



## Original Article

# Determinants and opportunities of educational resource conformity for effective instructional delivery in pastoralist-areas of Ethiopia: a contextual analysis

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## Abstract

*The research investigated determinants and opportunities of educational resource conformity for the educational provisions in pastoralist areas of Oromia Regional State, Ethiopia with purpose to lay a strong educational platform which can have lasting effects on improving responsiveness of educational resources (human, material, financial and technical) for the society's life. Target sites of the study were Fentalle, West Hererghe, East Hareghe, East Bale, Guji and Borena pastoralist community areas. Cross-sectional descriptive survey design was used to give shape to the study. Data were collected from sample students (n=418), teachers educational experts (n=493) and family households (n=200) selected through stratified random sampling. Binary-mode questionnaires, interviews and FGDs were used in collecting data for the purpose of triangulation. The findings indicated uneven access to resources (technical), fluctuating environmental security due to violence (Sociopolitical), non-responsive of instructional skills and overall practices (Institutional), minimum on-job training for teachers (professional), striking traditional practices hampering educational success (socio-cultural), and weak stakeholders' contributions for the development of educational programs (managerial) to have been overriding determinants. The accompanying recommendations are for units in charge of coordinating pastoralist-area education to reconsider policy and strategy, with due concern on the proper utilization of time, materials and human resources.*

## 1 Introduction

The research focused on clarifying determinants of resource conformity to educational practices in pastoralist and semi-pastoralist livelihoods of Oromia Regional State. Every educational process is intended to be responsive to societal needs in terms of cultural transformational needs, economic needs, security needs or technological needs (Coetzee, 2023). To be responsive to such needs, the system of education must have ways of selecting, organizing, distributing and utilizing resources in an efficacious manner (Prasad & Gupta, 2020). Society does not only have needs but also contributions for the betterment and quality of education that transforms it (George & Dantew, 2017). In that, quality

education is one which the society values, develops and benefits from in all corridors; it is not what society keeps as an untouchable scene for ceremonial purpose.

While access to educational opportunities can have its own contributions and impacts overall, the community members' recipients' deep reliance on unchanging trends at accessing can have bearing effects on their success at an equitable rate (Zickafoose et al., 2024). Such unchanging style can lead to failure in equitable access for different strata in society. Equitable equal success could also be jeopardized (Bauman et al., 2005). Quality education is the system of functional change in society which goes to socio-economic improvement. It also leads to life-building and sustainable phases with positive transfer from earlier to newer generations (Fulbright-Anderson & Auspos, 2006). Quality education develops the best practices in society into strong arms for sustainable changes. That could be realized when educational resources correctly conform in use with educational intents (Aina & Abdulwasil, 2023).

In the light of the life-changing quality of education, the social gains so far attuned to educational resource provision from the past to the present may have been progressive but insufficient to be compatible with the 21st century demands (African Union, 2024). This may be due to mismatch between educational experiences delivered through schooling and the societal values given priority at local levels (Peters & Freeman-Moir, 2008). It may be evident also that, society members consider education to be the master-key for selected few strata rather than (for) all. In that, education for all may have also been understood as reaching all people with educational opportunities, which seems to be something externally posed or provided (Pathak, 2023). The notion of viewing education as a remedy for all human aches may not reversibly be understood well when considered from the pragmatic perspective of the trend. Not the least, education may be understood as the sophisticated and highly demanding process which only those having smart economic base can get good matches for.

The reality, however, is that, education, whatever the form, goes as smart as a society takes it (McClure et al., 2008). In that, the functional values of education to the sedentary agricultural, mixed agricultural areas and pastoralist nomads could be different. It goes without saying that, education for the society through societal undertaking is the base for all forms of innovation in the 21st century societies. With respect to pastoralist nomadic society, the very lifestyle and equitability of educational provisions do not seem to be consonant (Jones, 2009). Pastoralists in Ethiopia are not immune to this pressure since they face challenges of economic pressure behind seasonal migration, which also levy heavy demand in terms of sustaining their children's education. Times pass, but the nomadic society members are seldom experiencing changes through education owing to large-scale interruption triggered by nomadic lifestyle.

Giving high emphasis to temporary gain through cattle rearing and leading the common life of passing from season to season is a group practice, which through passage of time can negatively affect the very socioeconomic base unless education supports in a functional manner (Shagari et al., 2013). So, this research focused on identifying and clarifying determinants and opportunities for educational resource conformity to curricular undertakings in pastoralist communities with the purpose to shape the educational resources for quality education among the pastoralist people of Ethiopia.

Three cases could be traced as rationales. One such a rationale is that, feasibility of education in the now and succeeding generation marks what not only a certain community but also the nation gains from. As far as a nation rightly invests on changes through education, it breaks the shell of poverty, idleness and social insecurity. The other point is that, educational provisions could be strengthened through practical effects. So, solving the society's problems in a sustainable manner can, in turn, enrich educational practices. In the third place, building the educational base of society helps to lay the ground for

the development of learning and education community with the capacity for pragmatic values of practices rather than mere superstitions (Pena & Galigao, 2025).

Providing a context-oriented education is the most essential but most demanding system (Putter-Smits et al., 2013). Perhaps, it can be viable through the involvement of the society as the base of change (Cromwell, 2006). Raising society members' awareness about the values of education can be one of the breakthrough mechanisms for the creation of good footing and success in education (Alexius, 2016).

