

**Adult Education Program Survey in Marsabit, and
Isiolo Counties**

**A report prepared for International Institute of
Rural Reconstruction (IIRR)**

**By Women Educational Researchers of Kenya
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EXECUTIVE SUMMARY

This survey has documented and elaborated upon the various needs of the ACE programme in Marsabit and Isiolo Counties where IIRR operate. Significant obstacles to implementing a successful adult literacy programme exist, particularly with regard to the pastoralist livelihood that demands a lot of time for survival.

The most pressing problems to emerge were those of absenteeism of learners, high drop out rate, shortage of facilitators with majority of them being untrained, lack of teaching and learning resources, irrelevant curriculum, poor infrastructure for learning, poor supervision of centers by government and low motivation by both facilitators and learners. When critically examined, all these problems stems from the lack of commitment to adult literacy by all the key players.

In spite of all these problems, there is much hope and opportunity. Various approaches to Adult and Continuing Education (ACE) programmes were studied and the information obtained used to offer recommendations. By enriching the existing ACE programmes adult literacy programmes are both affordable and feasible.

DEFINITION OF TERMS

Adult education: Adult and continuing education (ACE) is the entire body of learning processes within the perspective of life long learning whereby adults are given opportunities to develop their abilities, enrich their knowledge and improve their skills: to meet their own needs and those of the society.

Adult education learners: Adult learners are described as persons above the age of 18 years or a person who may be classified as an adult due to the roles and responsibility they hold in their communities.

Pastoralism: Pastoralism is the finely-honed symbiotic relationship between ecology, domesticated livestock and people in resource-scarce, climatically marginal and highly variable conditions. It represents a complex form of natural resource management and involves a continuous ecology balance between pasture, livestock and people.

ABBREVIATIONS AND ACRONYMS

ABET	Adult Basic Education Training
ABEP	Adult Basic Education Programmes
ACE	Adult and Continuing Education
AEO	Adult Education Officer
AEP	Adult Education Programme
ALC	Adult Literacy Center
CBOs	Community Based Organisation
CIFA	Community Initiative Facilitation and Assistance
CSOs	Civil Society Organisation
DAEO	District Adult Education Officer
DACE	Directorate of Adult and Continuing Education
EFA,	Education For All
FAL	Functional Adult Literacy
FBOs	Faith Based Organisation
FGDs	Focus Group Discussions
FLEP	Functional Literacy Experimental Programme
GoK,	Government of Kenya
GIZ	Deutsche Gesellschaft für Internationale Zusammenarbeit
IIRR	International Institute for Rural Reconstruction
ILD	International Literacy Day
KAP	Knowledge Attitude and Practice
KCPE	Kenya Certificate of Primary Education
KNEC	Kenya National Examination Council
MDGs	Millennium Development Goals
MOEST	Ministry of Education, Science and Technology
NFE	Non Formal Organisation
NGOs	Non Governmental Organisations
PALM	Partners in Literacy Ministries
PEP	Pastoral Education Programme
PISP	Pastoralists Integrated Support Programme
REFLECT	Regenerated Freirean Literacy through Empowering Community Techniques
RAs	Research Assistants
WERK	Women Educational Researchers of Kenya
SMCs	School Management Committee
UNESCO	United Nations Education and Scientific Organisation

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1.0 BACKGROUND

1.1 Introduction

Pastoralist Education Project (PEP) is part of the capacity development for poverty reduction initiative of the International Institute of Rural Reconstruction (IIRR) for East African countries (Kenya, Uganda, Ethiopia and South Sudan). The project employs an action research (learning by doing) approach meant to generate insight and knowledge on current practices and impact of education for pastoralists' children and adults, and identify innovative approaches to providing relevant and quality basic education to meet the needs of the pastoralist and agro-pastoralist communities of East Africa. It therefore aims at unlocking the potential and presenting opportunities for communities and local institutions to actively engage in planning and implementation of creative educational initiatives. It is expected that the project will complement and inform the Government's efforts of providing quality basic education services.

The PEP has been operating in pastoralist communities of Eastern Province, Kenya for the last five years. The aim of the project is to build the capacity of local civil society organizations (SMC's, CBOs, NGOs) and relevant local government bodies to jointly plan, implement and monitor quality basic education programs for out of school children and adults in pastoralist communities with a focus on girls and women enrolment and retention. This study provides an opportunity for internal learning for IIRR as the study seeks to come up with evidence-based findings/information on the status of adult education in the pastoralist settings with a main focus on its contribution to improvement of livelihood and contextual relevance.

The study was carried out in Marsabit and Isiolo Counties of Eastern Province. The main reason for undertaking the study is to assess the overall possibility of successful adult classes and adult learners and recommend how this can be achieved. In addition, the outcomes of the study offers a critical opportunity for IIRR to determine how best to strengthen the adult literacy component of the PEP. It is within this framework that Women Educational Researchers of Kenya carried out the study in November/December 2010.

1.1.1 Objectives of the study

The main objectives of the IIRR PEP study is to:

- assess the relevance of the diverse curriculum materials in use to the pastoralists' unique life style in the project intervention areas.
- see to the realization of these curriculum materials from the perspective of teachers/facilitators professional competencies, instructional methods, supervision and assessment of adult learners.
- learn from the different approaches to adult education (REFLECT, FAL, Family Literacy etc.) and learn from their strengths and weaknesses to enhance its future interventions in adult literacy.

1.2 Context

1.2.1 Geography, administrative divisions and climate

The study area consists of the Marsabit, and Isiolo Counties which are 85-100% arid. Marsabit County¹ is made up of several Districts: Marsabit Central, Laisamis, Maikona, Loiyangalani, Chalbi, Moyale and North Horr of which the largest and least developed are Maikona and North Horr. Isiolo County is made up of two Districts: Garbatulla and Isiolo. The area is inhabited by the pastoral communities of the Rendille and Gabrra in Marsabit and Borana, Samburu and Masai in Isiolo (Ruto, Mugo, Ongwenyi, 2010). The area is characterized with low and erratic rainfall of between 200-550mm which is too little to sustain rain-fed agricultural farming. The area is rocky with sparse vegetation primarily composed of thorn bushes. The main economic activity is rearing of camels and a few goats and sheep. The following table 1. shows the population distribution of the two counties as per the 2009 national census.

Table 1. Population distribution by gender, number of households, area, density and Administrative Units

County	District	Male population	Female population	Total	No. of Household	Area in square Km	Density
Marsabit	Marsabit	23305	23197	46502	10005	2052.0	23
	Chalbi	41318	33878	75196	15586	39248	2
	Laisamis	32198	33471	65669	14742	20290.5	3
	Moyale	54291	49508	103799	16608	9370.8	11
	Total	151,112	140,054	291,166	56,941	70,961	4
Isiolo	Isiolo	50380	49796	100176	22463	15517.2	6
	Garbatulla	23314	19804	43118	8863	9818	4
	Total	73,694	69,600	143,294	31326	25,336.1	6

Source: KNBS, August 2010

During the study we visited Kalacha in Chalbi District with a total population of 7,964 (4,181 men and 3,783 women) and Korr in Laisamis with a total population of 21,305 (10,337 men and 10,968 women).

1.2.2 Economic livelihood

Marsabit County is one of the poorest Districts in Kenya with a poverty rate of 92% (Oxfam, 2008). The main contributing factors are persistent drought, reduced intervals between droughts, high temperatures, flash floods, all due to climatic change. This means that economic livelihoods never quite recover before the onset of another drought. This has led to conflicts

¹ Maikona, Loiyangalani and North Horr Districts were created after the census Districts were established and as such their data is not available. They were part of Chalbi District.

over scarce resources of water and pasture. Other factors include years of political and economic marginalization.

The main economic stay of the pastoralist is keeping of camels and to a lesser extent goats and sheep. Other minor economic activities carried out by women include: making of beads, mats, sale of hides and skins and lodges. There is renewed interest in economic activities at Korr in Maikona District due to the ongoing oil exploration.

1.2.3 Education among the Pastoralists

According to Ruto et. al (2010) there is no doubt that a herding lifestyle is not conducive to formal educational provision in the setting recognized by developed, predominantly sedentary societies such as Kenya's. Families are mobile and population is sparse. As a production system, pastoralism is highly labour intensive, and it is recognised that keeping camels alongside small-stock, as the Gabra do, is the most laborious of all. The daily tasks essential to a household's survival are so numerous and time consuming that they cannot be attended to by adults alone. Children help to herd and milk livestock, collect water, cook, clean and look after siblings. In comparison to other pastoralist cultures, the Gabra have small families with low numbers of offspring. The burden of labour on each member of the household is thus larger than it may be elsewhere.

1.2.4 Adult and continuing education in Kenya: an overview

Kenya subscribes to the aspirations of the World Declaration on Education for All (Jomtien, Thailand 1990) and the Dakar Framework for Action for Education for All (EFA, Senegal 2000) which sees education as a prerequisite for human development (UNESCO,2010). Kenya's Vision 2030 which is the new long-term development blue print for the country is also hinged on this fact. The aim of the vision is to create a globally competitive and prosperous country with a high quality of life by 2030 (NESC,2007). Simultaneously, the vision aspires to meet the MDGs for Kenya by 2015. The vision is anchored on 3 main pillars: economic, social and political governance. Under the social pillar, one of the medium term goals is to increase the adult literacy rate to 80% from the current 61.5% (MoE,2010). The Global Campaign for Education defines literacy as *'the acquisition and use of reading, writing and numeracy skills, and thereby the development of active citizenship, improved health and livelihoods and gender equality'* (Global Campaign for Education and ActionAid International,2005) [as quoted by (UNESCO,2010, p.95)]. Adult and Continuing Education is one of the key programmes established in the country to increase the adult literacy rate.

Adult and continuing education (ACE) is the entire body of learning processes within the perspective of life long learning, whereby adults are given opportunities to develop their abilities, enrich their knowledge and improve their skills to meet their own needs and those of the society (KIE, 2009). According to KIE (2009), ACE programme encompasses formal, non-

formal and continuous education and a spectrum of informal and incidental learning available in a multicultural learning society. ACE has been on the development agenda of Kenya since independence as stipulated in the Sessional Paper No.10 of 1965, which highlighted illiteracy as one of the impediments to development (MoE, 2010). However, it was not until 1979 that ACE programme was established to bridge the gaps of high levels of illiteracy in Kenya (MoE, 2008). ACE is provided by GoK, NGOs, FBOs, donor agencies and individuals. Most of the providers have been offering varying curricula depending on their interest. Due to the characteristic of the target population as breadwinners, the programme is flexible for the purpose of allowing entry, dropping out and re-entry at any level (KIE, 2009).

Forms of ACE in Kenya

Due to various ACE providers, diverse areas of learning and target population, ACE can be divided into the following areas (MoE, 2010):

a. Literacy programmes

Literacy programmes mainly cover two main areas:

- i. Basic literacy: Basic literacy is mainly provided to equip illiterate adults and out of school youth with numeracy, reading, writing and communication skills. This is what is offered by most of the centers we visited.
- ii. Post-literacy programmes: Post-literacy is an integrated learning process that helps create a reading culture and assist the graduates of basic literacy to retain, improve and apply their basic knowledge, attitudes and skills. It empowers them to continue with education through lifelong learning

b. Continuing education programmes

This includes all the learning opportunities learners want or need outside basic education and primary education. It is taken for personal and vocational enrichment. Continuing programmes build on previously acquired knowledge and skills for purposes of certification, self improvement and more effective participation and national development. Classes can be conducted in non-formal settings on part time basis, evenings and weekends or on agreed upon weekdays, to accommodate the schedule of the learners.

c. Community Education and Extension Programme

These target both the literate and illiterate youths and adults who have an interest in improving their knowledge, vocational and technical skills in order to improve on the quality of life. These include:

Community education

- Agriculture
- Home economic
- Primary and preventive health care
- HIV and AIDS

- Nutrition
- Family-life education
- Environmental education
- Cooperative education
- Gender education
- Any other topic that the community suggests

Vocational and technical skills training

- Business management and entrepreneurship skills
- Artisan and craft training
- Workers education provided by government ministries, private and industrial sectors and trade unions

Providers of ACE programmes and associated programmes

The Government acknowledges the fact that provision of ACE is a shared responsibility. The Government collaborates, networks and partners with various CSOs, CBOs, FBOs and NGOs in the provision of ACE. There are several and varied programmes that are used by providers of ACE. The following are the main programmes currently in use or have previously been used.

Government programme

In the current Sessional paper No.1 of 2005, the government recognizes the important role played by ACE as a vehicle for transformation and empowerment of adults and out of school youths so as to enable them to make informed decisions, become self-reliant and improve their livelihoods. Currently, the Directorate Adult and Continuing Education provides basic literacy (BL), post literacy (PL), non-formal education (NFE) and continuing education programmes among others. It launched the curriculum in February, 2011

According to KIE (2009) some of the general objectives of the Government ACE curriculum are:

- Help eradicate illiteracy by providing the basic skills of reading, writing, communication and numeracy;
- Sustain literacy through post-literacy and continuing education;
- Promote the concept of lifelong learning;
- Promote the acquisition of relevant knowledge, attitude and skills to facilitate adaptation of new technologies and production skills;
- Facilitate the development of economic opportunities through improved entrepreneurial and production skills training;
- Provide education sustainable to vulnerable groups;
- Promote use of Kiswahili as a national language;
- Promote self confidence, values and positive behavior;
- Promote awareness among individuals and communities with regard to their rights and civil duties;

- j. Create awareness and promote appreciation of other nationals and international communities;
- k. Nurture positive attitude towards good health and environmental conservation.

