who contend that the appropriate size for focus group discussion should range between 6 and 12 people.

### **3.8 Data Analysis Procedure**

Data obtained from questionnaires were organized, coded and analyzed using SPSS Computer programme. For categorical data, descriptive analysis such as cross tabs, frequencies and graphic tables were applied to describe the variable characteristics. Data collected through interview were analyzed by comparing various answers provided by respondents if are relevant to the study.

Those answers which are not corresponding to the perspective questions were not recorded. The corresponding answers were written in a summary of instruction that SPSS format would understand and entered into computer using the SPSS program.



The qualitative information obtained from focus group discussion was verified, compiled, summarized and analyzed using content analysis.

### **3.9 Ethical Considerations**

It is acknowledged that any research that involves human beings needs to consider ethical aspects. Ethical concerns emerge as one plans his/her research, seeks access to organizations and to individuals, collect, analyze and report his/her data. In the context of the research, ethics refer to the appropriateness of one's behavior in relation to rights of those who become the subject of the work or are affected by it (Cooper *et al.*, 2006) Ethical procedures in my study were observed. This included obtaining research clearance letters that formalized the carrying out of the study and introduce the researcher to the respondents

### **3.10 Validity and Reliability**

Validity means the accuracy and trustworthiness of instruments, data and findings in Research whereas reliability means that if repeated by the same or other scientific procedure by the same or another researcher the same results/information will be obtained Neumann (2000), To look for the validity of the study the proper methods with potential of yielding the required data followed.

Proper methods of data collection such as questionnaire, interview and FGD employed properly so as to provide reliable data and also Consent was obtained orally after a participant was given all the information about the research as well as confidentiality of the information provided by the respondents and the organizations was ensured.

On the other hand the study look the accuracy of desired data compared to the other studies that took place within the same area so as to avoid repeating the research, together with the use of systematic and similar approaches, example guide questions.

### **3.11 Chapter Summary**

The chapter covers information on the research design, area of the study, target population, sample and sampling procedures. This chapter also covers research instruments like questionnaire, interview and Focus Group Discussion. Also data analysis plan, ethical considerations and validity and reliability

## **CHAPTER FOUR**

### **RESULTS AND DISCUSSION**

#### **4.1 Overview**

This chapter presents the results of the study on the assessment of the mismatch between secondary school education on pastoralism in Longido district. The chapter is divided into four sections. Section 4.2 describes the demographic characteristics of the respondents. Section 4.3 examines the key development policies in relation to pastoralist way of life. Section 4.4 discusses the effects of modern education to pastoralist societies. Finally, section 4.5 presents results on the prospects and challenges encountered by Maasai in accessing formal education.

#### **4.2 Demographic Characteristics of Respondents**

Overall the majority of the respondents (84.7%; N=72) were aged between 15 and 44 years and the remaining were above 45 years. This indicates that the majority of population is young group. This age group can be classified as the most economically active group. Rutasitara, (2002) argued that young age group is very active, aggressive and motivated by needs of their family and careering of their aged parents and grandparents. At specific village level, similar results were observed, that is youth formed between 83.3% and 85.8% (See Table 4.1). The highest being recorded at Engarenaibor.

In terms of education, the result shows that, the majorities 40.3% have informal education, 18.1% have primary education, 31.9% have secondary education and 9.7% have above secondary education (See Table 4.1). This indicate that,

overwhelming majority of the respondents have not attended formal education. At the village level, similar results have been observed, particularly at Orbomba 45.8% and Engarenaibor 41.7 and Kitumbaine 33.3%. Probably, this could be resulted from geographical nature of the study area which is almost rural area with poor education system. Also in normal expectation most of educated are rarely found in rural areas.