In line with that, a study which assessed challenges of educational resource utilization in pastoralist communities through secondary education with specific reference to Maasai communities came up with the finding that, resources for formal education were given at a low rate due to mismatch between educational provisions in schools and the actual needs of the people (Alexius, 2016). Kibera (2013), in a study that focused on analysis of factors affecting provision of education for pastoralist children in mobile primary schools in Marsabit, Kenya, identified cases of preservice and in-service teacher education as a challenge to provision of mobile schooling backed up by generalist (conventional) provision, which hardly matched with the pastoralist livelihoods. The study also underlined shortage of water, demand for children's labor on household chores, and lower economic status of households to have been daunting challenges to educational resource arrangement and utilization pastoralist education. To that end, the studies so far held did not consider resource conformity in pastoralist livelihood education.

Oxfam (2005) presents the severity of mobility on school success in pastoralist areas by tracing the case in Eritrea and Touareg that, in terms of education, the mobility of nomads and pastoralists was a significant issue, which kept pastoralist and nomadic children away from attending a static school during the formal schedule. Yet, mobility being an inevitable matter of sustenance in pastoralist livelihoods, alternative mechanisms to keep schooling running may have become a breakthrough. Such an alternative, on its part, must be aligned with what the pastoralist people value. In that regard, Krätli and Dyer (2009), in the research on mobile pastoralism and education, stressed the fundamental problems of education with pastoral people to be in creating something they believe in, and something they can really participate in as their own, right from the beginning. Krätli and Dyer (2009) assert, by far, that challenges of pastoralist education lie in the understanding on the very expectation level about pastoralists' perceptions and expectations of formal education, nature of formal education in relation to their perceptions and experiences with aspects of educational provisions, mapping the conceptual terrains by analyzing key debates in relation to terms such as education, schooling and learning, that are often misleading, using innovative procedures and approaches for education for nomadic education worldwide.

Society by its very nature is the cradle of education since it embraces diverse practices which host individuals' roles. Krätli (2001) earmarks the paradox of pastoral society to exist in the perception that, they have low enrollment and success in school but strong life-skill to maintain their livelihoods in the drylands, performing with high level of individual and social commitment. What modern education does is to make functional choice among educational experiences such that, there could be possibilities of making experiences more pragmatic and less sterile, through culture-responsive provisions. In that regard, one of the centers of doubt among educational stakeholders remains to be nonmatching feature of educational provisions in schools to cultural bases (Ceka & Murati, 2016).

Mass investment on education is also of less emphasis as found out through different research works. This is so manifest in corridors of Africa as underlined in Alexius (2016) who stresses non-viability of formal education in Tanzania to the Massai society's needs to tackle stringency in school attendance and resultant dropout. Coupled with that, society has an inbuilt culture and traditions which should contribute for and be supported by

educational provisions gained through schooling, be it formal or non-formal. However, the extent to which educational resources are organized and utilized for the betterment of learning achievement and societal standard is the other sort of question (Kileli, 2013). Most often, practical conformity aspects seem to be nonaligned and alienated with reality on the ground in the society arena (Edem et al., 2024).

Society is diverse not only in location and culture but also educational needs. With pastoralist community in view, the educational need may be not only economic but also cultural transformation. Research has proved essentially that, pastoral households are still less likely to diversify their livelihoods, while semi-pastoral and agro-pastoral households keep livestock more as an additional insurance against failure in other livelihood activities such as farming. This indicates combining livestock production and farming has improved or at least constrained declines in livelihood outcomes (Tsegaye et al., 2013). So, inducing new ways of production or extending entrepreneurial skills may not suffice since culture is vaster than running small businesses. The way through to quality educational opportunity could be creating a sustainable cultural base which can certainly transform society's view of change as envisioned by the education sector. This cannot be successful through injection, nor through indoctrination but conviction (Adriansen, 1997). Such a conviction requires provision and utilization of diverse educational resources in a sustainable manner (Endalew Kufi, 2014).

## 2 Research problem

In Ethiopia, researches held in the context of pastoralist community denote misalignment of the education resource system to the livelihood situation of the people which, in turn, problematizes children's right to education, shortage in teachers' overall and subject-related preparations, pressure of traditional practices which is quite triggering for dropout and shortage of facilities (Ambisa, 2020; Ephrem, 2017; Guyo, 2014). Zeyin (2022) investigated pastoralist education in Ethiopia, and found out great mismatch between the livelihood, culture and seasonal demand of the community and the conventional educational arrangements. Gatdet (2024) investigated determinants of youth participation to formal education in Gambella, Itang, and came up with the findings that, low perceptions of education, seasonal mobility in search of water and pasture, style of parent occupation, low level of parent education, livestock holding size, distance to school, and insecurity significantly influenced participation in education. Berhanu (2017) held a similar investigation on children's participation in schooling and education in pastoralist woredas of Afar Region, and identified challenges in terms of supply-side and demand-side constraints. The supply-side constraints included inability to attract and retain qualified teachers, financial or budgetary backdrops, poor standard of school equipping and low perception of the community members on modern education. The demand-side constraints included dispersed settlements, parents' seeking of child labor, early marriage (for girls) and peer-pressure (Berhanu, 2017).

Keeping schools running during times of seasonal migration is the other point of concern. Youth society among pastoralist communities also desire life-improving and employable skills, changing the way of thinking by raising their knowledge levels, offering material improvement for schools, helping the education of the pastoral community rather than reaching in time of crisis, and improving pastoral-nomadic life standards through supply and strong setup of health and sanitation services (African Education Trust, 2007).