Partners in Literacy Ministries (PALM)

PALM literacy programme is referred to as Literacy and Evangelism International and its methodology is referred to as Literacy International. The organization is run by an Executive Board of 9 members and is a member of NGO council. The programme offers basic literacy. Their main strength is development of teaching and learning materials. For beginners who have never enrolled for adult classes, they develop primers (pre-reading books) that are similar in approach to those developed by the government. The only difference is that whereas the government primers have only one picture, theirs have two. To date they have developed materials for 12 communities in Kenya, 10 in Uganda, 4 in Ethiopia, and one each in Rwanda and Burundi.

The only challenge, is that for them to develop a primer, the language must have an orthography. Where it is lacking, they use a language that is similar linguistically and already has an orthography. For example, for a long time, Kimeru did not have an orthography but was using Kikuyu until it got its own. In the case of the Gabra in Kalacha, they can use Borana as they are linguistically close. It will then be easier to transfer what one has acquired when reading mother tongue to Kiswahili.

The programme is very systematic in its approach. The first level involves learning letter formation or phonetics. To acquire this skill, Book 1 or primer is used and it takes 32 lessons to acquire this skill. The second level involves spotting familiar words which are then broken down to phonemes. Book 2 is used and it takes another 32 lessons to acquire this skill. For level one and two, two new words are introduced in every lesson. The new words can form a short story. By the end of level two, the learners are expected to look at a passage and identify at least 80% of all the words. At this point, they are still unable to read with comprehension.

After acquisition of basic literacy skills, the learners move to post literacy programmes where topics like health, HIV and AIDS, entrepreneurship and agriculture are introduced. Learners use Book 3 and an average of 15 new words per lesson are introduced. Post-literacy is to help them learn various concepts as reading is not an end in itself but a means to an end.

One distinct advantage of Literacy International Methodology is that the learners get to choose what they want to learn and then the facilitator develops the primers. This makes production of teaching and learning materials inexpensive. The approach also ensures that only what is relevant to the community is taught.

In cognizance of the fact that adult learners also have added responsibility of taking care of their families, instead of learning from Monday to Friday, the week is broken to 2 lessons of 2 hours each, with a full day dedicated to cater for individual needs. These could be learners who want to revise, had missed a lesson or simply want to learn a special skill for example how to sign and write their names.

Literacy methodology also acknowledges the fact that literacy as a stand alone skill is not popular and posts very high drop out rates. It therefore advocates for running of AEP within groups that have economic empowerment or other objectives for example reading spiritual books within its core.

Tirrim Literacy Centers

The initial success of the programme lies with the fact that it had a clear objective. Its mission was to teach the community literacy in mother tongue so that they can read the Bible. The programme also took into consideration cultural practices and gender roles such that men went to class in the morning from 8:00am to 12:30pm while the women went to school in the afternoon from 2:00pm to 4:30pm. This arrangement worked well for them as the women would be busy in the morning preparing the children for school, fetching water, firewood but in the morning the men were not too busy. This has since changed and men and women are expected to learn together. The curriculum to date consists of arithmetic and Kirendille. The programme has a specific time frame and covers a period of one and a half years.

Once trained as a teacher by Tirrim, the facilitator is asked to look for twenty students inform Tirrim and is then supported to run the class. At inception, the class needs to have a minimum of 20 learners since the drop out rate is high. Absenteeism and perpetual lateness to the extent that it affects learning is not tolerated and may lead to expulsion. Tirrim sets and marks exams which are administered every 3 months. If one fails they have to keep re-sitting the test until they pass. Only then are they allowed to join the others.

Staffing is not a problem and there are centers with up to 3 teachers. The teacher salary is comparable to what the government pays and is regular.

REFLECT

REFLECT is the acronym for 'Regenerated Freirean Literacy through Empowering Community Techniques'. It was pioneered by the Brazilian educator, Paulo Freire and is based on the premise that literacy in itself does not bring dramatic benefits but is a means towards empowerment. The technique therefore aims to empower local groups to engage in transformative development and in the process to learn literacy (and numeracy). Adult learners form a REFLECT circle that is headed by a facilitator, and explore development challenges they are facing and find ways to overcome them. Such issues become the basis for learners to be taught literacy and numeracy skills. Communities are also encouraged to use these skills to

generate income to improve their livelihoods. This results into practical solutions for sustainable development.

By having the learners discuss their development issues, the REFLECT approach to adult literacy enables communities to realize that they are responsible for their own development. Each of the REFLECT circles is managed by a committee of about five people. Members meet at least twice a week for about two hours. REFLECT circles are encouraged to initiate income generating projects as literacy alone cannot tackle issues of poverty.

Functional Adult Literacy (FAL)

FAL programmes makes a distinction between basic and functional literacy. Basic literacy simply refers to the ability to read and write with understanding, a short simple statement on one's everyday life. On the other hand, functional literacy is described as the ability of literate persons to engage in all activities in which literacy is required. FAL programmes are all those programmes that go beyond provision of basic literacy to functional literacy. The programmes are linked to development activities determined by the learners themselves so as to retain contextual relevance. According to MoE (2010), Functional Literacy Experimental Programme (FLEP) was launched in Kenya as a pilot programme in 1972 with a view of replicating it in the country. However, the programme never succeeded and the failure is attributed to the programmes failure to use mother tongue as a media of instruction (MoE, 2010).

Family Literacy

Family literacy refers to the literacy practices of parents, children and family members as they go about their daily lives and negotiate relationships both within the family and between the family and the broader community (Homer, 2008). The family is the centre of the literacy programme. The programme has the following four components:

- a. Interactive literacy activities between parents and their children: This is where parents and children come together to read for pleasure. The parent may read to the child;
- b. Training for parents on how to be the primary teacher for their children and full partners in the education of their children: Parents receive a programme of literacy education where they take their children through a structured early childhood programme before they start formal schooling;
- c. Adult literacy programmes that leads to economic self-sufficiency;
- d. Attendance of children in formal schools.

The main challenge is that not enough is known in relation to family literacy about the most effective ways for parents to help their children. The programme is expensive as the family requires a lot of reading materials. The programme is also time consuming and may not be suitable for pastoral communities.

1.2.5 Challenges facing Adult and Continuing Education in Kenya

1. *Lack of political commitment to enhancing of ACE programmes*

The problem of lack of Government commitment to improving ACE programmes can be traced to the formulation of Goal 3 of the Dakar framework for Action states. Under this goal, Governments were to ensure that the learning needs of all young people and adults are met through equitable access to appropriate learning and life-skills programme. However the framework does not provide specific targets for youth and adult skills. According to King and Palmer (2008) [as quoted by UNESCO, 2010] with lack of quantifiable bench marks, governments signed up to vague aspirations and this has resulted in protracted and unresolved debate over what Governments should do in terms of policy commitments. This agenda has also been absent from high level development summits and campaigns of NGOs. EFA Goal 4 where countries are meant to reduce by 50% levels of adult illiteracy by 2015, especially for women, therefore remains among the most neglected of all EFA goals.

Secondly, for many years, the Department of Adult Education has been housed within Ministries other than the Ministry of Education. At one point, it was housed within the Ministry of Culture, Youth and Sports (MoCYS) and thereafter, the Ministry of Home Affairs. This has effectively locked out the Department of ACE out of any professional support by the Ministry of Education that would help in improving the quality of adult education. However, with the moving of the Department of ACE to the MoE, it is hoped that there will be a clear policy to guide the delivery of ACE programmes in the country.

2. *Irrelevant and outdated curriculum*

The curriculum that has been in use from 1979 until 2010 was largely outdated as it was last reviewed in 1989. A base line survey to determine the needs of the adult learners was carried out in 2008 and the findings used to develop the new curriculum, Adult and Basic Education and Training I (ABET I) up to ABET III. It was officially launched in 2011. The new curriculum offers more opportunities, as it caters for the varied needs of the adult learners. Learners who want to proceed to formal schools can now do so after completing ABET III. KNEC will be offering an exam after ABET III whose certification will be equivalent to the KCPE.

3. *Lack of trained teachers*

Recruitment of facilitators is characterized by some uncertainties in tenure as many facilitators continue working for many years as part-time teachers. It has therefore not attracted qualified people and has seen even class 8 graduates employed to teach. Majority of the adult learning facilitators in the country have no formal training and are poorly paid with part-time staff earning Kshs. 2,000 per month which in most cases is often delayed. Until 2006, they were earning Ksh.500 per month (EMIS; MoE, 2008)

Full Time Teachers

According to the EMIS;MoE (2008), there has been a full time teachers' establishment of 3000 over the three years. However, this number has been decreasing due to natural attrition. For instance, Table 2 below indicates that in 2003, the Directorate had 1,945 full time teachers; by the end of 2007 it had 1,773 teachers a drop of 172 teachers which translates to 8.8% drop. Analysis from the Directorate's database, projects that by the end of the year 2010, this number will be nearing nil (EMIS;MoE, 2010). Therefore, this calls for urgent recruitment of teachers to replace those leaving the service.

Part-time teachers

Table 2 below also indicates the number of part time teachers in the directorate's establishment. The total number of these teachers stood at a high of 4,425 in 2005 before declining to 3,089 (30% drop) in 2006 due to a high turnover (EMIS;MoE,2008). When one compares the number of part time teachers to that of full-time teachers one finds that the part-time teachers are more.

Table 2. Number of part time and full time teachers per province

Province	2003				2004				2005				2006				2007			
	Full time		Part time		Full time		Part time		Full time		Part time		Full time		Part time		Full time		Part time	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Nairobi	24	48	45	78	22	44	45	78	18	30	45	78	16	29	39	48	16	29	39	48
Central	136	127	142	318	131	127	142	318	105	123	142	318	101	123	96	189	97	123	96	189
Coast	109	99	187	507	99	91	187	507	78	101	187	507	76	99	98	386	76	99	98	386
Eastern	129	171	196	299	128	171	196	299	128	169	196	299	128	169	156	225	128	169	156	225
N/Eastern	65	32	194	107	60	32	194	107	58	27	194	107	58	27	109	76	58	27	109	76
Nyanza	137	205	397	269	122	205	397	269	116	202	397	269	116	202	177	236	109	198	177	236
Rift Valley	216	219	557	769	214	218	557	769	213	215	557	769	213	215	339	346	209	215	339	646
Western	97	131	155	205	93	130	155	205	91	129	155	205	91	129	103	166	91	129	103	166
Total	913	1,032	1,873	2,552	869	1,018	1,873	2,552	807	996	1,873	2,552	799	993	1,117	1,972	784	989	1,117	1,972
Total	1,945		4,425		1,887		4,425		1,803		4,425		1,792		3,089		1,773		3,089	
Grand total	6,370				6,312				6,228				4,881				4,862			

Source: Educational Statistical Booklet 2003-2007

4. High rate of absenteeism

The adult learner who is the target of the ACE programme is in most cases a parent and is therefore naturally responsible for the up-bringing of their children. This places a demand on the parents time since the survival of the family is paramount. The result is absenteeism which is a serious challenge to all ACE providers.

5. Learning facilities

Learning facilities are few and in many cases do not belong to the ACE providers. Literacy centers increased from 6,575 in 2003 to 6,915 in 2007 representing an increase of 5.2%

(EMIS;MoE,2008). The increase in the number of centers was because full time teachers were asked to handle two classes, while the part time teachers had only one class. The supervisors who are administrative staff at the divisions were assigned a model class.

Table 3. Adult Literacy centers per province

Province	2003	2004	2005	2006	2007
Nairobi	204	195	196	236	242
Central	759	754	729	831	836
Coast	929	928	917	934	949
Eastern	853	826	839	876	882
North Eastern	418	413	435	461	477
Nyanza	1,028	1,043	1,028	1,032	1,042
Rift Valley	1,814	1,828	1,837	1,846	1,850
Western	588	612	624	628	637
Total	6,575	6,599	6,605	6,844	6,915

Source: Educational Statistical Booklet 2003-2007

6. Low enrollment rate

Compared to the high rate of illiteracy, enrollment of adult learners in the country is low due to the above factors. According to the Kenya National Adult Literacy Survey (KNALS 2007), 61.5% of the adult population has attained minimum literacy level leaving a balance of 38.5% or over 7.8 million illiterate. Only 26.9% of Kenyan adult population has mastered desired levels of competency in literacy. Close to 29.9% of the youth aged 15 to 19 years and 49% of adults aged 45 to 49 years are illiterate. According to this survey, high regional and gender disparities in literacy attainment were depicted (MoE, 2008). Despite having such a low literacy rate in the country, enrollment for adult literacy classes has not been very impressive. The following table 4 indicates adult learners enrollment by province by gender between 2002 -2008.