**Table 4.1: Demographic Characteristics of Respondents**

<b>Demographic Characteristics variables</b>	<b>Kitumbaine (n= 24)</b>	<b>Orbomba (n = 24)</b>	<b>Engarenaibor (n = 24)</b>	<b>Total (n=72)</b>
Age of Respondents				
15-24	37.5	25	54.2	38.9
25-34	33.3	45.8	20.8	33.3
35-44	12.5	12.5	10.3	12.5
45-54	8.3	4.2	10.5	8.3
55+	8.3	12.5	4.2	6.9
<b>Total</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>
Education Level				
Informal	33.3	45.8	41.7	40.3
Primary	25	12.5	18.8	18.1
Secondary	33.3	29.2	31.2	31.9
Above secondary	8.3	16.7	4.2	9.7
<b>Total</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>
Marital status				
Single	19.2	20.9	29.2	24.4
Married	70.8	61.8	67.7	66.7
Separated	10.0	8.3	4.1	6.9
<b>Total</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

Source: Fieldwork Survey, (2016)

Furthermore, in terms of marital status, majority of the respondents (66.7%; N=72) were married, 24.4% were single and 6.9% were separated (See Table 1). This indicates that, population has a large number of people who are married. This implies that marriage is an institution that has great control or influence on family matters. Couples are required to fulfill a number of obligations both productive and reproductive. In such situations they are involved in a number of activities so as to earn more income as compared with unmarried. At a village level similar results were observed that that majority are in marriage group, particularly in Kitumbaine 70.8% and Engarenaibor 66.7% villages respectively. This probably due to the needs of more children for economic purposes in the societies such as household labour.

### **4.3 Education Policies in Relation to Pastoralist Way of Life**

The first objective was to examine the key education policies in relation to pastoralist way of life. This objective aimed at determining the extent to which education policies and practices were in line with the pastoral way of life. Specifically, the objective aimed at determining whether education policies have any elements to support indigenous education.

#### **4.3.1 Elements of Indigenous Education in the 1995/2014 ETP**

The research task one sought to examine elements in the national Education Policy aim to contributing to supporting indigenous education. This was achieved by answering two key questions: What are elements of indigenous education in the 1995/2014 ETP, which aim to contributing to accommodating Maasai way of life? Through the assessment of 1995/2014 ETP, the following were found.

In reviewing Education policies, there are some elements of indignity such as development of knowledge and skills for pastoralism and farming. For example the newly developed policy talks about 'Stadi za Kazi' or 'vocational skills' includes lessons about pastoralism and agriculture in which skills should be taught practically.

However, in practice in the study area, 'Stadi za Kazi' was not taught at all because teachers had not received any training to teach this new subject, and didn't have any of the numerous items of equipment, which the syllabus requires. Children reported never having 'Stadi za Kazi' lessons, despite these lessons being timetabled. Some of what is in the curriculum does not appreciate the rationality of aspects of the pastoralist system, and in general expresses negative attitudes about extensive pastoralism. This is demonstrated by the following extracts from primary school textbooks.

In one social studies textbook the Maasai are described as 'indigenous pastoralists' (wafugaji wa jadi). Under the sub-heading of 'Modern Pastoralism' (Ufagaji wa Kisasa), it is stated that, 'In Tanzania, ranch pastoralism has various problems. One of these problems is the lack of large areas for pastoralism. This problem is there because many areas are dominated by ancestral pastoralists like the Maasai' (Taasisi ya Elimu Tanzania 1998).

In a Standard 3 Kiswahili book, a fictional school-trip to visit Mr Msule, a farmer who keeps a few livestock is described: ... Another student asked, "Sir, if these cows increase in number, will this building be big enough?" Mr Msule replied, "I will continue to rear just four cows. It's better to rear a few cows so that I can look after

them well. To rear a lot of cows is a great expense. It's not easy to buy medicines and care for lots of cows. A few healthy cows are more advantageous than lots of cows which are weak." (Tanzania Institute of Education 1995).

As discussed above, the second source of information came from the research participants, specifically from the education officers and other key informants. These individual were requested to respond to the following question: Is there any policy document that you know which talks about developing Maasai culture.