As seen from the above research works held prior to this study, there were different challenges and constraints on pastoralist-area education, which could be categorized under various determinants. In the researches so far held, the issue of educational resource conformity was not touched vividly. Determinants in educational resource arrangement

and use have not been assessed sufficiently as well. Hence, the current study investigated determinants and challenges of educational resource conformity for pastoralist-area schooling in Ethiopia, by taking selected sites in Oromia as case-centers. The succeeding key questions were formulated to guide the research:

1. How far do school locations conform with the pastoralist area location and living conditions?
2. How far do instructional resource arrangements conform with the cultural and economic context in the pastoralist areas for both the community members and their children?
3. What factors need foremost attention in order to make educational resources conforming with the pastoralist education for quality and depth in provision?

### 3 Objectives of the research

**General:** The research was carried out to identify conformity of instructional resource arrangements for educational provisions in pastoralist community settings of Oromia.

**Specific objectives:**

1. To substantiate locational conformity of educational resources for pastoralist society schooling;
2. To elucidate the instructional conformity of educational resource arrangements for pastoralist-area children's education;
3. To identify leading determinants of educational resource provision for pastoralist-area schooling.

## 4 Research methods

### 4.1 Research Purpose and variables (Issues)

With the purpose of unveiling context-sensitivity of education for Human resource development in pastoralist and semi-pastoralist areas of Oromia Regional State, the research looked into the locational, instructional and collaborative conformity issues related to educational resource provisions for educational services provided in pastoralist community settings. The major issues of concern were the viability of educational resources such as schools and learning environments, context-specificity and sensitivity of educational provisions, and context-friendly aspects of interventions made to tackle educational problems (Bascia, 2014). Overall, the research followed the school-context model, which stipulates that, the school climate, classrooms features and the external ecology outside schools affect educational provisions (Chua & Baildon, 2024).

### 4.2 Description of the study area

The study focuses on education in pastoralist and semi-pastoralist areas of Oromia, that is held among the largely livestock production and partly agricultural. Selected areas of the study included East Shewa (Fentalle), Eastern Bale, Guji, Borana and East and West Haerghe were targets of the study as they experienced pastoralist and semi-pastoralist livelihoods.

### 4.3 Research design

The research design selected for this study was descriptive survey with cross-sectional nature, which was preferred for its viability to denote range of conformity along with determinants on educational resource use in Pastoral area schooling (Olsen & George, 2004). Pivotal issues dealt with physical set up of schools, distance, provisions related to children's learning and the return of education for human resource development in pastoralist and semi-pastoralist areas. To the grand, the research touched upon survey of the interrelationship between possibilities of access and success in educational provisions as two inseparable verges in transforming the life of pastoralist society.

### 4.4 Data types and sources

Data for the study were collected from primary sources in both quantitative and qualitative forms, and (were) organized in the form of experiential testimony, stakeholder-reaction and customer-case analysis of educational intervention across programs in pastoralist areas. Experiential testimonies included the values community members and students as well as schools and offices attached to education with respect to accessibility, equity and sustainability of educational provisions. Customer-case analysis enclosed the expectation and observed achievements so far attained on the part of supporting agencies and host community, and the thought dimension they have had on the likely success and failure of educational programs in pastoralist areas. Tracer-survey of previous was also made on interventions regarding the role of government and non-government organizations, in private or through integrative efforts, for the betterment of pastoralist-area education, with special emphasis on determinant factors. Documents related to training given, agreements reached and achievements gained were also considered in the data collection.

### 4.5 Samples and sampling techniques

In order to determine sample population, first of all pastoralist clusters, schools and target population size were identified. Based on the identified population, the sample size formula given by Yamane (1973):  $n = N / 1 + Ne^2$ ; where N constituted population size; e referred to error (0.05) with 95 percent and n represented sample size.

Samples for the research were drawn both randomly and purposively. Multi-stage cluster sampling technique, moving from a broad to a narrow sample horizon (Taherdoost, 2016) was used in order to be focused; in which case, pastoralist and semi-pastoralist districts of Oromia Regional State were clearly identified. The respondents to questionnaires were selected from purposively selected districts and randomly identified schools through stratified random-sampling. For the purpose of inclusiveness in data collection, first, sample schools were selected from primary and secondary levels of education. Based on the identified school samples, sample students, teachers/experts and family households were selected as per their local settlements and experiences through stratified random-sampling technique. Student samples were selected through stratified random-sampling on the basis of their grade levels as per their compositions and sex distributions. Samples among community members, teachers and education experts were also identified through purposive sampling technique as per their roles and experiences.

#### **4.6 Instrumentation and validation**

Data for the study were collected through questionnaires, observation checklist, focus-group discussion and interview. The instrumentation procedures were such that, first the tools were developed in English holding the pivotal questions and referent points; and, then, passed through expert reviews at seminars. Upon assuring unanimity among researchers, the research team shared the questions and developed the Afaan Oromoo version. The Afaan Oromoo version was looked into for final pertinence to the research pivot, and the task of production or duplication was accomplished before the field work for data collection. Chronbach's alpha reliability check was employed, and the reliability coefficient of good standard was registered ( $r = 0.83$ ). The qualitative items were peer-reviewed by professionals of pertinent qualification, and all enrichments were made.

#### **4.7 Procedures of data collection**

Data for the research was collected through direct interaction with the participants. For that purpose, the researchers worked with trained assistants who were assigned to data collection. So, the researchers trained data collectors pre-hand, and then supervised the tracking of the data collection process. Data was collected in the order such that, first experiential testimonies were collected from sample offices and households through questionnaire; and then, documentary data was collected.