Table 4 Adult Learner's Enrolment by Province by Gender 2002-2008

Province	2002		2003		2004		2005		2006		2007		2008	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Nairobi	414	771	313	402	715	742	389	358	2,502	2,388	2,627	2,165	3,930	3,229
Central	2,894	11,029	2,191	11,311	2,310	8,209	3,349	6,624	2,278	7,154	2,921	6,816	4,370	10,166
Coast	4,961	9,558	3,752	10,052	3,781	2,052	4,796	13,048	4,290	11,032	4,505	10,510	6,740	15,675
Eastern	5,788	14,469	4,383	11,152	4,411	12,250	5,642	19,403	7,490	19,261	7,865	18,351	11,766	27,370
N/Eastern	3,307	5,147	2,504	5,399	2,836	5,489	3,365	6,515	1,824	4,691	1,976	4,409	2,956	6,576
Nyanza	8,681	10,969	6,534	11,569	5,357	24,660	6,520	13,305	5,071	13,041	5,325	12,425	7,966	18,532
Rift Valley	9,922	14,425	7,559	15,425	8,005	15,609	9,888	17,458	9,545	24,546	10,025	23,384	14,998	34,877
Western	5,374	7,156	4,069	11,816	4,097	9,407	4,973	10,483	3,834	9,860	4,026	9,394	6,023	14,011
Total	41,341	73,524	31,305	77,126	31,512	78,411	38,902	87,422	37,338	91,973	39,270	87,454	58,750	130,435
Grand Total	114,865		108,431		109,923		126,324		129,311		126,724		189,005	

Source: Directorate of Adult and Continuing Education, 2010

The observation made from table 4, indicates that the overall learners enrolment decreased from 114,865 in 2002 to 108,431 in 2003 a decrease of 5% within a year. However enrollment increased from 108,431 in 2003 to 129,311 in 2006, which was an increase of 19.3% (percent). The same trend can be observed from data from Eastern Province where the area under study is located. Overall learners enrollment in Eastern Province decreased from 20,257 in 2002 to 15,535 in 2003, a decrease of 23%. However, enrollment increased from 15,535 in 2003 to 26,751. There was a decrease in both the national and provincial enrollment between 2006 and 2007, but there was a sharp increase in enrollment from 126,724 in 2007 to 189,005 in 2008 an increase of 49%. Nationally, women enrollment has been higher than that of men. It is worth noting that in Eastern Province, women enrollment has been more than double that of men.

2.0 THE STUDY

2.1 Rationale for the study

The Global Campaign for Education has extended the definition of literacy to include the *'acquisition and use of reading, writing and numeracy skills, and thereby the development of active citizenship, improved health and livelihoods and gender equality'* (Global Campaign for Education and ActionAid International, 2005 [as quoted by UNESCO, 2010, p.95]. Illiteracy is therefore a condition that denies people opportunity and contributes to exclusion and marginalization. Internationally, there are 759 million adults that lack the basic reading, writing and numeracy skills needed in everyday life. As mentioned earlier, in Kenya adult literacy rate remains at 69.9%. Illiteracy is a factor that contributes to exclusion and marginalization.

Despite the gains made and the resources put in adult education programmes, they are still fledgling with enrollment varying as indicated in table 4. Adult literacy level in the country is low with the pastoralist communities reporting lower literacy levels than the national average. There is therefore need for promoting ACE, so as to provide adults who missed out on schooling to improve their livelihoods by raising their literacy levels. Without doing this, individuals and communities will continue to remain marginalized. The study is therefore critical as the findings will be used to improve on delivery of adult education.

2.2 General approaches

WERK applied a social and institutional analysis approach for producing the methodology for carrying out the research. The approach was **social** in the sense that the research sought to investigate the perceptions of the pastoralists and agro-pastoralist communities towards adult literacy from a gender perspective.

The **institutional** aspect of the approach was an analysis of the different approaches by Government Institutions and other non-governmental organizations to adult education in use in the pastoralist communities and learn from their strength and weakness so as to inform future interventions. The institutional analysis included a desk review of curricular design, delivery and policies.

Data collection was in two distinct but intertwined phases. In the first phase, the researchers collected and analyzed the quantitative data. This was obtained from desk reviews. The second phase consisted of collecting and analyzing the qualitative data to help explain, or elaborate on, the quantitative results in the first phase. The second qualitative phase built on the first quantitative phase. Both phases were connected in the intermediate stage in the study, which included data collection in specific communities. The rationale for this approach was that quantitative data and their resultant analysis would provide a general understanding of the research problem. The qualitative data and their analysis would then be refined and would

clarify the quantitative results by examining participants' views on adult education in more depth.

There were four main levels of data collection namely: the adult literacy centers, Government Offices, the pastoral communities and organizations supporting adult literacy. This was critical to ensure that the views of both the beneficiaries and suppliers of adult education were incorporated.

Qualitative data was collected through a variety of means such as interviews, FGDs, guided questionnaires and classroom observations. Analysis began when the first data was collected and continued to guide decisions related to further data collection.

2.3 Methodologies and tools

For the purpose of this study, due to its simplicity and flexibility, the exploratory methodology was used to address research questions of all types: what; why and how. It was used to understand the perception of the target communities towards adult learning. The goal was to learn 'what is going on here'.

WERK made preliminary visits to the Department of adult and continued learning in the Ministry of Culture, Youth and Sports (MoCYS), Kenya Institute of Education and IIRR offices to identify community based groups/support systems that provide adult education in the areas IIRR is operating.

One of the key objectives of this exploratory research was to establish contextual background on pastoralist livelihood in general and that of the women in relation to gender roles and responsibilities in particular. WERK developed a guided questionnaire which was circulated among men and women within the diverse pastoralist communities of Marsabit County. The guided questionnaire gave a quantitative analysis of the knowledge, attitudes and practices on the issue of gender roles in the sampled communities.

The research was expected to provide communities, local institutions and the government with a basis for review of the current adult education programmes and adult education delivery approaches based on the unique lifestyles of the learners. WERK developed guided questionnaires that were administered to members of the communities attending or have attended Adult Literacy Classes of both government and non-government adult literacy programmes. The guided questionnaire gave a quantitative analysis of the knowledge, attitudes and practices on the issue of adult education programmes and delivery approaches based on the unique lifestyles of the learners.

Another key objective of this research was to review the existing versions of adult education programmes (by the government and Non-governmental organizations) in use in the pastoralist communities as well as the policy frame work for adult education in Kenya from the perspective of its potential to improve pastoralist livelihood. WERK carried out a desk review of the different approaches to adult education (RELECT, FAL, Family Literacy and Literacy International) although some are not in use in the pastoralist communities with a view of learning from their strength and weakness so as to strengthen future interventions.

The research was also interested to see to the realization of these approaches to adult education from the perspective of facilitators professional competencies, instructional methods, supervision and assessment of adult learners. To achieve this WERK developed an interview guide for facilitators. The guided interview gave a qualitative analysis on their knowledge, attitude and practice on the issues of the curriculum content and materials, delivery and assessment of adult learners. A classroom observation schedule was developed to enable the researchers evaluate the professional competences of the facilitators.

Another important component of this study was to come up with evidence based findings/information on status of adult education in the pastoralist settings with main focus on its contribution to improvement of livelihood and contextual relevance from a gender perspective. WERK held FGDs with various members of the community. Interviews with key informants were also held. The analysis of this data provided qualitative data that helped in understanding the communities' knowledge, attitude and practice on the issue of adult literacy. This information was used for reviewing the current curriculum and designing one that is relevant to the needs of the pastoral communities.

2.4 Sampling

The sample was representative of the different pastoralist and agro-pastoralists' communities in IIRR project intervention areas. The sample size was further divided by age groups and gender. This helped in understanding how the different groups perceived adult education, its relevance and ability to improve their livelihood. WERK in consultation with IIRR developed the criteria for selecting the different communities.

There were four main levels of data collection namely: the adult learning centers, the community, Government Offices and non state organizations running adult learning programmes. The study used a bottom-up approach, starting with the primary beneficiaries who are the adult learners, currently enrolled and those who have attended before. This was to allow for their views to shape further discussions with secondary informants, such as facilitators, Government officials in the Department of Adult Education at district and national levels, facilitators in non state organizations running Adult Learning Centers (ALC). The methodology was reviewed at the end of each day with the lessons learnt documented and utilized for the

following day. Throughout the study, there was an emphasis on community participation particularly that of women. Care was taken to have an equal number of men and women participate in data collection activities. This was largely met except for the discussions with local leaders both traditional and government officials who were all men. Gender parity of respondents was achieved with a total of 52 men and 52 women as indicated in Table 5.

Table 5 Summary of Respondents/Research Participants and Tools Used

Levels for data collection	Method & Tool	M	F	T
Adult learning centers				
Sample Learning Centers	Observation schedule	1	2	3
Facilitators	Interview guide	7	3	10
Adult learners	FGDs (1 for men and 3 for women)	4	13	17
Total		12	18	30
Community				
Adults (attending or not attending adult classes)	Guided questionnaire	10	10	20
Religious Leader	Interview guides	1	0	1
Gabrra elder	Interview guide	1	0	1
Women Groups	FGDs (4)	0	20	20
Youth group	FGDs (1)	5	0	5
Key informants	Interview guides	3	3	6
Men Group	FGDs (2)	10	0	10
Total		30	33	63
Government Officials				
Marsabit DAEO	Interview guide	1	0	1
Isiolo DAEO	Interview guide	1	0	1
Department of Adult Education in Nairobi	Literature review	0	0	0
KIE ABET curriculum office	Interview guide	1	0	1
Assistant Chief (Kalacha)	Interview guide	1	0	1
Chief (Korr)	Interview guide	1	0	1
DO (Korr)	Interview guide	1	0	1
Total		6	0	6
Non state organizations running adult learning programmes.				
IIRR	Formal interview	0	1	1
PALM	Formal Interview	1	0	1
CIFA	Formal interview	1	0	1
Tirrim	Interview schedule	1	0	1
REFLECT	Interview schedule	1	0	1
Total		4	1	5
TOTAL		52	52	104

Overall, 20 questionnaires were administered, 29 interviews were held and 11 FGDs were conducted with various segments of the population. 3 facilitators of adult education were observed while teaching. A total of 104 respondents participated.

2.5 Research Tools

The literature review and initial consultations with IIRR helped in developing the research tools for the purpose of this study. Knowledge Attitude and Practice (KAP) Methodologies were used to guide development of tools. The guided questionnaire covered aspects of KAP on the issue of adult education in the pastoralist settings of the project areas and the status of women in relation to gender roles and responsibilities.

Interview guides were developed for the teachers/facilitators and key informants who were part of this study. Further to this, FGD guides were developed for various community members who formed part of this study. Observations checklists developed assisted the lead researcher and senior researchers to document key observations especially during classroom interactions.

The research tools were shared with IIRR and a one-day workshop with the research team was organized to evaluate the tools. During the actual data collection, the interview and FGD guides were continuously evaluated and revised, based on the information gathered from the field.

2.6 Selection and training of research team

WERK has an extensive pool of researchers experienced in conducting research in the areas of nomadic education; including adult education. The research team was drawn from WERK and comprised of a lead researcher and two teams comprising of one senior researcher and one research assistant per team. Each team was accompanied by one Field Assistant. A one-day orientation workshop was organized by WERK to introduce the research assistants to the objectives of the research and the research tools. The training took place in Nairobi.

2.7 Pre-Testing

Pre-testing is important to measure the effectiveness of the tools and to eliminate errors while administering the tools. Pre-testing was done for the guided questionnaire and Interview guide for the various groups of informants. Analysis of the responses and researchers' observations were used to improve the tools. Based on the pre-test, the tools were finalized for the survey in consultation with the IIRR Team. The sample drawn for the final data collection excluded the sample taken for pre-testing.

2.8 Ethical Considerations

In order to uphold the rights of the informants and protect their privacy, several measures were undertaken right from the planning phase. The overall aims and objectives of the study were explained to the participants in a language they understand before agreeing to provide us with information. It was made clear to them that participation was voluntary and they could withdraw from further participation without any dire consequences. Confidentiality continues to be maintained throughout the exercise from data collection to analysis and storage.

Unless prior permission and authority is given in writing to quote particular individuals, sources shall remain anonymous and other references such as code names will be allocated to the informants. A standard method for assigning code names was developed. Explanations on the reasons for recording names of participants during introductions was given to the participants at all times. The names were only written for the sole purpose of quality assurance so that if there was any query it would be possible to do follow up. The names would also act as proof that indeed the research was carried out and the participants were not fictitious. However, all names and places will be changed during the presentation of the data. This will ensure that the privacy of the informants is protected.

At every stage of this project, the WERK research team would ensure that they showed respect in the use of language, approach and dressing code so as to ensure respect for religious and cultural traditions and diversity, while at the same time obtaining as much information as possible.

As required by Law, data will be retained for a period of five years, after which it will be destroyed.

2.9 Data Collection

The 2 teams of researchers simultaneously carried out the data collection process across Chalbi/North Horr, Korr and Laisamis. In every data collection site, administration of the guided questionnaire was followed by interviews and finally FGDs in that order. At the end of each data collection day, the RAs were expected to submit the transcripts to the senior researcher. The senior researchers were to analyze the transcripts and suggest changes to the research tools as necessary.

2.10 Validity and reliability

Validation of information collected from the field forms a crucial component of any research. Investigator and methodological triangulation techniques were used to facilitate validation of data through cross verification from more than two sources.