The following were the some of the responses:

Education Official 1: I am aware of livestock policy of 2010 and village land act of 1999. These policies are very important in Maasai culture but it is not featured in education;

Education Official 2:

Influential Community member 1: "Land policy talks a lot about pastoralism. But in practice, pastoralism is not considered as important, this is why we see clashed between pastoralists and farmers. All land belongs to farmers and pastoralists have nowhere to practice their economic activity. Act is very important in Longido because it enhance security of tenure and access of resources to avoid land conflicts with other neighboring villages"

Results show that societies are not aware about education policies because it does not solve the challenges they face on acquiring secondary education. This findings goes parallel with Bishop (2016) who said that Pastoralists in Tanzania lack a voice in the

policy process, and are ill-equipped to advocate for change in terms of policies or the implementation of policies. The relative unwillingness apparent in Tanzanian policy and practice to address the specific challenges of educational service provision for pastoralists is also related to Tanzania's past and current national ethos of de-emphasizing difference and promoting conformity.

#### 4.4 Effects of Modern Education to Pastoralist Societies

The second objective was developed to assess the effects of secondary education in the development of pastoralist human resource. The question was: What are effects of secondary education to pastoralist way of life? The respondents mentioned the effects arises after acquiring modern education such as destruction of Maasai culture, decline in production, poverty and conflicts (See Table 4.2).

**Table 4.2: Effects of Modern Education in %**

<b>Effects of modern contraceptives</b>	<b>Kitumbaine (n=14)</b>	<b>Orbomba (n=16)</b>	<b>Engarenaibor (n=15)</b>	<b>TOTAL 45</b>
Destruction of Maasai culture	35.7	20	33.3	37.9
Decline in production	25.7	23	31	23.7
Poverty	10	29	24.6	21.1
Conflicts	28.6	28	11.1	17.2
<b>Total</b>	100	100	100	100

Source: Fieldwork Survey, (2016)



Overall majority of respondents 44.8% (N=45) argued that modern education destroy Maasai culture in terms of traditions and norms 37.9%, followed by decline in production 23.7%, poverty 21.1% as well as conflicts 17.2%. However, results show that problems of modern education vary according to villages.

In triangulating the information from the questionnaire, interviews were carried out. The question was: What are effects of secondary education to pastoralist way of life?

Kitumbaine: I believe there is no Maasai culture taught in secondary school. All what children are taught is to read and write and to talk in English, and not in Maasai. Children are forced to wear uniforms and if they are seen in Maasai attire, it is a problem...So I think secondary education is there to destroy Maasai culture.

Orbomba: I think when a child reaches secondary school he is told Maasai culture is primitive, pastoralist is not economic activity, living in kraals is backward. For example we have many cattle but we cannot sell the cattle partly because "cattle market" (minada) are far from communities and sometimes it is not safe for an individual alone to send his cows to the market for sale unless in a big group for fear of rustlers and wild animals. Sometimes it necessitates people to combine their cattle for sending them to the market and in the process many are robbed of their cattles. So education is not helping us, but is teaching the children that Maasai culture as imepitwa na wakati. So I think secondary education is not there to develop Maasai culture, but to show how backward it is....

Engarenaibor: Those who go to secondary school are *totally changed their ways of life because they are wearing jeans, min skirt that is not our norms*”

Furthermore it observed that modern education lead to decline in production due to fact that young people spend most of their time in schooling rather than livestock activities. This goes parallel with study of Muir (1994) at Simanjiro and Monduli that traditionally the Maasai were unwilling to send their children to school. The Contributing factors to this change in attitude towards education include "a need for chance given the decline in herds and the pastoral economy.