#### **4.8 Procedures of data analysis**

Data analysis followed the order of research questions and subsequent research data. The collected data were organized and presented in the form of a standard tabulation and interpreted in due accord. Accordingly, quantitative data were organized into descriptive form and their values were presented from frequencies. Qualitative data from semi-structured interview and FGD were also organized categorically as per the guiding questions and thematically analyzed.

### **5 Results and discussion**

Data for this research were presented in frequency values in terms of percentage and, then, interpreted. First, quantitative data focusing on students' experiences were dealt with. Then, data related to parents' roles, experiences and contributions were presented and interpreted. On the basis of the interpretation, supplementary ideas were added from qualitative data through thematic categories in-depth explication. By and large, areal references were made use of in organizing the data for the purposes of focus and clarity.

#### **5.1 Locational determinants of conformity in resource arrangement for schools**

The opening question of the research dealt with locational determinants in terms of accessibility of schools in terms of time which focused on identifying length of time children spent while going to school and turning back home. Reference to home-school distance was made in relation to the essential feature of the favorability of the learning ecology

in addition to the in-school facilities (Alshumaimeri, 2023; Bascia, 2014). Even, school safety is weighed in terms of home-school distance which requires a multi-stakeholder approach involving policymakers, educators, parents, and law enforcement agencies (Os-gube et al., 2025). The issue of home-school distance was taken as a burning issue for the reality that, students' commuting to the schools was highly correlated with the amount of time they took to travel to school and from (Rodríguez-López, 2015). Boussauw et al. (2014) confirm also that, home-school distance matters much when it comes to school accessibility and related school attendance. The subsequent data were organized as in the succeeding table, and interpretations followed:

Table 1: School-home distance in time

| Response Options      | f   | %    |
|-----------------------|-----|------|
| One hour              | 181 | 43   |
| Two hours             | 31  | 7.4  |
| Three hours and above | 11  | 2.6  |
| Uncertain             | 195 | 46.7 |
| Total                 | 418 | 100  |

From the data provided in table 1 above, it could be ascertained that, most of the students travelled one hour to reach their schools (181, 43%) whereas a considerable number of respondents indicated their taking two hours to reach schools (31, 7.4%), and only a few respondents asserted taking three hours to travel school-home (11, 2.6%). Perhaps, there were others who expressed the length of time to be diverse (195, 46.7%). The average time in terms of hours for children to travel to their schools and get home was found to be 2 hours and 30 minutes. So, to most of the students in the research horizon, home-school distance was not distinctively known.

Table 2: Problems Related to Home-School Distance

| Response Options                     | f   | %    |
|--------------------------------------|-----|------|
| Missing classes owing to coming late | 148 | 31   |
| Feeling tired while learning         | 92  | 23.7 |
| Failure to complete home work        | 46  | 11   |
| Others if any                        | 9   | 2.15 |
| Total                                | 411 | 80   |

From the data in table 2 it could be plain that, children were missing classes being late to school, as indicated by 148 respondents (36.3%). A considerable number of respondents also denoted feeling tired while learning to have been the other challenge (92, 23.7%). Failure to complete homework (46, 11%) was also traced to be the other group of respondents. A relatively considerable number also marked diverse challenges that existed regarding time to and fro schools (90, 21.5%). In spite of the normality or average nature of home-school distance with variation in extent, there existed setbacks with respect to punctuality, tiredness and failure to complete homework. In relation to the home-school distance, a research held in Morocco (Bammou et al., 2024) revealed a very huge impact of the time range on children's feelings of tardiness, absenteeism and weak performances. In the research case above, as well, missing classes owing to coming late was highly pronounced.

## 5.2 Programmatic arrangements to boost school attendance

The other portion dealt with supports due students at the time of challenges related to distance between home and school. Students were asked to indicate types of arrangements made by schools in order to help them.

Table 3: Supports for students as related to home-school distance

| Response Options                                 | f   | %   |
|--------------------------------------------------|-----|-----|
| Making some adjustments on the class entry time  | 95  | 23  |
| Allowing students entry as they may              | 92  | 22  |
| Conditions for homework and classroom completion | 144 | 34  |
| Arrangement of special tutorials and study time  | 87  | 21  |
| Total                                            | 411 | 100 |

Data in table 3 above denotes that, majority of the students (144, 34%) evidenced getting adjusted conditions for the completion of homework and class work through in-school arrangements. A considerably higher response from data-providers 25, 23% indicated adjustment of class entry time to have been in place. higher number of respondents (92, 22%) confirmed their getting arranged entry time even when being late. Arrangement of special tutorials and study time constituted the other set of responses (87, 21%). The overall reflection was that, efforts were duly made to help school-children manage homework and classroom completion as scheduled; yet, there was evidenced barrier related to family expectations on children's education and life-style of the people. With respect to family expectations, conditions were such that, parents tilted towards using children's labor at home since the entire life of the pastoralist community demanded seasonal migration in search of pasture and water. So, the conventional system of lesson-delivery which works well for the rest agrarian communities does not serve the pastoralist community school system.