Investigator triangulation: This refers to the use of more than one researcher in the field to gather and interpret data. The senior researchers, along with the research assistants would compare notes from the 2 teams at the end of the day to check for any discrepancies in information. Literature review and background information available on adult education among the pastoral and agro-pastoral communities assisted in validating the information gathered from the informants.

Methodological triangulation: This refers to the use of more than one method of gathering data. The study applies multiple research techniques such as guided questionnaires, interview guides and FGD guides. The results from each of these techniques were compared in relation to others. This helped in identifying any discrepancies in information. Further, as the study involves different segments of the population, the results from each of the key informants were analyzed in relation to each other. This was also a measure to cross-check and validate the results.

2.11 Data entry and Analysis

Quantitative data was analyzed using simple calculations in order to determine frequencies, percentages and the relationships between the various variables. For the qualitative data gathered through the open-ended questions and interviews, the data was coded into themes and the findings discussed. Unexpected responses and/or different views were noted especially within and between groups and individuals; paying attention to age, gender and position in the community. Summaries of the main findings, emerging issues and concepts were made, noting key 'quotes' while maintaining anonymity.

2.12 Limitations of the study

Initially the study area covered Isiolo and Marsabit Counties. However, we were unable to collect data from Isiolo due to insecurity in Merti. We were also unable to locate any adult learning centers in Isiolo as mapping of organizations facilitating adult education was not done prior to the study. This made it difficult to find centers offering diverse curricula of adult education. The only exception was Tirrim adult centers in Korr that offers literacy in Rendille. The other centers ran by communities follow the government programme. Inability to observe and draw lessons from centers offering diverse adult literacy programmes may affect the analysis and recommendations given.

3.0 KEY FINDINGS

As earlier mentioned Pastoralist Education Project (PEP) is part of the capacity development for poverty reduction initiative of the International Institute of Rural Reconstruction (IIRR) for East African countries (Kenya, Uganda, Ethiopia and South Sudan). The aim of this study was to generate insight and knowledge on current practices and the impact of adult education, and identify innovative approaches to providing relevant and quality adult education to meet the needs of the pastoralist and agro-pastoralist communities in the study areas. The lessons learnt are to be used to inform any future planning and implementation of adult educational initiatives.

3.1 Attitude towards education

This section discusses the pastoral communities attitude towards formal education as this has an influence on their enrolment in adult literacy programmes. The section looks at both positive and negative attitudes

Positive attitude towards formal education

Formal education as structured in Kenya is not compatible with the pastoralists way of life (Ruto et al.). Due to the rigid nature of the structure of education, for pastoralists to acquire education, it is often demanded of them to change their lifestyles. This puts them in a dilemma as they do identify the importance of both. During an interview with a village elder, he had the following to say, 'wealth is important and so is education'.

The above phrase summarizes pastoralists' positive attitudes towards education. While describing the contribution of education in improving the livelihoods of the pastoral community, a village elder said,

'Umuhimu wa masomo ni nyingi kwa mfano; hii irrigation yetu ya Kalacha ilitengenezwa na watu ambao wamesoma na iko na elimu lakini sisi kwa sababu ilikuwa hakuna elimu, tulikuwa tunachimba na mkono kupea maji mifugo yetu kwa sababu hatuna elimu, na hata saa hii ukienda, wewe naweza patia ngamia 100 maji kwa pamoja na hiyo ni kwa sababu ya elimu.'

'The benefits of education are many. For example: this system of irrigation in Kalacha was made by people who are educated. Before the irrigation system, we used to dig up wells with our hands in order to give our livestock water because we didn't have education. Currently, you can now take 100 camels to drink at once and this is because of education.'

Negative attitudes towards formal education

The pastoralists way of life, is dictated by economic sense. If presented with a choice between their livelihood and formal education, 95% of the respondents indicated that they would naturally choose their livelihood. For the older members of the community, what is most important for the survival of the community is livestock and not education. One community member pointed out that,

'It is the Government that is insisting that children go to school but for the community we feel that what is important is leaving behind animals for the next generation. Children drop out in class 8 and cannot go to secondary schools. Those who go to secondary school end up becoming drug addicts. Others who go to Nairobi after University forget about us. You sell everything to educate a child who eventually fails and returns home to live with you but minus the animals. It would be better if you had left him the animals as you would not have lost your wealth.'

Attitude towards adult education

The same attitude expressed towards formal education is the same one towards adult education. One of the male respondents opposed to adult education asked,

'Nikienda ngumbaru nitakula hiyo kitabu pia?'

'If I attend adult literacy classes, will I also eat the books?'

However, despite this participant's negative attitude towards adult education, among the Rendille living in Korr, sustained interest and participation in adult education has a long history. According to one of the facilitators of adult education, the history of adult literacy among the Rendille is actually older than formal primary school. Its success is what actually led to increased enrollment in Primary Schools. Currently there are 3 primary schools, Korr, Balla and Tirrim primary schools and one secondary school that is two years old.

3.2 Impact of adult education on individuals and the communities

Adult learners listed the following as the benefits of ACE:

Intrinsic value

- a. High self esteem: One of the beneficiaries of adult education remarked that her self esteem was now higher with education than when she didn't have it.
- b. All the respondents who had attended literacy classes reported having taken their children to school.

Extrinsic value

- a. The ability to speak Kiswahili which they consider as the language of commerce is greatly valued. Demand for literacy in Kiswahili is high in Korr as the literacy programme in Korr under Tirrim uses Kirendille. All the respondents attending or not attending literacy classes expressed a desire to learn to speak and write in Kiswahili.
- b. All the 16 women respondents who were attending adult literacy classes or had attended are now able to write their names. This may seem as a very minor achievement but for a community that relies on relief food due to persistent drought, the ability to write one's name especially for the women is critical to the survival of the family as there are

organizations that distribute relief food only to women who in turn have to write the names of their household members and sign against them. 20% of the learners who participate in donor funded projects are now able to write their names or sign against their names to receive their allowances.

- c. 69% of the respondents attending literacy classes are running businesses either as individuals or as a group. Ability to do simple calculations has enabled them run their businesses more professionally. They can now write the names of their creditors. Previously, debt collection was a major challenge and they relied on the good will of the customers to pay or alternatively wait for their children in the evening to write the debts for them. By evening, in many cases they would have forgotten those they had given goods on credit.
- d. For the parents with school going children, 18% of those enrolled for classes cited their greatest benefit as their ability to read and interpret their children's report forms. Formerly, the children would lie to them about their performance in school but not anymore.
- e. Desire to interact with the rest of the country was expressed by 12% of all the respondents attending literacy classes. Ability to communicate in the Kiswahili and read numbers has made it possible for them to travel outside their community. This is a positive thing as they are able to integrate with the rest of the country. The following is a description of an elder's journey to Nairobi.

'Kuna siku tulienda Nairobi ndani ya town. Tulifika traffic lights na tukakuwa confused kwa sababu hatujawahi kuenda Nairobi. Tulisimama kando na tukaita mtu atunyeshesha stage ya Isilii. Akatudirect na kutuambia tutapanda gari number 28, hakujua kama ni 28 kwa hakika lakini alijua nambari ya mwisho ni 8. Tukatembea tukitafuta magari yanayoisha na number 8 na kweli tukasikia wakiita watu wa Isilii. Kama singejua kusoma, singejua hiyo number 8.'

'One day, we went to Nairobi town. We got to some traffic lights and became confused because we had never been to Nairobi. We stood by the road side and called someone to direct us to the stage from where we could get to Eastleigh. This person directed us and told us to board public vehicle number 28. This person was not certain whether it was number 28 but he/she knew that the last number (for vehicles plying that route) should be 8. We started walking, looking for vehicles with the last route number as 8. For sure, we heard someone calling for travelers to Eastleigh. If we didn't know how to read, we wouldn't have known number 8.'

- f. Due to persistent drought that has made it difficult for the men to provide for their families, the communities are changing, with more and more women playing the role of breadwinners. They are now buying food and clothing for the family. 38% of all the women attending adult literacy classes expressed their reasons for enrollment as acquisition of numeracy skills so that they can write for themselves debts whenever they pick goods on

credit. This ensures that they are not swindled by the shopkeepers.

- g. One informant identified the ability to safeguard one's privacy and dignity as one of the benefits of literacy. She says that she is now able to go to the hospital and describe her ailment to the doctor without using a translator.
- h. One woman commented that she was now able to know how much her husband earned as she can read his pay slip.
- i. Only one respondent who is an animal health worker indicated improved livestock keeping as one of the benefits of education considering they can now read and understand the dosage written on labels of livestock medicine. Her animals are healthier.

3.3 Demand for adult education

According to table 4, Eastern Province records the second highest number of adult learners in the country. Compared to the other provinces, we can conclude that there is high demand for literacy among the adults. Its just that their definition of literacy varies from the more conventional definition of literacy. It also varies from one person to another. Adult learners enroll for classes in order to meet specific needs. They are therefore selective in what they want to learn. To them, once they learn that specific skill, then they have achieved their objective and consider themselves literate. They then drop out of class. Reasons given for enrollment by both learners and facilitators can be classified into two.

3.3.1 Economic empowerment

The demand by women to become literate is being fuelled by the fact that among the pastoral communities, women are increasingly becoming breadwinners. They are now buying and selling animals which was a preserve of the men. Women were equated with children and therefore could not own anything. Within towns, men can be seen playing *ajua* or alternatively drinking and chewing miraa. These changes have been caused by many factors, one of them being urbanization and prolonged drought that has decimated the animals.

Only two men, though not enrolled, expressed their desire to have a proficiency certificate so that they could apply for formal employment with the government as messengers or chiefs.

Women's groups like Willy Madrassa Adult Center, Kalacha Women's Group and Merigo Women's Group that have income generating activities like bee keeping, making beads, selling hides and skins, selling goats, rearing goats and slaughtering them, desire to learn only numeracy or computing skills so that they can achieve the following:

- Write proposals for funding;
- Understand their loan repayment schedule;
- Follow proceedings during the AGM, especially the financial reports;
- Book keeping.

3.3.2 Communication

Being an oral community, there is need to communicate using phones and many other modern gadgets. With some of the men working in major towns and cities and with children in boarding schools, 23% of all the adult learners enrolled for classes so that they could communicate with them through letters. They also wanted to communicate using SMS through their phones. For one to do this, they needed literacy skills to be able to read the names and numbers of the people in their phone book. Not only are they able to communicate with their family members, but are also able to safeguard their privacy.

3.4 Adult Education Centers

There are several adult education centers run by individuals, Government, women's groups, FBOs and NGOs. They vary in size from as low as 7 to 30. Most centers reported an average daily attendance rate of between 7 to 15 learners per class. However, we could not verify the information as none of the centers had an updated register of attendance. The research team observed that the centers were all characterized by the following:

- a. Low enrollment rates with high gender disparities;
- b. High rates of absenteeism;
- c. Poor structures for learning, with a few cases of learning taking place under trees;
- d. Untrained and poorly paid teachers;
- e. Lack of teaching and learning materials;
- f. Absence of a well defined curriculum except for Tirrim centers.

4.0 ANALYSIS OF KEY FINDINGS

4.1 Enrollment

One of the main objectives of adult education is to eradicate illiteracy by providing the basic skills of reading, writing, communication and numeracy. ACE provides opportunities to adults to develop their abilities, enrich their knowledge and improve their skills through literacy, in order to meet their own needs and those of the society. It therefore means that to a large extent, it is the learner who determines what is to be taught in order for her/him to meet their needs. Once they meet their objective, they have no desire to continue. They stop attending classes. In such a scenario, it becomes difficult to determine who is a dropout and who is not. The greatest challenge for the facilitator is therefore to select topics that are relevant to the learner and the community. ,

Table 6 Adult and Continuing Education data.

District/ Division	Number of centers	Number of facilitators	Enrollment				Total	Average attendance		Total
			Male	%	Female	%		Male	Female	
Laisamis	14	12	44	24	137	76	181	27	104	131
Maikona	6	6	5	11	40	89	45	3	30	33
Loiyangalani	5	5	0	0	20	100	20	0	15	15
North Horr	10	10	32	33	65	67	97	22	48	70
Isiolo	22	22	145	14	893	86	1038	4	12	16

Source DAEO Marsabit District and Adult Education department, 2010

4.2 Formal recognition through certification

As noted in 3.3 above most of the learners' needs can be classified into two: economic and communication. 20% of the learners expressed a desire to continue learning until they sit for the proficiency test. Only 6% of the learners expressed their desire to learn and join formal schooling. This is validated by the data on Table 8 and 9 that shows the number of adult learners who sat for the proficiency test and KCPE respectively between 2003 and 2007.

4.2.1. Attaining proficiency

There doesn't seem to be an agreed upon time by which adult learners may attain literacy. According to Oxenham (2008) [as quoted by UNESCO, 2011], despite the fact that adult learners normally have different learning needs, all of them need about 300 – 400 hours of instruction to achieve the skills required by class two or three. According to the DAEO Marsabit District, it would take about 1 year of consistent study for the adult learner to enroll and pass the proficiency test. On the other hand International Literacy Programme pegs this at 64 lessons. This problem is best exemplified by the fact that we met one respondent who had been attending adult classes and had never sat for the test.