Also the respondents from focus group discussion at Kitumbaine village argued that conflict and poverty are the major problems from modern education. The study implies that modern education is the source of conflicts because after acquiring education most of people feel superior than others that leads to conflicts with those who did not acquire education as stated by one of Maasai cultural leader that:

*“Most of people who acquire modern education when they come back to the village they feel superior and they are starting criticize our Maasai culture, I don’t like those people for sure....”*

## **4.5 Prospects and Challenges Encountered by the Maasai in Accessing Formal Education**

### **4.5.1 Prospect of Accessing Formal Education**

Respondents were further probed on how they expect from formal education, the results shows that majority of them expect positive changes after acquiring formal education. The overall reasons were mainly increase the knowledge and skills for

their economic activities, eradicate poverty, provide employment opportunities, help to improve living standard (See Table 4.3).

**Table 4.3: Prospect of Formal Education in Maasai Communities in %**

<b>Negative perception</b>	<b>Orbomba (n=17)</b>	<b>Kitumbaine (n=13)</b>	<b>Engarenaibor (n=13)</b>	<b>Total 43</b>
Improve the living standard	58.8	46.2	28.1	44.2
Eradicate the poverty	38.8	23.1	17.6	25.6
Increase the knowledge and skills	-	28.8	11.8	14
Employment opportunity	20	15.4	11.8	16.2
<b>Total</b>	100	100	100	100

Source: Fieldwork Survey, (2016)

The above data were triangulated through interviews. The question was: What are prospects of secondary education to Maasai communities? In this question, the respondents were required to mention any positive effect they see after one has completed secondary education.

The following were some of the responses during focus group discussion from Orboba village that formal education improve the living standard and eradicate poverty. Most of respondents especially secondary school students argued that education seems to be necessary in their life because it allow them to defend their tribe and improve the economic and political situation of their community as argued by one student from Longido secondary during focus group discussion;

“Education for is very important because it improve our living standard once we get a job or self employed”

Apart from that formal education increases the knowledge and skills for their economic activies simply because after receiving education people know how to make their life better for better using knowledge and skills obtained from schools such as reducing number of livestock for better production, also education making people able to improve their health through reducing fertility, promoting the struggle for lasting peace in the community, reducing poverty and maintaining sustainable development, transforming societies by breaking the generational cycle of poverty and serves as a key to a nation’s development and prosperity.

#### 4.5.2 Challenges Encountered by the Maasai in Accessing Formal Education

The second part of objective 3 was to assess the challenges of accessing secondary education for Maasai children. The question was: What are the challenges in accessing secondary education for Maasai children?

**Table 4.4: Challenges on Accesing Formal Education**

<b>Challenges of accessing formal education</b>	<b>Kitumbaine (n=14)</b>	<b>Orbomba (n=16)</b>	<b>Engarenaibor (n=15)</b>	<b>Total 45</b>
Distance from school	35.7	20	33.3	37.9
Lack of Maasai teachers	25.7	31	23	23.7
Lack of Maasai Voice in textbooks	10	29	24.6	21.1
Poverty	28	28.6	11.1	17.2
<b>Total</b>	100	100	100	100

Source: Fieldwork Survey, (2016)

In triangulating the above information, interviews were done. The respondents were asked about challenges encounter them on accessing formal education and majority of them mentioned those challenges like distance to school, lack of teachers, lack of textbook in classrooms and poverty. The major challenges encounter societies on accessing formal education is distance to school and this is due to fact that most societies are livestock keepers who move from one place another with their livestock to search for green pasture and water, therefore children spend two to five hours to school in the morning often without having anything to eat, they are tired and their ability to concentrate is impaired. This tendency makes most of students drop out from schools.

On the other hand, during focus group discussion respondents were asked about challenges encountered in accessing formal education and majority of them argued that lack of teachers in their village is the big challenge because most of teachers are not willing to live in hard conditions in the pastoralist dry areas. This situation results in teachers shortages due to poorly motivated, thus teachers are unwilling to remain in such communities. Apart from that also respondents explained that their schools have poor school infrastructure and lack enough textbooks which make them to score low from their examinations. This situation let them down and most of them fail to continue with their studies.