## 5.3 Instructional (pedagogic) conformity of resources for pastoralist-area education

### 5.3.1 School-Based Arrangements

In an ideal learning-teaching atmosphere, school-based arrangements matter as well as programmatic schema. In this regard, students' seating conditions were surveyed as they pertained to free physical setup and conducive learning in the classroom. For that purpose, students were asked to reflect on seat-arrangements and their responses appeared as in the table:

Table 4: Classroom seating conditions

| Response Options                   | f   | %  |
|------------------------------------|-----|----|
| One for two                        | 51  | 43 |
| One desk for three                 | 243 | 58 |
| One desk for four                  | 39  | 7  |
| Conditionally diverse arrangements | 82  | 40 |
| Total                              | 411 | 80 |

As noted in table 4 above, majority of the students' ascertained seating condition to have taken the ratio of one desk for three (243, 58%). Conditionally diverse arrangements on students' classroom seating arrangements were also evidenced in considerably higher rate of responses (84, 20%). Some of the responses also witnessed desks to have been arranged each for two students. Irrespective of the classroom composition and nature of desks, that rate of witnessed distribution would be very fine, apart from the existence of other different seating arrangements (37, 9%). The overall implication was that, seating conditions across schools did not attract a uniform reflection on the part of the students. The researcher's very observation also revealed that, in some of the classrooms, there were stuffy arrangements.

### 5.3.2 Classroom composition in terms of size

This part of the research referred to the classroom composition of students in terms of class-size, not otherwise. In that regard, the succeeding data were witnessed by students.

Table 5: Class-size condition

| Response Options         | f   | %   |
|--------------------------|-----|-----|
| 25 students per section  | 168 | 41  |
| 30 students per section  | 51  | 12  |
| 40 and above per section | 199 | 47  |
| Total                    | 418 | 100 |

The students' responses indicated the classroom-size to have been 25 as witnessed by higher number of respondents (168, 41%). A class-size of 30 (51, 12%) and of 40 and above (199, 47%) were also witnessed. So, majority of the responses obtained a large portion denoting the classroom composition to be 40 students and above. Wadesango et al. (2017) ascertain in this regard that, even in the normal condition, the class-size should be as low as 30. They also underline a large class to be nonconductive to cater to individual differences. They also found marking and provision of adequate learning materials to be the major constraint in large class sizes. Supervision in general and discipline were also indicated to have perplexing in most large class sizes. In that regard, pastoralist-area schools need to get some adjustments at policy level with regard to distributive role-assumption.

### 5.3.3 Textbook distribution

The other point of concern on the part of students' responses was textbook distribution, which was asserted to have had the succeeding form.

Table 6: Reaction to textbook distribution

| Response Options                | f   | %  |
|---------------------------------|-----|----|
| One textbook for two students   | 149 | 62 |
| One textbook for three          | 27  | 9  |
| One textbook for four and above | 38  | 4  |
| Diverse as per grade-levels     | 136 | 93 |
| Total                           | 411 | 80 |

From data in table 6 above, it could be plain that, the textbook distribution was with the ratio of 1:2, with the workable implication for the majority denoting one textbook to be shared between two students (192, 46%). Perhaps, other forms of distribution were witnessed to have existed as 1:3 ratio (29, 7%), and 1:4 ratio (34, 8%). So, though the highest rate of response tilted to 1:2 ratio, a considerable rate denoted one textbook to have been shared among three or more students. The researcher's very observation and discussion with teachers notified that, diverse textbook distributions existed across different schools, especially in rural schools. That was a vivid indicator of needs for further supplies. Whereas it would be a different issue to state the very pertinence of text-contents to the life-experiences of the pastoralist community, how textbooks were distributed among the students across schools mattered considerably. The availability, accessibility and usability of different readers also matters with regard to alternative working materials.

#### 5.3.4 Chalkboard feature

Though it could be more vital to observe chalkboard features directly in order to signify the standards to which it was used, it became relatively essential to obtain information about students' reaction. The point was essentially stressed in line with Alokuk (2018) who asserts blackboard to be a very useful learning arrangement that promotes pedagogical gain (on the teacher's side) and constructivist perspectives (on the students' sides). Blackboard also provides collaborative (team-spirit) and user-friendly environment (self-regulatory learning) for teaching-learning in terms of communication, assessment, and over all information management system. Proper use of the blackboard could also boost higher interactivity that can, in turn, lead to higher learner engagement basically impacting positively on better learning outcome and pedagogical gain. So, it became very essential to substantiate how students considered the features of chalkboards in their classrooms. The subsequent question and responses so far provided were stated as under:

Table 7: Students' reactions to the chalkboard features

| Response Options | f   | %     |
|------------------|-----|-------|
| Wide and clear   | 134 | 44.44 |
| Small and worn   | 7   | 17.8  |
| Wide but worn    | 149 | 77.2  |
| Total            | 410 | 80    |

From the data presented in table 7 above, chalkboards were witnessed to have had wide size but worn out surfaces in majority of the cases (197, 47.2%). A relatively higher rate of responses also denoted chalkboards to have had wide and clear or plain features (144, 34.4%). Cases in which chalkboards were small and worn out were reported though with a minimum rate of response (77, 18.4%). Related assertions through observation by experts and the researcher brought evidences such that, chalkboards were worn and unsuitable for lessons. The overriding implication was that, the nature or feature of chalkboards was different at diverse conditions, and that, there was need to revisit each and every school and classrooms for smooth teaching and learning to be effected effectively.

#### 5.3.5 Instructional-technology supports

This part dealt with instructional technology and learning support provision and use. Students were asked to provide their own experiential testimonies on the availability,

accessibility and sufficiency of the instructional technology used in their schools, and the data was presented as under:

Table 8: Conditions of instructional technology arrangements

| Response Options        | f   | %  |
|-------------------------|-----|----|
| Education radio-program | 14  | 9  |
| Audio-Visual support    | 78  | 19 |
| Visual supports         | 132 | 06 |
| Models                  | 92  | 43 |
| Total                   | 411 | 80 |

From data set in table 8 above, it could be plain that, in majority of the cases, pictures (198, 47%), audiovisual learning supports were used. Visual technology supports were also used as evidenced by some of the responses (126, 30%). Models were used in a limited extent (94, 23%). With the need to keep conditions at equilibrium and realize sufficient provision for different learning styles, it would be necessary to give more emphasis to the even distribution for instructional supports with due breadth and depth considered. More important, the balance between availability and accessibility of resources must be ascertained as is true for the case in usability. Further attention is also required with respect to consistency in the system of using instructional technology and learning support modalities (Kilbane & Milman, 2025).