During the survey, we only found two respondents one from Korr and another from Kalacha

who had sat and passed the proficiency test. Majority had not even heard of it, others just referred to it as, 'that exam from Marsabit'. According to the data collected, It is only in Kalacha that learners had been enrolled to sit for the proficiency test. However, neither the facilitator nor the learners knew when the test would be done. This had been going on for about three years.

Table 7 below, gives an evaluation of adult learners by indicating the literacy proficiency test passes each year. According to the DACE, the number of basic literacy proficiency passes has continued to increase over the years; from 10,559 in 2003 to 18,031 in 2007, this represents 70.8% increase. Cumulatively, 74,213 learners have sat and passed for these examinations. The above number has continued to rise in other Adult Basic Education Programmes (ABEP) such as post literacy and continuing education.

Table 7 Literacy Proficiency Test Passes by gender by province.

Province	2003		2004		2005		2006		2007	
	M	F	M	F	M	F	M	F	M	F
Nairobi	55	65	188	220	175	206	111	259	168	132
Central	468	550	550	646	553	650	417	973	459	1,003
Coast	392	460	539	633	419	491	373	928	410	984
Eastern	1,028	1,206	1,231	1,445	1,167	1,370	1,059	2,723	1,144	2,859
North Eastern	193	227	253	297	406	477	405	945	467	1,049
Nyanza	986	1,158	1,193	1,400	1,043	1,224	985	2,532	1,064	2,734
Rift Valley	1,346	1,581	2,222	2,608	1,597	1,874	1,073	2,537	1,127	2,664
Western	338	506	996	1,169	630	739	495	1,197	510	1,257
Total	4,806	5,753	7,172	8,418	5,990	7,031	4,918	12,094	5,349	12,682

Source: Directorate of Adult and Continuing Education, 2010

When one looks at attainment in the context of having a proficiency certificate, then they lose the sole reason for the existence of ACE which is meeting the needs of the learners and those of the society. Although important, attainment of formal recognition of literacy skills through certification, should be treated as one of the objectives of ACE as stipulated in the National Adult and Continuing Education Policy of June, 2010.

4.2.2. Attaining KCPE certification

Table 8 Adult learners who sat for KCPE

Province	2003		2004		2005		2006		2007	
	M	F	M	F	M	F	M	F	M	F
Nairobi	1,070	1,280	1,303	1,219	1,671	1,697	2,106	2,364	4,420	2,080
Central	115	94	110	86	131	72	1,507	97	1,233	580
Coast	309	192	208	102	156	56	134	34	182	86
Eastern	47	8	75	22	66	61	309	226	418	197
N/ Eastern	410	736	1,502	456	1,146	878	1,301	403	1,333	628
Nyanza	95	52	119	29	184	69	256	138	310	146
Rift Valley	1,711	478	1,629	697	1,885	700	2,131	551	2,062	970
Western	11	26	36	13	14	41	159	85	188	89
Total	3,768	2,866	4,982	2,624	5,253	3,574	7,903	3,898	10,146	4,776

Source: Directorate of Adult Continuing Education, 2010

According to table 4, between 2005 and 2008 Eastern Province had the second highest enrollment of adult learners in the country after the Rift Valley. However in terms of those who sat for KCPE over the same period as indicated in table 9, the Province was fifth. Some of the male respondents gave their reasons for non enrollment as an irrelevant curriculum that cannot help one to be formally employed.

4.3 Absenteeism

According to the DAEO for Laisamis, even as early as 1979 when he was first employed as an adult teacher, chronic absenteeism was a major problem. Pastoralism as an economic activity is labour intensive and requires children to help in taking care of some of the livestock. With increased enrollment of children in formal schools, it is difficult for adults to also attend adult literacy classes. According to one of the respondents, 'education without anything to eat is useless. When men and children all go to school, who will then take care of the animals which is our source of livelihood?' He likened livestock rearing to farming. Both are economic systems.

'Kwenu na kwetu ni tofauti kwa sababu kwenu kuna shamba ya kulima na kwetu ardhi ni mawe kwa hiyo shamba yetu ni mfugo'.

Your home is different from our home because your home has farms for cultivating while our home is rocky. Therefore, our 'farm' is the livestock.

Reasons given for absenteeism

Absenteeism was reported in all the centers as indicated in Table 6. Reasons for absenteeism were varied but revolved around issues of survival of the family. They included:

- Persistent drought due to climatic change: Men and sometimes entire families are forced to move with their animals in search of water and pasture. By the time they return, they will

probably have lost the skills they had previously acquired and thereby lose interest in learning;

- Collecting relief food from designated centers during severe drought;
- Domestic chores: Women are expected to cook, prepare their children for school, wash, clean and do other domestic chores. This leaves the women with very little time which they must divide between their classes and other social and religious responsibilities;
- Attending seminars;
- Cholera or malaria epidemic;
- Family dynamics where some women are denied permission by their husbands to attend classes. According to the women, men feel threatened by the idea that the women could know more than them;
- Where the community has a substantial number of Muslims, during the month of Ramadhan when the Muslims are fasting, attendance decreases;
- Social obligations: There are certain events taking place within the community where members are expected to participate in. In Kalacha, these include funerals and weddings. If one misses to condole with a family which has lost a relative, one pays a fine. There is a time selected for wedding celebrations and during this season attendance is greatly affected.

4.4 Contribution of adult education to the improvement of livelihoods.

4.4.1 Economic empowerment

One of the main objectives of ACE is to facilitate the development of economic opportunities through improved entrepreneurial and production skills training. Women learners who had enrolled for adult literacy classes with the sole purpose of acquiring numeracy skills in order to run their businesses in a more profitable manner reported improved business. The following is a summary of areas where learners had benefited from acquisition of numeracy and communication skills.

Entrepreneurship

a. Running lodges

Merigo and Kalacha Women's Group are both running lodges profitably.

b. Livestock rearing

Women entrepreneurs keeping goats and sheep for sale reported that they were now able to count their animals every evening or after a long journey. Those keeping goats and sheep for slaughter and selling the meat in butcheries, reported that they were now able to put a mark-up that made the business profitable. One of the respondents from Korr would initially buy animals, keep them for several months and sell them for the same price.

c. Retail shops

As stated earlier one of the reasons for enrollment for adult literacy classes is to run retail shops in a more profitable manner. Literacy is opening opportunities for them. One of the respondents running a large wholesale shop in Korr reported that due to his numeracy skills and ability to communicate in Kiswahili, he can now travel to Nairobi, buy goods cheaply and sell them in Korr at a much higher profit. Previously, he used to buy them from a lorry in Korr at a much higher price.

d. Formal employment

Case studies of learners who achieved proficiency and went on to join formal employment are few and far between. We were only able to establish three cases where learners had gone on to benefit from formal employment. These included: one learner who joined the army, a second one who became a senior subordinate officer in the government and a female who became a supervisor in the Department of Adult Literacy. Clearly, if this was the main objective and measure of success of ACE programmes, then we can say it has failed. However, the main purpose of adult literacy is to equip the learner with literacy and communication skills that will enable him/her improve their livelihood and their society.

Development projects

As stated earlier, Marsabit is one of the poorest Counties in the Country. There are several donor funded projects to help in poverty eradication. In Chalbi Districts some of the respondents who have acquired literacy skills are now able to write proposals for funding.

Keeping of financial records

According to the Chairperson of the Kalacha Women's Group, due to the members computing skills, they were not only able to keep their financial records but were also able to follow the financial report presented to them during the Annual General Meeting.

4.4.2 Environmental conservation

When one visits Korr for the first time, one is struck by the number of trees planted by the community. According to one of the respondents, this is as a direct result of lessons offered by GIZ formerly GTZ on environmental conservation. GIZ offered the lessons through the adult classes ran by Tirrim and CIFA. The community is now able to utilize natural resources without environmental degradation. Cutting of trees for firewood is no longer done. In both Kalacha and Korr, both the women groups running adult literacy classes are also planting seedlings for sale. Education does seem to nurture positive attitude towards environmental conservation.

4.4.3 National cohesion and integration

All Tirrim Literacy Centers offer literacy in Kirendille, because its main objective is for the learners to read the Bible. However, there has been increased demand for Kiswahili because

according to several respondents who are only literate in Kirendille, they now want to communicate with other Kenyans. According to one of the respondents who can now communicate in Kiswahili, his world view has broadened since he began traveling to different towns. Through interaction with other communities both nationally and internationally, the pastoral communities are beginning to integrate with them and this is reducing their levels of marginalization.

4.5 Contextual relevance

All the adult centers visited are covering two main programmes: basic literacy with very few covering post-literacy programmes. At this very basic level, the learners were not able to tell whether the curriculum was relevant or not. At this basic level, everything they are learning is relevant. However for the teachers who are trained and are familiar with the government curriculum, they felt that some of the content was irrelevant. According to one facilitator from Marsabit, the books in use for teaching need to be revised as they have no relevant examples. Some of the books talk of the ocean, planting vegetables and millet and even mention a train and yet these things are not found in Marsabit. With this consideration, they are therefore unfamiliar, which makes them irrelevant. It is difficult to explain such things to the learners as there is no contextual relevance.

Other topics in the curriculum that the facilitator felt were irrelevant and difficult to explain include: measurements; angles, area, volume, distance, geometry, scale and drawing of graphs. According to him, they have no relevance to the lives of the pastoralists.

4.6 Analysis of literacy programmes

Trained and skilled facilitators

REFLECT methodology demands skilled, knowledgeable and innovative facilitators. Unfortunately, adult education activities continue to rely heavily on untrained volunteer facilitators, most of whom have very low educational attainments, and are unsuited to work with adults. The two main organizations (ActionAid and Pamoja Kenya) that have been in the forefront advocating for the use of REFLECT technique are no longer running them. ActionAid has since withdrawn from supporting adult education, while Pamoja Kenya never actually ran any programme due to lack of technical skills and funding. Without having any convincing presence in the country, adopting such a programme would be a challenge especially in the area of training facilitators. The same cannot be said of the government and Literacy International methodologies. Since both make use of primers for teaching, facilitators who have been trained in adult literacy by the Government can also work in centers offering Literacy International methodologies.

Sustainability of the programme

Literacy International, Tirrim and Government ACE programmes are all pre-occupied with teaching reading and writing, accompanied in most cases by elementary arithmetic. When left at this basic level, they no longer motivate adults who are interested in income-generating activities. On the other hand, REFLECT approach gives an opportunity to the community to question their reality and become aware that there is a lot they can do for themselves instead of waiting for the government or partner organization to do everything for them.

Its main limitation lies with the fact that the participants need to initiate income generating projects, if the methodology is to achieve the expected outputs as a developmental tool and not a social or community forum. This requires a lot of capital, innovation and entrepreneurial skills. If IIRR is to reduce or withdraw support, sustainability would be difficult due to the high cost of running it. Alternatively, if it was to give it back to the government, this would generate a whole new set of setbacks as the Government develops capacity for training facilitators. Current support from the government in terms of supervision or financial support is very limited.

Spread within the country

Traditional programmes like Literacy International, Government ACE programmes and Tirrim Literacy programmes that focus on provision of basic literacy have a long history in the country and are therefore widely accepted. They have also been widely used by early evangelists in teaching catechism to converts. On the other hand, REFLECT as an adult literacy programme in Kenya is relatively new. ActionAid that is one of the proponents of this approach stopped supporting Adult Education Programmes in the country. The consultant was unable to find any organization currently using this approach.

Teaching and learning materials

In REFLECT programme, there are no primers and no pre-printed materials apart from the facilitator's guide. Each REFLECT circle develops their own learning materials by constructing maps, calendars, matrices and diagrams, or use drama, story-telling and songs to capture social, economic, cultural and political issues from their own environment. These would be then be translated to flipcharts using simple pictures drawn by the non-literate participants (who thereby practise the manual skills of holding pens). Words would then be added to the visual images as illustrations / labels and these would serve as the basis for practice. The facilitator would write up key conclusions from discussions and these would then become texts for further study.

Development of materials for REFLECT programme is long and tedious, costly and quite complicated for learners who are completely illiterate. On the other hand, development of primers is easy, and the government has developed primers for 23 local languages. PALM has worked with different adult centres and up to now have developed primers for 28 adult centres.

In case one comes across a topic which is not covered in the primer, one can use the curriculum, follow the steps that are highlighted in the primer and then teach it.

Contextual relevance

All the other programmes except REFLECT have a well defined curriculum. REFLECT approach allows the participants themselves to choose the content of their education rather than having experts develop curricula for them. As such, it is the most learner centered approach. However, FAL can also become learner centered especially where the learners determine what they want to learn.

5.0 KEY CHALLENGES, LESSONS LEARNT AND RECOMMENDATIONS

5.1 Key challenges

Supervision

Supervision of adult literacy centers is a big challenge for the Government as it lacks capacity in terms of resources to supervise an entire County. For example, the DAEO for Marsabit County is expected to supervise 5 districts (with a total of 28 centers) which include, Marsabit, Laisamis, Chalbi, North Horr, Maikona, and Loiyangalani. The area is vast with rough terrain. Most centers reported no supervision within the last 5 years. The only center that reported close supervision was the one at Marsabit town due to proximity to the DAEOs office.