Furthermore results shows that poverty among societies is the big challenges in accessing formal education because poor communities find difficulties in giving financial support to their children to enable them excel or remain in school. Parents of this nature fail to buy textbooks or reference materials for their children in school.

Sometimes paying school fees or buying uniform is an issue and thus, students in such a situation abandon school altogether due to lack of fees and uniform. This is supported by the study of Bishop (2006) who observed that parents lacked access to cash to pay for school expenses, which ultimately affected enrolment and retention.

Pastoralists are not necessarily the poorest of the poor when one looks at the number of animals they own, but the cultural issues related to value of cattle is the issue. To some Maasai, cattle cannot be sold unless on a very important event. Some Maasai believe that one cannot sell cattle to pay for school fees, an event which force children to leave home and stay away in school and their labour lost.

#### **4.6 Chapter Summary**

This chapter covers information on the findings from the objectives such as Demographic characteristics of respondents, Education policies in relation to pastoralist way of life, Effects of modern education to pastoralist societies as well as Prospects and Challenges encountered by the Maasai in accessing formal education.

## **CHAPTER FIVE**

### **SUMMARY, DISCUSSION, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Summary**

This study was set to understand the mismatch between secondary school education and pastoralism. The major issues investigated in this study centered on the three objectives of the study-namely, the policies in relation to pastoralist way of life, secondly effects of secondary education in the development of pastoralist human resource and lastly prospects and challenges encountered by Maasai in accessing formal secondary education.

#### **5.2 Summary of Main Findings**

This part discusses the findings for this study. The discussion arranged according the key findings for this study.

##### **5.2.1 Education Policies in Relation to Pastoralist Way of Life**

From the study results show that Maasai societies are not aware about education policies because it does not solve the challenges they face on acquiring secondary education. This is because the education provided, especially in secondary schools is not inclusive and culturally relevant to the Maasai. Thus, what education policy advocates and the practice in schools clash with Maasai culture. This cultural clash has been repeatedly shown to have a wide array of negative effects. In various studies, cultural clash has been identified as having had detrimental effects on sociopolitical cohesion, thereby eroding the quality of institutions, the commensurate government policies and long-run economic growth Bishop (2006).

### **5.2.2 Effects of Secondary Education in the Development of Pastoralist Human Resource**

The study results shows that formal education destroy the Maasai culture, decline in production, poverty and conflicts. In the literature, cultural clash normally has been found to have been causes of wars and that, to a weaker extent. Nyerere (1967) claimed that “the propensity of any two groups to fight increases as the differences between them (for example in language, religion, race, and cultural style) increase.” And the more recent political science literature has supplied the view that differing culture can be used as ‘culture capital’, the differences in which ‘clash of civilization’ can occur.

### **5.2.3 Challenges Encountered by Maasai in Accessing Formal Secondary Education**

The study result shows that there are expectations that Maasai would consider education as of quality if it enables them to solve their day-to-day pastoralist activities. To them, if children could access education and become a better pastoralist, or be able to find market for the cattle, Maasai parents would willingly send their children to school.

But the major challenges encounter societies on accessing formal education is distance to school due to the movement from one place to another in search of green pasture and water for their cattle. This cultural practice clashed with school culture where children are supposed to attend schools stationed in a certain place.



### **5.3 Conclusion**

The study results have indicated that students are enrolled in school but the majority of them gain very little because of many issues related to cultural class between Maasai and school culture. Parents as well as their children are frustrated because, while the government insists that all the children must access education, most Maasai parents do not consider this education as important for solving their day to day pastoralist problems. It is no wonder that some parents force their children out of school for schools have failed communities. Long time Nyerere, the first president said communities need education for liberating them from challenges they face in their communities. But in Maasai community, secondary education is not liberating them.

In fact, secondary education leavers are worse off than other non-secondary graduates because after completing the cohort find themselves jobless and not so useful to their communities. For a situation like this, the global, regional and local efforts for education for all are a dream. There is a due need to revisit the idea of education for all whereby children are enrolled in schools but come out as failures with no adequate knowledge, skills and attitudes to develop their communities. It is time that globally, regionally and locally the issue of education for all should be revisited to address quality for education.