### 5.3.6 Security of the travel condition from home to school

Regarding travel security from home to school, data indicated the succeeding features to have existed.

Table 9: Peacefulness of the travel situation

| Response Options                     | f   | %  |
|--------------------------------------|-----|----|
| Peaceful and favorable               | 147 | 12 |
| Destabilized and unfavorable         | 92  | 94 |
| Based on the variation on conditions | 134 | 57 |
| Total                                | 411 | 80 |

From the data in table 9 above, it could be inferred that, the learning atmosphere through which children moved to and from school was peaceful and favorable, as the students reacted (172, 41%). However, there were also reflections which underlined variation or stability condition where peaceful atmosphere was easily disrupted on conditions (99, 24%). Quite considerably, the research data denoted variation in stability condition, which spontaneously affected smooth undertaking of lessons (142, 35%).

## 5.4 Lifestyle conformity of resources in pastoralist

### 5.4.1 *Pertinence of Learning Skills to Community Arena*

Table 10: Relatedness of learning skills with community-life and practices

| Response Options                | f   | %  |
|---------------------------------|-----|----|
| Well-integrated and favorable   | 82  | 71 |
| Non-matching                    | 132 | 19 |
| It all depends on the condition | 240 | 82 |
| Total                           | 411 | 0  |

From the data set in table 10 above, it could be ascertained that, skills learned at school had relatedness to community's life variably based on conditions to the most (202, 48%). Perhaps, cases where learning skills had mismatch with life styles (129, 31%) were also manifest. Conditions where learning skills were well-integrated and favorably set to match with community-life styles were also reflected, though with minimal rate (87, 21%). With respect to efficiency of instructional resources at schools, most of the families denoted resource conformity to be lower or less efficient (81, 40.5%). A relatively higher rate of responses (74, 37%) also denoted efficiency of instructional resources to be very low, and least rate asserted it to be high (27, 13.5%). The remaining respondents were uncertain about instructional resource efficiency. Though responses were diverse across family layouts, it could be ascertained from the gist that, instructional resources need to be looked into from the standpoint of supply, distribution, use and improvement.

With respect to the intersection and matching feature of children's education to the pastoralist livelihoods, majority of the respondents (70, 35%) denoted educational skills provided at schools to be unrelated to their practices at home. A higher and substantially considerable rate of response was also given that, educational skills were somewhat related to livelihoods in pastoralist settings (65, 32.5%). Responses that denoted educational skills to be well-integrated with community practices in pastoralist settings constituted low rate (39, 19.5%). While further data must be referred to in order to substantiate and check the pertinence of the provided responses through qualitative explication, it could be ascertained that, attention must be given to the relatedness and responsiveness of lessons provided for pastoralist-area livelihoods to be dealt with.

The overriding implication comes that, in order to bring about a unanimous situation where school-provisions could be responsive to community-life style, further envisage needs to be made locally across the schools and community-arena. More pivotally, practices at school, be it curricular, co-curricular or extra-curricular; need to be devised as per the lifestyle students are in across the pastoralist community. Supportive evidences are there regarding skill-conformity to the life style of society, which evoke that, where there is mismatch between educational resource provisions and societal lifestyle, the turn over effect would be stringent decline in using skills and daunting failure in all aspects (Prasad & Gupta, 2020). Altan (2020) asserts also that, education has marking effects on the present and future of society in a progressive manner. With that, every educational provision, whatever the situation may be, needs to conform with the lifestyle of the present society in order to evoke further changes and development. In the research case above, however, there were differences among the pastoralist society closets in relating educational provisions with the lifestyle of the society. That would beget non-conformity with the lifestyle, thereby missing the indigenous ground to grow and develop.

Data from focus-group discussion with family households denoted that, schools were diversely distributed and not suitable for their children's travel to and from school:

Our children walk for hours to reach school. Added to that, the climatic con-

dition is unfavorable for walking. It is more so for managing school activities. We send our children to school as an urge. Otherwise, the supply of resources in and out of school does not encourage us to. Not only distance but also fear for children's security is also perplexing. (FGD, Fentalle, 2023).

From the qualitative reflection above, the physical location of schools as well as the climatic distribution and supply of water and transport greatly affects children's travel to school and learning in an effective manner. Taken the overall ecology and school environment as a vast resource for pastoralist area children's education, it can be inferred that, attention given to the evenness of the school setup did not accommodate the rising demand for schools.

With respect to community members' working with schools, in Fentalle 76 (38%) of the respondents evidenced having active roles in providing school resources whereas data from East Bale (173, 84%) ascertained community-members to have paid only occasional visits to schools whereas 31 (15%) asserted working ties with schools to have been non-existent. In the case of West Harerge, majority of the respondents marked their not having any nexus with schools at large whereas community-school nexus was marked to have been occasional in Bule-Hora (134, 69%). So, only temporary visits and provisions were evidenced to have been in place at large. In a like manner, addressing issues related to learning to community members was indicated to have been held once in a semester by majority (95, 46%) of the respondents. With respect to community members' allocation of resources and working in close contact with schools, data from interview and focus-group discussion showed that, members of the community in pastoralist closets believed in representation of heads who could communicate with school heads and officers for possible supplies and contacts. That frame of communication heightened the communication gap as asserted below:

We know that, schools are very much necessary for our children. For that purpose, we have programmed contacts with education offices and support renderers seasonally. We do so through people represented to visit the offices and school centers upon request, and contact us back for support or any other action. (FGD, Guji, 2023).