Teaching and learning

a. Curriculum

Except for Tirrim Learning Centers that have developed and follow their own curriculum, all the centers claimed to be following the Government Curriculum. However, none of the centers had a copy of the curriculum with most of the facilitators reporting that they had actually never seen it. Without a curriculum, it becomes difficult to meet the needs of the learner.

b. Teacher shortage

According to the DAEO, Marsabit county has only 8 permanent and 20 part-time facilitators working in the Government centers. Some of them have been working as temporary teachers for over 20 years. Despite the fact that temporary teachers are only meant to work for three hours per day for three days a week, this raises a serious issue of motivation and commitment. Technically, there is only one facilitator per center. When the facilitator is on leave or is absent, the centers are left unattended. In one of the centers in Kalacha, one of the facilitators had gone on leave and left the local pastor who neither speaks nor understands Gabra, in charge of the center. Teacher absenteeism is contributing greatly to learners' absenteeism

c. Teacher training

It seems ironical that all the 20 temporary teachers are trained but the 8 permanent ones are not. In the recent teacher recruitment, the temporary teachers were not employed permanently because they did not qualify. It may take a while to train the permanent facilitators as in-service training which lasts approximately two weeks is irregular and far in between.

Lack of training for teachers is impacting negatively on the quality of teaching. Most facilitators acknowledged that they did not know what or how to teach with some reporting that they just 'pick words from their head and teach'. The most common method for teaching was where the facilitators pick words from class one textbooks and teach them. One facilitator from Kalacha reported that she had been teaching greetings and names of family members for several months now.

In all centers visited, none of the facilitators had updated scheme of works and lesson plans. Simple things like registers and were also missing. Clearly without these important materials, there cannot be any effective teaching.

d. Learning facilities

Out of all the centers we visited, it's only in Korr where we found permanent structures put up specifically for adult literacy. Other venues where the centers meet included: mosques, churches and public halls. Most of the learning facilities were in poor conditions. The research team visited a center in Marsabit where learning is taking place under a polythene shed. Previously, the center was located in a church then moved to a mosque and finally to the present shed. A few meet under a tree.

Most centers lacked basic furniture like chalkboards, teacher's desks or cupboards to store materials. Where chalkboards were available, some of them were unusable.

e. Learners' profile

All the centers visited reported absenteeism as one of their greatest challenge. The factors contributing to absenteeism were discussed earlier and are connected to the livelihood of the community. During severe drought, families have to move and learners may be absent for several months. Some never resume classes and for those who resume, a number will have lapsed to illiteracy. To cater for those resuming, the facilitator has to repeat the lessons over and over. This difference in literacy levels combined with varying learners needs is a major challenge to the facilitator. Without training in multi-grade teaching, it becomes a big challenge for the facilitator to meet the needs of the learners without killing the motivation of the advanced learners.

f. Cultural factors

Among the Gabrra, women and children are regarded to be of the same level (both are regarded as children) and are not allowed to sit among men. Men cannot learn together with children. According to a pastor in Kalacha, this aspect of their culture is so entrenched to the extent that in church, there are two worship services: one for the women and the other for the men. Clanism where learners from different clans are unwilling to learn together is another factor that is affecting enrollment.

g. Mushrooming of unsustainable ALC

One of the policy options of the government in provision of ACE is to increase the number of centers from one center per location to four per location. Today, all it takes to start an adult center is for an individual or organization to mobilize a few learners, inform the chief and the Adult Education Officer (AEO). The AEO is required to visit and inspect the centre. Due to lack of a baseline survey to establish whether there is demand for an adult literacy center or not, some

centers are struggling to remain open and some have been closed.

h. Handing over of ALCs to the community or the Government by partner organization

The Adult Literacy Center in Korr was initially run by CIFA which has since withdrawn its support and handed it over to the government. When CIFA handed the center back to the adult education office at Marsabit, it left behind a permanent building, furniture, reading and learning resources. Lack of a proper handover plan, and conflict between the supervisor and the local management committee, has led to the center being vandalized. This was confirmed by the DO, Korr. The center has since been closed. According to one of the learners, the center has been closed for close to two years and they were hurriedly called for a lesson when they heard that we were visiting the center.

i. Attainment process and opportunity

Both the learners and the facilitators seem unaware of the potential of adult literacy. Without this clarity, most centers are existing without clear objectives especially for the facilitator. Centers are not aware that they can register their learners to sit for proficiency tests and the learners themselves do not know that they have a right to demand for this test. One of the key informants has a proficiency certificate but never sat for the exam. According to her, a government official once came to the village and asked her a few questions. She was asked to write her name, the name of the officer and after that she was told she had passed the exams. When her husband went to Marsabit town he was given her certificate. She seemed bewildered about it.

5.2 Lessons learnt

5.2.1 Establishment of centers within economic groups

Although ACE in Kenya is facing many challenges, success stories are around groups that began as literacy centers but ventured into economic activities or groups that came together for economic activity and later started adult literacy classes. This is probably because they also meet for other reasons apart from education. The group is close-knit and chances of sustainability are therefore higher. The following case studies represent women's groups that have combined literacy with economic activities.

Kalacha Women's Group

The group was started by a few women who came together to explore ways of developing themselves by sharing their skills. This was under the umbrella of Maendeleo ya Wanawake. None of them had been to school. At that time, attending meetings was difficult and they had to ask their husbands for permission.

They started with a registration fee of Ksh. 500 (the equivalent of the price of a goat). Members contributed money until it reached Ksh.100,000. PISP added them another Kshs. 200,000. From this initial Ksh. 300,000 they began giving out loans of about Ksh1,000. The revolving fund is still operational today. Some women ventured into entrepreneurship and this placed a demand for literacy and numeracy skills to help them run the businesses profitably. This led to the establishment of an adult literacy class. Some of the older members have received training in book keeping and record management.

Other achievements include: construction of lodges for visitors and establishment of an irrigation system. Presently, they are involved in the construction of more modern manyattas that have tin roofs. They have constructed a total of 45 houses for its members.

This interview was carried out with Mama Adi Yatani, the Chairperson of the Kalacha Women's Group.

Merigo Women Adult Literacy Centre

The center was started in 2002 by a small group of women. The current enrollment is between 10 and 30. This is an example of a group that is running an AEC but also has economic activities. Initially, the women came together to learn Kirendille then went on to build lodges. They have recently began learning Kiswahili so that they can communicate with the visitors. The center is open to non-members.

This center has been largely successful due to:

- a long history of adult literacy among the Rendille;
- The facilitator is a member of the group but also paid by the government;
- The members are forced to meet due to their shared economic interests.

However, despite the fact that the center is open three days a week on Monday, Tuesday and Thursday, it still grapples with absenteeism.

This interview was carried out with the one of the members.

5.2.2 Literacy in mother tongue

Literacy in mother tongue helps to sustain interest in adult literacy and has positive influence on the education of the children, which ultimately leads to improvement of livelihoods.

5.2.3 Demand for adult education

As stated earlier, there is moderate demand for adult education in the study area. However, as the communities continue to evolve, demand for literacy will continue to increase.

5.2.4 Participation of men in adult literacy programmes

According to table 6, Women seem to dominate in all the adult literacy centers. Men constitute an average of 16% of the total enrollment. There are many reasons given for this status. Chief among them is the fact that the percentage of women who are illiterate is much higher than

that of men. This is much more so among the Muslim communities. Secondly, due to persistent drought, men are now moving away from home in search of employment in the big towns. As the structure of pastoral communities changes, women are now taking over the role of breadwinners which was traditionally the preserve of men. Therefore, women have strong motivation to learn basic literacy, numeracy and communication skills in order to meet the needs of their families.

During the study, men could be seen playing 'ajua' in small groups. This is one way in which men meet and socialize. For the women, adult classes provide an opportunity for them to meet socialize and organize themselves. Women with slightly more education automatically become leaders. Within the groups, there is informal sharing of information and skills.

The request by members of the pastoral community to hold separate classes for men and women may be genuine but where it has been done, there was no significant increase in the enrollment of men.

5.2.5 Contextual relevance of curriculum materials

Teaching materials in use in most centers are for primary schools and hence unsuitable for adult learners. In Tirrim centers, the materials used have been designed for adult literacy. This is one of the factors that has contributed to the success of their adult literacy programmes.

5.2.6 Teacher training

When teachers are well trained, ALC thrives. All teachers running literacy centers under Tirrim are trained and until recently, were going for regular in-service courses. History of literacy among the Rendille, is long and has been quite successful.

5.2.7 Literacy programmes

Through literature review and visits to various centers and providers of ACE, the consultant established that there exists different literacy programmes. The most common is the government programme.

According to KIE (2009), ACE programmes should be flexible for the purpose of allowing entry, dropping out and re-entry at any level. Although the intentions are noble, where this is allowed without any measure of control, the centers are not vibrant and are characterized by low enrollment, chronic absenteeism with little attainment. Tirrim centers follow a literacy programme that is quite flexible, but have introduced some measure of control on when the learners can join. One can only join at the beginning of the programme. Chronic absenteeism is not tolerated and after several warnings, those that miss classes regularly are expelled. The programme has a specified timeframe of about one and a half years. This is a clear indication

that introduction of some form of regulation leads to more vibrant ALC. In contrast, where this is completely lacking, there are some learners whom we interviewed that had been attending classes on and off for over 20 years.

5.3 Recommended strategic interventions

5.3.1 Justification for continued support of the ACE project

There is ample justification for IIRR to continue with provision of ACE programmes as a way of improving livelihoods in the project areas. The most important, over-arching reason is the presence of existing programmes where interest has been sustained over a long period of time. In 2009, the DAEO for Marsabit carried out a baseline survey to identify areas that have demand for adult literacy. According to him, the areas are Marsabit, Logologo and Chalbi.

There is renewed interest in education among pastoralists due to persistent drought precipitated by climatic change and desire for integration with the rest of the country. The research team found a lot of enthusiasm from groups engaged in economic activities. Anecdotal evidence seems to link literacy with poverty and underdevelopment. For IIRR to meet its objective of improving livelihoods, then it cannot ignore issues of illiteracy.

5.3.2 Summary of interventions

The following are some recommendations based on the results of the study.

a. Literacy programmes

It is recommended that IIRR partners with PALM literacy programme also referred to as Literacy. REFLECT is too expensive and requires highly skilled facilitators.

The organization has partnered with many organizations to offer support for adult literacy programmes. It has been a recipient of numerous awards by both the government and UNESCO. It supports partner organizations through:

- a. Training of teachers at a subsidized fee of Ksh. 2500. The training is a 5-day residential training. For the training to be cost effective they recommend a minimum of 10 facilitators.
- b. Topics for training include: how to develop one's own materials (primers); how to teach the various levels; basic teaching skills and more specifically, how to teach adults; record keeping; report writing and many others.
- c. Helping in the sourcing of materials.
- d. Evaluation of the programme
- e. Setting tests and after completing Book two, helps register learners for proficiency tests.
- f. Offering joint certificates with the partner organization.
- g. Helping to organise a graduation to fete those who have achieved.

b. Adult education and pastoralist way of life

The tension between securing livelihoods and gaining education will always be a factor in the education of pastoralists at whichever level. This is because their survival often depends on their constant movement, while education happens in a fixed content. This challenge is compounded further by armed conflict due over scarce resources as a result of climatic changes.

It is recommended that IIRR design ACE programmes that will accommodate seasonal patterns. The course should also be time specific.

c. Participation of men in adult literacy programmes

Reasons for domination of adult literacy classes by women have been discussed above.

In order to increase participation of men in adult literacy programmes, IIRR could establish the centers within the mobile schools they are running. As children meet for school, adults would also meet to learn. Among the Gabra, elders wield a lot of power and their word is final. No one in the community can go against them. IIRR could elicit the help of the elders in encouraging men to participate in adult literacy classes.

d. Topics for inclusion in the curriculum

ABET I, II and III curriculum was officially launched in February, 2011. However, there must be a balance between the national regional and local content. Programmes must be aligned towards the pastoralists lives and livelihoods.

The following topics were proposed by both facilitators and learners for inclusion in the ALC:

- English and Kiswahili languages;
- Entrepreneurship;
- Basic survival skills;
- Health;
- History;
- Culture of the community so that they can distinguish between good and bad practices;
- Peace;
- Environment;
- Animal health (cross breeding and drugs for animals).

The above topics cover basic literacy, continuing education, community education and extension programmes as outlined in the National Adult and Continuing Education Policy of June, 2010. The government has committed itself to ensure that peace, gender and environmental education are mainstreamed in all ACE programmes

While developing the new programme, IIRR must ensure that the above topics are included. This will not only make the programme be in tandem with the government policy but also be learner centered.

e. Supervision

IIRR should carry out closer supervision of adult learning centers that are located within the organizations they support, so as to ensure there is quality education. The report should then be shared with the facilitators so that they can improve on their delivery of the programme.

f. Language of instruction

The language of instruction plays a key role in the acquisition of knowledge, attitudes and skills and has a critical bearing on what adult literacy programmes achieve. There is no clear language policy for literacy programmes. However, previous studies indicate that initial acquisition of basic skills by adult learners is typically much easier in mother tongue (Sifuna and Sawamura, 2010). It is part of Government policy to encourage use of the language spoken by an overwhelming majority of the population since the learners have a wide acceptance of it and it improves on relevance. The Government therefore encourages use of mother tongue as this facilitates access to literacy and other languages (Bilingual learning).