### **5.4 Recommendations**

In order to increase Maasai to access to secondary education, there is need for deliberate affirmative action to be taken by the government, the communities and all stakeholders on doing the following:

- (i) Establish and expand boarding facilities like boarding schools and hostels.
- (ii) To continue on emphasis parents to send their children to school due to free education policy that established recently by our president John Pombe Magufuli.
- (iii) Establish more secondary schools in the area to reduce distances to school
- (iv) To mobilize and conscientise the communities on the importance of education.
- (v) To Revamp/revive adult education and MEMKWA as a way of educating the communities on the importance of education for development.
- (vi) Establish incentive fund for bright students as done by different areas like Ngorongoro.
- (vii) Campaigns should be conducted to promote permanent settlements by providing title deeds to communal land.
- (viii) Increase and enforce school meals programs in all schools.
- (ix) Revise curriculum so as to make it relevant and applicable to communities.

## **5.5 Suggestion for further Research**

### **5.5.1 Access to Secondary Education**

The study showed that poverty also seemed to be a strong barrier to girls access to education. On the above vein, there is need to do research on:

- (i) What economic activities can be established and supported in order to increase cash to the communities so as to pay for basic social amenities.
- (ii) What is the magnitude of the problem facing students who leave school without any skills?

### **5.5.2 Barriers in Access to Education**

- (i) What economical projects can be introduced in the area in order to increase financial power (cash) to the communities and provide employment to youths who have completed school.
- (ii) Strategies to accelerate speed on local and traditional leaders to spearhead development in their communities.
- (iii) Introducing school transport for student in the pastoralists.

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## **APPENDICES**

**Appendix 1: Questionnaire for the Respondents (Parents and Secondary Students)**

Questionnaire Number ----- Interviewer's Name .....

Ward ..... Village .....

**SECTION A: Demographic information**

1. Sex

(i) Male

(ii) Female

2. Age

(i) 15-24years

(ii) 25-34years

(iii) 35-44 years

(iv) 45-55years

(v) Above 55

3. Education level

(i) Informal

(ii) Primary

(iii) Secondary

(iv) Above secondary

4. Marital status

(i) Single



- (ii) Married
- (iii) Other (please specify)-----

**SECTION B: The prospects and challenges encountered by Maasai in accessing formal education**

- 5. Please explain how formal education has benefited Maasai people
  - (i) .....
  - (ii) .....
  - (iii) .....
  - (iv) .....
  
- 6. Please explain the expectation of parents from sending their children to school
  - (i) .....
  - (ii) .....
  - (iii) .....
  - (iv) .....
  
- 7. Overall how does the community think about the formal education to Maasai children?
  - (i) .....
  - (ii) .....
  - (iii) .....
  
- 6. Are there any challenges the children encounter when accessing formal education?

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

7. As a Maasai, what would you want to be changed in education so that more Maasai children could access and at the same time become better Maasai?

- (i) .....
- (ii) .....
- (iii) .....

8. As a Maasai, what would you suggest to be changed in the current formal education Are there any challenges the children encounter when accessing formal education?

- (i) .....
- (ii) .....
- (iii) .....

**Appendix 2: Interview Questions for Education Officers and other Key Information**

1. Is there any education policy document that you know which talks about developing Maasai culture?
2. Are there any elements in modern education that contribute to the development of pastoralist society?
3. What are your views on the expectations of Maasai on formal education pastoralist communities?
4. What are the challenges encountered by the Maasai in accessing formal education?

**Appendix 3: Checklist for Focus Group Discussion**

1. Are there any elements in modern education that contribute to the development of pastoralist society?
2. What are your views on the expectations of Maasai on formal education pastoralist communities?
3. What are the challenges encountered by the Maasai in accessing formal education?