From the data obtained through interview and focus group discussion, it could be clear that, the society members' closeness to school through support and solving of problems was handled in a representational and mediator-role. On the one hand, the existence of triangulated means of contact with offices, support providers and schools was an advantage for both the educational and societal benefits. On the other, however, absence of systematic and progressive exchange backup by very high reliance on individual representatives was a very huge rift in sharing information for both resource distribution and utilization in pastoralist areas. According to [Ambissa \(2022\)](#), in pastoralist livelihood areas, conventional schooling system is hard to manage. Herder to do is sedentary life situation as the nomadic life both a resource-base and a point of identity. So, the matter of working in close contact with the community in pastoralist livelihood is the issue of working and reaching them by giving top priority to considering their life perspectives. Working in close contact with the pastoralist area community could help the incorporation of indigenous knowledge of the pastoralist society in the curricula (2022).

Coming to means of verifying students' learning standards, majority of the respondents (104, 51%) denoted lesson-based examination or classroom to have taken the majority response rate from Medele-Welabu. Majority (151, 78%) of the respondents from Bule-Hora also marked students' learning standard to be average at large. In the case of West Harerghe, a similar response was marked (68, 73%) by majority of the respondents.

With regard to students' completion of the school-year, the highest rate of responses (89, 43%) indicated student turnover to have been higher in the second semester while quite a considerable rate of responses (67, 33%) denoted high rate of dropout to have been in the first semester. Perhaps, with respect to rate of dropout, only a few students were witnessed to have left schools (29, 21%). Points of uncertainty about dropout were also witnessed by some respondents (21, 10%). To the majority, then, the second semester was noted have bearing feature of dropout for students. That needs concerted action as to why they dropout and what to devise to secure their attendance.

## **6 Discussion**

The succeeding discussion was made on the above analysis guided by the research questions focusing on locational conformity of educational resources for pastoralist society schooling; instructional conformity of educational resource arrangements for pastoralist-area children's education, and leading determinants of educational resource provision for pastoralist-area schooling.

### **6.1 Regarding Locational Conformity of Educational Resources**

The stakeholders reflected schooling in pastoralist areas to have diverse nature of access for children in terms of distance, resource distribution and supportive services. Stakeholders also underlined school-community ties to have been temporary and inconsistent. Experiential reflections denoted somehow user-friendly conditions to have existed with respect to school distribution in some sample areas such as Fentalle whereas the distribution was rarely so in Harerghe, Guji and Borana. Varying security cases were also reported at all places with different degrees of affection.

### **6.2 Instructional Conformity of Educational Resources**

By instructional resources is meant resources in the school compound that are used for the facilitation of teaching and learning overall. These include, but not limited to, physical arrangements, curricular arrangements and collaborative interventions for the realization of the students' learning.

In that regard, services due students in terms of classroom facilities, playground, shades, health services and water ranged between existence in the largest extent and non-existent across the sample research areas. Collaborative interventions to make education responsive to effective learning in pastoralist areas were also temporary and weak as evidenced in the data provided. Conditions were that, students' school completion rate dropped as they progressed in stages from primary level to higher levels.

Striking conditions were manifest in terms of dropout due to seasonal family mobility, especially in the second-semester; parents' low attention to invest on children's education; traditional practices of early marriage and labor-seeking; insecurity of the learning environment; non-alignment of curricula and educational resources to the pastoralist livelihoods.

## 7 Summary of findings

On the bases of the interpreted data and analysis made, the following sets of summary have been made:

### 7.1 Regarding Overall Contextual Conformity

With regard to locational conformity of educational resources, access to schools was found to be diverse across the target schools, for which case reconsideration of the distance between home and schools appears to be essentially timely. For instance, in Fentalle, most of the students and parents underlined home-school distance to be sound. But, in West Harerghe, it was found to be very long. Access in terms of resources was also varied across target areas since textbooks, seating conditions, water supply, instructional supports and technology as well as feeding conditions was not at the proper rate to ensure equity in the real status.

In-school instructional backups such as instructional media and technology were also evidenced to have been insufficient and below standard. In that case, educational supports were reported to have been worn in spite of having the right size. Schools were also said to have faced shortage of water and shade. Access in terms of physical, mental and emotional set-ups was not to the standard to support effective learning as well.

### 7.2 Regarding Instructional Provision and Follow-up

Regarding instructional provision and follow-up, a contextual base has not been laid for teachers to act in the pastoralist community as far existing trends are concerned. In such areas where parents highly demand children's labor and school-children are forced to undergo dropout a strategic teacher skill could be necessary in order to serve the community with special induction about education and how that can serve existing needs and future envisage for the people. All the data referred to such initiatives have been overrun. The overall instructional arrangement with its leadership roles appears to be like an inverted pyramid where performance follow-up and reports serve reports to the top offices rather than serving the grassroots needs and answering reality-based questions. In that case, students' not comprehending what the future has in store for them in terms of life-skills, knowledge-base and further progresses to come, and parents' lacking understanding about the value of education for their livelihood play striking roles on human resource development in pastoralist areas. Above all, non-pertinence of sedentary school setup for students' progressive learning remains to be a persistent question.