However, this works well where the mother tongue has an orthography. In the study areas, the languages spoken are Borana, Rendille, Samburu and Gabra. Borana and Rendille languages have an orthography while the other two do not have. However, it is accepted that languages that are linguistically similar can use the same language. In such a case, the Gabra can use Borana to learn.

It is recommended that in the pilot center, new learners be taught using mother tongue from the alphabet to a level they can read their mother tongue and then move to words common in both mother tongue and Kiswahili. The learners can then transfer the skills they have learnt by using mother tongue to Kiswahili. Teaching of Kiswahili language must be encouraged because the language is spoken widely in Kenya and the pastoral communities need to participate fully in the society.

g. Learners and facilitators motivation

For the success of the AEP to grow and succeed, both the learners and the facilitators need to be motivated.

Learners motivation

For their motivation, learners requested the following:

- Participation by learners in celebrations of National Days;
- Provision of learning materials;
- Motivational talks from learners who have gone through adult education and moved on to formal employment;

- Regular attendance of classes by teachers;
- Registering of learners for the proficiency test and ensuring that they sit for it.

Facilitators motivation

For their motivation facilitators requested the following:

- Employment of temporary teachers on a permanent basis;
- Regular payment of salaries for easier planning. Currently the temporary facilitators are paid twice a year;
- Untrained facilitators to be trained as a matter of urgency. They should attend both the induction course which takes about 3 days and the facilitators training that takes about two weeks. Both are provided by the government. This would give them the confidence to stand in front of the learners;
- Teaching and learning resources to be made available.

Through a combination of well trained and motivated facilitators and learners, IIRR will succeed in using basic literacy as one of the strategies of improving the livelihood of the pastoral communities.

h. Education committees

As mentioned earlier, the provision of ACE programmes is a shared responsibility between the provider, the Government and the community. Through the National Adult and Continuing Education Policy of 2010, the government has clearly outlined the responsibilities of the various players in the provision of ACE. Through the Board of Adult Education, the Government is to ensure the successful implementation of the 2010 policy on ACE. The ACE programme provider is charged with the responsibility of ensuring the successful implementation of the ACE programmes. On the other hand, the community too has responsibilities and among other things are expected to:

- build a sense of ownership of learning centers in their societies;
- provide ACE facilitators;
- be involved in all decisions regarding the center;
- oversee the overall management of financial and other centres' resources and audit the utilization of such resources.

Where there are no Education Committees, they should be set up to manage the centers. They should consist of learners, facilitators and partner organizations. Some of the responsibilities of the committee would be to follow up with learners who come to class late or repeatedly miss classes, manage the resources and act as the link between IIRR and the adult literacy center. In the long run, this will create a sense of ownership and if the time ever came when IIRR was to cease its operation in these areas, the programme would be sustainable.

i. Classroom interaction

Due to the flexibility of the adult literacy programmes, learners are at different levels of literacy. This poses a great challenge to the untrained teacher.

One of the ways recommended to deal with this challenge is to divide the students into different classes based on their ability. Where this may not be possible, the facilitators should be trained on multi-grade teaching. To avoid confusion, each level should have its own chalk board. The learning environment can also be strengthened by conducting classes in non-formal settings on part time basis, evenings and weekends or on agreed upon weekdays to accommodate the schedule of the learners.

j. Advocacy

According to the Directorate of Adult Education, the tremendous increase in enrolment in 2005 and 2006 of 126,324 and 129,311 respectively was due to the fact that the Directorate increased their publicity activities such as advocacy seminars, post literacy programmes, international literacy day (ILD) celebrations and increased learner/teacher ratio of 30:1. Programmes that have relied exclusively on learners' motivation have not been very successful, (Sifuna and Sawamura, 2010).

IIRR can introduce a graduation ceremony for the learners at various levels of attainment as a form of advocacy. Through public recognition and affirmation, other adults will be motivated to enroll.

k. Lobbying

Materials for teaching and learning are inadequate.

IIRR can join with other organizations offering ACE programmes and lobby the government to place literacy textbooks on the same footing as other primary school textbooks.

l. Guidelines for assessment - IIRR to have Assessment

Mode of assessment for ABET programme include:

1. Continuous assessment;
2. Institutional/center examination at the end of each level;
3. National ABET examination administered at the end of level III by KNEC;

IIRR can incorporate the three assessments in their programmes.

m. Where to begin geographically

The area where IIRR is operating is very large. It is therefore difficult to initiate ACE programmes in the entire area.

WERK has identified Kalacha as the area where redesigning of the programme may start due to the following factors:

1. *There is already a vibrant Adult Education Center run by the Kalacha Women's Group that has also been in existence for a relatively long time. Literacy programmes that are embedded*

in groups that have other interest have been shown to thrive This sustained interest is a clear indication that there is demand for literacy. Once the approach has been refined, it can then be expanded to other areas;

2. *According to the data collected, it is only in Kalacha that learners had been enrolled to sit for the proficiency test;*
3. *IIRR already has an office there;*
4. *Population of adult leaners in this center is relatively higher than in other centers. According to the facilitator it has a total 46 learners: 34 in the junior class and 12 in the senior class.*

n. Possible partners for IIRR in ACE programmes

Community

One way of creating goodwill and acceptance of ACE programmes by the communities is to have them contribute to their education in kind by participating in infrastructure improvement projects.

Instead of building or repairing the adult literacy classes in Kalacha, IIRR can request the community who are the beneficiary of the AEP to do so in order for them to build a sense of ownership.

Local NGOs

The core function of IIRR is not delivery of ACE programmes.

For successful implementation of any intervention in adult education, IIRR needs to partner with an organization whose core function is to offer literacy programmes. The most encouraging NGO that the consultants discovered working directly in provision of ACE programmes is PALM.

Government

The Government acknowledges the fact that provision of ACE is a shared responsibility. The Government collaborates, networks and partners with various CSOs, CBOs, FBOs and NGOs in the provision of ACE.

One of IIRRs primary partners should be the government's local education authorities. It is therefore recommended that IIRR continues to foster close networks and partnerships with the DAEO to promote ACE in their centers. More critical is networking with the Board of Adult Education which is responsible for promoting, guiding and regulating ACE programmes and projects. The buy-in and support by the government will greatly enhance the probability of success.

6.0 CONCLUSION

This survey has documented and elaborated upon the various needs of the ACE programme in Marsabit and Isiolo Counties where IIRR operate. Significant obstacles to implementing a successful adult literacy programme exist, particularly with regard to the pastoralist livelihood that demands a lot of time for survival. However, Adult literacy programmes are both affordable and feasible.

The most pressing problems to emerge were those of absenteeism of learners, high drop out rate, shortage of facilitators with majority of them being untrained, lack of teaching and learning resources, irrelevant curriculum, poor infrastructure for learning, poor supervision of centers by government and low motivation by both facilitators and learners. When critically examined, all these problems stems from the lack of commitment to adult literacy by all the key players.

In spite of all these problems, there is much hope and opportunity. The justification for strengthening the AEC in Kalacha is strong due to the existence of the centre for a long time. There also exists a strong desire by IIRR to see the improvement of AEC to support their programmes. IIRR can extend opportunities through livelihood-based literacy programmes that include but not limited to topics like environmental education and livestock keeping. The programme as it is currently, is only addressing entrepreneurship indirectly by teaching numeracy.

An Adult Education Center in Kalacha teaching Gabra will undoubtedly prove challenging and arduous, but will be compensated by the renewed interest in adult education and easier learning of Kiswahili. By giving the learners an opportunity to learn in their own language it shows value for their culture.

Teaching materials need to make clear links between written symbols and spoken words. Vocabulary and subject matter needs to be relevant to the learners. According to Oxenham, (2008) [as quoted by UNESCO, 2011) although adult learners normally have different learning needs, all of them need about 300 – 400 hours of instruction to achieve the skills required by class two or three. The programme could be formal or non-formal. Literacy International Programmes are recommended as it offers this possibility.

A multi-pronged approach to adult literacy that ensures: that both learners and facilitators have clear targets; financial commitment on the part of IIRR; a programme that responds to the learners' needs by teaching relevant skills using appropriate methods and languages of instruction, adult literacy programmes will succeed. Short term fixes will not work and IIRR needs to have a long term plan and not partial interventions.

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Interview Guide Facilitators of Adult Education

Interview Date _____ Start Time _____ End Time _____

Introduction

- Introduce yourself
 - Explain the purpose of this interview: to understand the facilitators knowledge, attitude and practice on the issues of the curriculum content and materials, delivery and assessment of adult learners.
- Seek permission to take notes on the discussion
- Inform the informant on the confidentiality of their responses

Ice Breaking Exercise

- Familiarize with the roles and responsibilities of the Respondent.
- General discussion on education in the area.

A1. Respondents Details

Name: _____ Age: _____ Gender: _____
Marital status: _____ Name of centre _____
County _____ District _____ Division _____
Location _____ Sub location _____ Village _____

A2. Analysis of the institutions approach to adult education

- When was the center established?
- Why was the present site selected as opposed to another area?
- What is the Center's catchments area?
- What programme are you using to deliver adult education at the center and how is it structured?
- Why did the center choose this particular programme over the others available?
- What are the main limitations of this particular programme if any?
- Are you familiar with other adult education programmes in use among the pastoral communities?

A3. Demographic performance

- What is the number of classrooms?
- What has been the general trend in terms of enrollment over the last 5 years? Disaggregate enrollment by gender and age.
- What do you attribute this trend?

- What is the average daily attendance rate?
- What are the main reasons for absenteeism?
- What is the average age of learners? Probe for the oldest and the youngest.

A4. Examination performance data

- Do you carry out any assessments? If so how often.
- How do you incorporate the results of the assessments into teaching and learning?
- How many learners sit for the Proficiency Test every year? Probe for those that sat for the test within the last 5 years.
- How long do they take from the time they enroll before they sit for the Test?
- Do all those who enroll for the Adult Literacy Classes sit for the Proficiency Test? In case they do not, probe for the reasons for drop out.
- What has been the pass rate over the last 5 years?
- What kind of materials for teaching and learning do you have?
- Where do you get your materials from?
- Does the center have adequate teaching and learning materials? Please elaborate
- What Government support does the center receive? Please explain.
- In your opinion, what kind of support from the Government does the center require in order to deliver quality adult education?
- In your opinion, what kind of support from the community does the center require in order to deliver quality adult education?

A5. Facilitator's professional competencies in relation to adult teaching and learning

- How many facilitators are there? Disaggregate by gender
- For how long have they been working in this particular center?
- What are their highest qualifications? Probe for each teacher?
- Were you inducted when you became an adult educator? If so when
- Have you ever been in serviced? If so when
- When was the last in service training and how long was it?
- To what extent are the needs of the facilitators met through in service?
- Are there aspects of the curriculum that you find difficult to facilitate? Please explain why.
- Are the curriculum materials for both teaching and learning adequate?
- What are your personal challenges in terms of facilitating adult education programme?
- What is it that you do to make sure that learners come to the center?
- How do ensure that you meet the needs of each learner?
- What effort are you making to improve your capacity to deliver Adult Education Programmes?
- What was the date of the last inspection? Probe on whether the report was shared out and how the recommendations are being implemented.

A6. Contextual relevance of the curriculum to the unique lifestyles of the pastoralists

- What is your opinion on the relevance of the adult education curriculum to the unique characteristics of pastoralists? Probe for the mode of delivery and the time when the classes are scheduled.
- Which topics do you think are relevant? Probe for specific topics and link them to the pastoralist's way of life.
- Which topics do you think are irrelevant. Probe for specific topics and link them to the pastoralist's way of life.
- What topics would you like to see included in adult curriculum content if adult education is to help improve the livelihood of pastoralists?
- Is the time allocated for coverage of the curriculum adequate?

A7. Center-community relation

- Is there a Center Management Committee?
- How is the Management Committee constituted?
- What is their role?
- How effective is the Management Committee?
- How often are meetings held between the learners and the Management Committee?
- To what extent do meeting outcomes reflect the consensus of the meeting?
- To what extent are agreed actions implemented?
- Does the Center Management Committee have any linkage with the Area Education Office?

A8. Challenges and recommendations

- What are the main challenges facing adult education in this area?
- In your view what could be done better to improve enrollment in Adult Education classes?
- In your view what could be done better to improve quality of adult education among the pastoral community? Explore the areas of programme design, delivery, content and relevance.

A9. Conclusion

- Is there any particular experience or incidence you have had while facilitating adult education that you would like to share with us?
- Do you have any other comments/observations that you would like to share regarding this discussion? Please feel free to share your observations and suggestions.

Thank you.

Interview Guide Key informants

Interview Date: _____ Start Time _____ End Time _____

Introduction

- Introduce yourself
 - Explain the purpose of this interview: to understand the informants knowledge, attitude and practice on the issues of adult education curriculum content and materials, delivery and assessment of adult learners and opportunities available for people who have gone through adult education.
- Seek permission to take notes on the discussion.
- Inform the informant on the confidentiality of their responses

Ice Breaking Exercise

- Familiarize with the roles and responsibilities of the informant
- General discussion on education in the area.