### 7.3 Regarding the creation of secure learning environment

Education, largely understood as the basing of the current practices on the past achievements, and laying the future on the existing achievements, highly requires the co-action of different actors who must be proactive and forward-looking. Such a futuristic procedure partly demands preparation on the part of the community and partly the school system. At this point, the interrelationship between the community and the school in creating a secure learning environment still lags behind the phenomena bearing insecurity. In the data, non-anticipated disputes in the form of intergroup and intra-group conflict and subsequent violence were reported. Both causes and effects were anticipated to have emanating from within the community, not otherwise. Since it is hard to invest on education and violence equally to reach innovative changes, the foundation for secure

learning environment becomes essential. That is what the gist of the condensed findings reveals.

The other version of insecurity, perhaps invisibly devastating, is the persistent exposure of school children to early marriage. In most of the pastoralist livelihoods, women and girls bear the caring role and responsibility which includes handling all family chores, caring for children and old members of the community, looking after the cattle, and doing other related businesses. Getting into family responsibilities at the early age implies a heavy loss of productive taskforce which could, ultimately, be pejorative for the community. Although banning cultural practices of intimacy through marriage is both unethical and non-working, the research reveals the necessity to provide continuous education and follow-up, still, on harmful traditional practices, especially on early marriage.

#### **7.4 Responsiveness of educational practices for the pastoralist livelihood**

This focused on the pertinence of the curricula and overall instructional practices to the pastoralist livelihoods in terms of knowing the learning and living environment, learning from the pastoralist hearth and outer environment, and living within the pastoralist environment with duly productive. Reactions from different corridors revealed the nonalignment of educational practices at schools with livelihoods from the lower to the higher levels. Perhaps, this could be common to all environments else but the case of pastoralist community becomes crucially demanding as it relates to bringing up the generation the way it can uptake, overtake and improve livelihoods in a modern way. For that purpose, educational responsiveness remains to be inevitable.

#### **7.5 Institutional collaboration and cooperation among key stakeholders**

From the provided data and related analysis, it was evidenced that, institutional cooperation was minimal though there were some forms of collaboration. To elaborate, collaborative actions were responsibly held in order to have contributions to build a scheme or solve problems through a one-shot system. Cooperation surpasses that as it needs planned and progressive role-taking in the school as a partner which could similarly be held on the part of the schools and the overall educational institutions in the pastoralist areas. For instance, TVET institutions in the pastoralist areas could have roles in preparing children with hands-on skills for improved business-making in the existing environment. Health extension workers could provide a club-based induction, which could help the children as well as the families to learn more about self and environmental health at prevention and protection levels. Several other cooperative induction processes could be used but the networking system does not seem to have been based firmly.

### **8 Conclusions**

On the bases of the discussion above, the following conclusions were drawn. In the first place, the physical setups of the schools were not pertinent with the pastoralist community livelihoods as they were very much sedentary. Though having fixed schools could save unwarranted mobility and destabilization in lesson provision, some means of keeping lessons running during community-migration should have been strongly emphasized. For the successiveness of lesson-provision, community-based teacher induction could have also been necessary at the proactive level. That part, still, remains to be the

missing link in education. Materials, environmental resources and education strategies were not well-organized to support progressive learning as well. The trend of investing on education first; and, then, awaiting the return from education is not well thought over as well.

In that sense, educational provision in pastoralist areas sees minimal resource conformity due to shortage in context-oriented provision. Conditions through which children could grow exercising educational skills for better employability and economic use are not well-established by far. For instance, nature of schools, schedules, lesson provision-modes and follow-up techniques are not vividly related to the livelihood situations of the community. A pastoralist-responsive curriculum, teacher education and instructional policy also lack.

From the standpoint of creating a secure learning environment, holistic action to regulate peaceful and guard safety and continuity of learning was not well-ascertained. In reality, learning and living are interrelated, and where the living conditions face insecurity, learning faces shortage of breath. Though such a case could be a different point in research, working on the disputes and violence at within clan and between clan levels was found to be minimal in effect. Moreover, harmful traditional practices such as early marriage and using child labor for family chores were core issues of concern.

To tackle the challenges and come up with progressive solutions, cooperative networks among educational stakeholders could have been very essential. Yet, in the pastoralist livelihoods, such chains of cooperation and networking were developed to the standard.

Developmental and responsive interventions to make classroom lessons match in with community livelihoods were also rare in pastoralist livelihoods as far as the current research is concerned.

## 9 Recommendations

Based on the conclusions drawn above, the succeeding recommendations were given:

1. Educational resources organized for schooling and education in pastoralist areas need to be related to the life demands and expectations of the society and the living conditions thereof. For that purpose, ministry of education, region education bureau and the pastoralist area development coordination centers should revise the pastoralist-area education policies and directives for context-friendly educational provision to be realized.
2. Schools and educational coordination centers should work on aligning school time and programmatic arrangements in line with the lifestyle of the pastoralist community.
3. Cognizant of the need to create a student-friendly and futuristic progress through generations of learning, educational resource selection, organization and utilization should be related to the livelihood of the community from which student join schools. So, policy developers, curriculum designers, educational experts and teachers should devise means of
4. Above all, attention must, highly, be given to the incorporation of the pastoralist society's indigenous knowledge assets into the curricula for the purpose of making the educational resources user-friendly, context-intimate and the educational system participatory. So, educational spearheads (policy designers, curriculum developers, officers and support renderers) need to have integrally sharp contacts for the processing and incorporation of indigenous knowledge and experiences of the pastoralist community in to the school curricula.

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## Data Availability

Data can be made available on reasonable request.

## Declaration of interests statement

The authors declare no competing interests.

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