A1. Respondents Details

Name: _____ Age: _____ Gender _____
Marital status: _____ Occupation _____
County _____ District _____
Division _____ Location _____
Sub location _____ Village _____

A2. Educational background

- What is your highest level of education?
- What other courses have you undertaken apart from the adult education classes?
- What are your broad goals on education?
- When did you enroll for the Adult Education Programme?
- For how long were you enrolled at the center?

A3. Enrollment and quality of adult education

- What motivated you to enroll for the adult education classes? Probe for reasons why they didn't enroll when they were children
- How did you manage to attend the Adult Education Center? Probe for support mechanism
- Did you realize your objectives?

- Describe any changes that you can directly attribute to having enrolled for adult education classes? Probe on the role of adult education in improving her/his life and that of their family or community.
- What do you think are the main challenges facing people from this community that hinder them from enrolling for adult education classes?
- What do you think should be done to increase enrollment in adult education
- What do you think of the quality of adult education?
- Which are some of the things that could be done to improve on quality?
- Do you think the Government is providing adequate support to adult education? Probe for reasons

A4. Curriculum content and material

- Which topics did you particularly enjoy and why? Probe for relevance to their way of life.
- Are there any topics that you think are unnecessary and should not be included in the curriculum? Probe for relevance to their way of life.
- Are there any topics that you feel should be included in the adult education curriculum? Probe for relevance to their way of life.
- Do you think that the learning materials available to the learners are adequate? Please explain

A5. Challenges and recommendations

- Do you feel that Adult Education Programme adequately meets the education needs of the learners? Probe for those who wish to continue with education.
- What would you recommend as one of the ways of meeting the education needs of the learners?

A6. Conclusion

- Is there any particular experience or incidence you had while attending adult education classes that you would like to share with us?
- Do you have any other comments/observations that you would like to share regarding this discussion? Please feel free to share your observations and suggestions.
- Where are some of your class mates?

Thank you.

**Guided questionnaire
Community members**

No.

Dear Informant,

We are carrying out a study to establish contextual background on pastoralist livelihood in general and that of the women in relation to gender roles and responsibilities in particular. This questionnaire is therefore designed to find out your knowledge, attitude and practice on the issue of gender roles in the community.

We would appreciate your honest answers to the following questions. Your responses will be treated with strict confidentiality and will be used purely for the purpose of this study.

Section A: Bio data

A1. Gender of respondent: Male Female Community _____

A2. Age

A3. Place of residence:

County; _____ District; _____
 Location; _____ Sub-location; _____
 Village; _____ Constituency; _____

A4. Highest level of education:

No Schooling Primary Secondary College University

Any other (Specify) _____

A5. Occupation:

A6. Marital status:

Single; Married; Separated Divorced; Widowed;

A7. Religion: Christian; Muslim; Hindu;

Other Specify _____

A8. About your household

Items in this question center on the education status of your family.

No.	Statement	Response	
1	How many children do you have?		
2	How many girls and how many boys?	Boys	Girls

3	What is the range of their ages?	
4	How many girls between 6 and 18 years of age are enrolled in school?	
5	How many girls between 6 and 18 years of age are not enrolled in school?	
6	How many boys between 6 and 18 years of age are enrolled in school?	
7	How many boys between 6 and 18 years of age are not enrolled in school?	
8	How many members of your household have ever enrolled for adult education classes?	

Section B. Gender roles and responsibilities

Items in this question center on the roles of different members of the family and community

No.	Statement	Response
1	What are the main roles and responsibilities of mothers within the family?	
2	Briefly describe a typical day for a mother from morning till evening	
3	What are the main roles and responsibilities of girls within the family? Probe for different ages	
4	Briefly describe a typical day for a girl from morning till evening	
5	What are the roles and responsibilities of other female members of the family? Probe for different relatives like aunts, nieces, grandparents, cousins	
6	Briefly describe a typical day for other female relatives from morning till evening	
7	What are the main roles and responsibilities of fathers within the family?	

8	Briefly describe a typical day for a father from morning till evening	
9	What are the main roles and responsibilities of boys within the family? Probe for different ages	
10	Briefly describe a typical day for a father from morning till evening	
11	What are the roles and responsibilities of other male members of the family? Probe for different relatives like uncles, nephews, grandparents, cousins	

Section C: About the community

Items in this question center on the social structure and economic activities of the community.

1. What are the main economic activities of the community?

2. Are these activities carried out throughout the year? Explain

3. What are the main factors affecting the economic activities of the community?

4. What has been the effect of climate change on the economic activities of the community?

5. How are you organized at

a) Family level; _____

b) Clan level; _____

c) Community level; _____

Section D: Knowledge and Attitude towards education

Items in this question center on the informants knowledge and attitude towards education

D1. In your opinion which of the following is true and which is not true?

No.	Statement	Response	
		True	Not true
1	Educating girls is not important		
2	Education is important		
3	Educating boys is of more importance than educating girls		
4	Traditional knowledge is more important when it comes to the survival of the community than formal education		
5	Getting wealth is more important than getting education		
6	There is no difference between a person who has gone to school and one who has not		

7. In your own words, and understanding, how important is education in your community?

8. In your own words, and understanding, what are the main challenges facing education in your community?

D2. About adult education

Items in this question center on the informants knowledge and attitude towards adult education

No.	Statement	Response	
		True	Not true
1	It is a waste of time going back to school as an adult		
2	If the adult education centers were nearer, more people would enroll		
3	Time for adult education classes is convenient		

4	If the topics taught at the adult education centers were relevant to my way of life, I would enroll		
5	There is no time to attend Adult Classes		

6. In your own words, and understanding, how relevant is adult education in your community?

7. In your opinion, what are the main challenges facing adult education in your community?

Section D: Practices towards adult education

Please indicate if you know or are aware of the following:

No.	Statement	Response	
		Yes	No
1	Do you know anyone who has ever attended adult education classes?		
2	Do you know of someone who benefited from adult education classes?		
3	Are you aware of any adult education center?		
4	Do you foresee yourself at any time enrolling for the adult education classes		

Thank you for taking your time to share the above information with us.

FGD Guide

Adult Community Members attending or not attending adult education classes (Men and Women)

Introduction

We are carrying out a study to assess the contextual relevance of the various adult education programmes to the unique lifestyle of the pastoralists with the main focus on its contribution to improvement of livelihood. This FGD guide is therefore designed to find out your knowledge, attitude and practice towards adult education.

We would appreciate your honest answers to the following questions. Your responses will be treated with strict confidentiality and will be used purely for the purpose of this study.

Explain the Group Discussion Process. It must be interactive and participative. Participants are to be honest about their opinions and beliefs

Explain the rules of discussion:- one person at a time, no domination and side conversation, opportunity for all to participate

Ask for permission to take notes on the discussion

Knowledge on education and more specifically adult education

- What do you understand by adult education?
- Who should enroll for adult education? Women, men or out of school youth.
- How does the lifestyle of your community affect enrollment in adult education classes?

Attitude on adult education

- What do you think are the benefits of adult education?
- Do you think that the content taught has any relevance to the way of life of the community?
- Is there any difference between someone who has attended adult education and one who has not?
- What is more important: money/wealth or education?

Practice

- What would it take for you to enroll for the adult education classes?

Thank You

FGD Guide

Adult Community Members attending or not attending adult education classes (Men and Women)

Introduction

We are carrying out a study to assess the contextual relevance of the various adult education programmes to the unique lifestyle of the pastoralists with the main focus on its contribution to improvement of livelihood. This FGD guide is therefore designed to find out your knowledge, attitude and practice towards adult education.

We would appreciate your honest answers to the following questions. Your responses will be treated with strict confidentiality and will be used purely for the purpose of this study.

Explain the Group Discussion Process. It must be interactive and participative. Participants are to be honest about their opinions and beliefs

Explain the rules of discussion:- one person at a time, no domination and side conversation, opportunity for all to participate

Ask for permission to take notes on the discussion

Knowledge on education and more specifically adult education

- What do you understand by adult education?
- Who should enroll for adult education? Women, men or out of school youth.
- How does the lifestyle of your community affect enrollment in adult education classes?

Attitude on adult education

- What do you think is the quality of adult education?
- Do you think that the content taught has any relevance to the way of life of the community?
- Is there any difference between someone who has attended adult education and one who has not?
- What is more important: money/wealth or education?

Practice

- What would it take for you to enroll for the adult education classes?

Thank You

Individual Teacher Observation Schedule Adult Education class

Interview Date _____ Start Time _____ End Time _____

Introduction

- Introduce yourself
 - Explain the purpose of this interview: to understand the facilitators knowledge, attitude and practice on the issues of the curriculum content and materials, delivery and assessment of adult learners.
- Seek permission to take notes on the discussion
- Inform the informant on the confidentiality of their responses

Ice Breaking Exercise

- Familiarize with the roles and responsibilities of the Respondent.
- General discussion on education in the area.

A1. Respondents Details

Name: _____ Age: _____ Gender: _____
 Marital status: _____ Name of centre _____
 County _____ District _____ Division _____
 Location: _____ Sub location _____
 Village _____
 Employer _____ Grade _____
 Highest academic qualification _____ No. of years teaching _____
 Level facilitating _____ Subject _____

A2. Lesson Planning and Development issues

Lesson planning and development issues	3 E (excellent, very much, always very often)	2 G (Good, a lot, often)	1 S (satisfactory, adequate usually)	0 U Unsatisfactory, very little, never/rarely
1. How appropriate was the lesson plan?				
2. How prompt and professional was the start of the lesson?				
3. How appropriate was the introduction to the lesson?				
4. How effectively was the lesson linked to				

the previous lessons?				
5. How logical was the development of the lesson?				
6. To what extent were tasks and activities clearly explained?				
7. To what extent were the examples given familiar to the learners?				
8. How much variety was there in the lesson?				
9. How effectively were the main points and the way forward summarized at the end?				
Total				
Mean				
Comments:				

A3. Development of reading, writing and listening skills (This section is only applicable if it is a language lesson)

Development of reading, writing and listening skills	3 E (excellent, very much, always very often)	2 G (Good, a lot, often)	1 S (satisfactory, adequate usually)	0 U Unsatisfactory, very little, never/rarely
1. What was the standard of written work in learner's exercise books?				
2. How much variety of writing was produced by pupils				
3. To what extent are learners encouraged to read?				
4. To what extent are listening skills developed in English or Kiswahili?				
Total				
Mean				
Comments:				

A4. Classroom communication/interaction

Classroom communication/interaction	3 E (excellent, very much, always very often)	2 G (Good, a lot, often)	1 S (satisfactory, adequate usually)	0 U Unsatisfactory, very little, never/rarely
1. What was the medium of instruction?				
2. How effectively did the facilitator deal with problems caused by the medium of instruction?				
3. To what extent were all the learners involved in the classroom interaction?				
4. To what extent did the facilitator encourage learners to ask questions?				
5. To what extent did the facilitator check to see whether all the learners had understood before moving on?				
6. To what extent did the facilitator encourage classroom discussion?				
Total				
Mean				
Comments:				

A5. Curriculum knowledge and interpretation

Curriculum knowledge and interpretation	3 E (excellent, very much, always very often)	2 G (Good, a lot, often)	1 S (satisfactory, adequate usually)	0 U Unsatisfactory, very little, never/rarely
1. How well did the facilitator seem to understand the subject?				

2. How well did the facilitator link learning activities with everyday life?				
3. How effectively did the facilitator use teaching and learning aids?				
4. Overall, how well did the facilitator explain the topic/s of the lesson				
Total				
Mean				
Comments:				

A6. Gender issues

Gender issues	3 E (excellent, very much, always very often)	2 G (Good, a lot, often)	1 S (satisfactory, adequate usually)	0 U Unsatisfactory, very little, never/rarely
1. How equitable was the gender balance in terms of access to resources?				
2. How effectively did the facilitator avoid gender stereotyping in the lesson and in relation to the subject?				
3. To what extent did the facilitator pay equal attention to both sexes? (Count how many times women are asked questions compared to men)				
Total				
Mean				
Comments:				

A7. Facilitator record keeping

Teacher record keeping	3 E (excellent, very much, always very often)	2 G (Good, a lot, often)	1 S (satisfactory, adequate usually)	0 U Unsatisfactory, very little, never/rarely
1. How well had the schemes of work been kept for the last two years?				
2. How comprehensive and relevant were the schemes of work?				
3. How well prepared were the current and previous lesson plans?				
4. To what extent did the records of work tally with the schemes of work and work covered by the pupils?				
5. How well were mark books/progress records maintained?				
Total				
Mean				
Comments:				

A8. Additional classroom observation

Additional classroom observation	3 E (excellent, very much, always very often)	2 G (Good, a lot, often)	1 S (satisfactory, adequate usually)	0 U Unsatisfactory, very little, never/rarely
1. Was there a chalkboard?				
2. Was there sufficient sitting space for all the learners?				
3. Was the lighting adequate?				
3. Was the ventilation adequate?				

4. Was there a facilitator's table and chair				
5. Did most learners have the necessary stationery (books and pen)?				
Total				
Mean				
Comments:				

Thank you.