PARTICIPATORY NEEDS ASSESSMENT FOR DEVELOPING NON-FORMAL BASIC CHILD EDUCATION CURRICULUM IN OROMIA



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REPORT ON PARTICIPATORY NEEDS ASSESSMENT FOR DEVELOPING NON-FORMAL BASIC CHILD EDUCATION CURRICULUM IN OROMIA

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JUNE 2000
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ACRONYMS

ABE	Alternative Basic Education
ESDP	Education Sector Development Program
EFY	Ethiopia Fiscal Year
NFE	Non-Formal Education
NFBE	Non- Formal Basic Education
NFBCEP	Non Formal Basic Child Education Program
NETP	The New Education and Training Policy
OEB	Oromia Education Bureau
PA	Peasant Association
PLA	Participatory Learning Actions
PRA	Participatory Rural Appraisal
PWR	Pair Wise Ranking
RCWDA	Rift Valley Children and Women Development Association
UPE	Universal Primary Education

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Executive Summary

As a regional strategy to reach children who are out of the opportunity of basic primary education, the Oromia Education Bureau has planned to develop a relevant non-formal education curriculum. For this purpose, it was found necessary to undertake an assessment of needs and problems of out-of-school children in the region. Thus, this study had to address the major factors that have bearings and impacts on the education of the age group between 7-18. Accordingly, activities that out-of-school- children carry out for their families, time of less or high work load, reasons why children do not attend school, desire of children on what to become in life, hardships they face, and cultural and economic activities in which they participate were assessed.

Qualitative research techniques were used in this study. The major one is participatory rural appraisal (PRA) technique. The major tools employed included seasonal calendar, pair wise ranking, simple ranking, pie charts, Venn diagrams, social mapping, etc.

The main issues addressed in this study are access, quality, equity, and efficiency, as factors affecting demand for education. On these issues, data was collected from 1392 male and female out of school children, male and female parents, wereda education officials, teachers, head teachers, community leaders, representatives of religious institutions and development workers. A separate discussion was held with each group of the data sources. The discussion with the groups was led by four different discussion guides developed for each group of the data sources.

The enumerators facilitated participatory needs assessment and collected data on numerous issues from the different discussion groups. The data were summarized at wereda and zone levels. The data analysis involved preparing tables, charts, graphs, percentage calculations and rankings.

The major findings of this study are presented under the following topics, which are summarized as follows.

Characteristics of Data Sources:

The age of 293 male and 291 female children data sources was in the range of seven to eighteen. Sixty eight percent of them were Muslims, 27% Christians and 5% Waqefata. Parents' age ranged from 31 to 60. The majority of these parents were illiterate.

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Access:

Factors for not sending the school- age- children to school are quite varied at different sample weredas. Nevertheless, fifty percent of the sample out- of- school children were found having schools within a walking distance of less than an hour. The rest have no access to primary schools. Those that have access to primary schools are not going to school due to economic hardships and parental need for child labor. Parents' lack of awareness is also another reason in some of the weredas for not sending children to school.

Equity:

The percentage of girls going to school is less than the percentage of boys in the seven of the eight sample weredas. Most parents send their sons to school with the belief that boys can travel long distances and attend school, can keep and preserve family line and respect, can get employment and support their families, etc. They feel that girls are needed for household chores, have low probability for marriage and could develop undesired behaviors if sent to school, fear that girls could be kidnapped on the way to school, etc. Lack of farmlands for boys also instigates parents to send boys to school in some rural villages of Western Hararghe.

Benefits of Education:

Male and female children and community members are well aware of the benefit of education. They feel that education provides knowledge and skills, enables one to get employment, solves personal problems, helps one to keep his / her health, etc. It also appears that the out- of- school children have varied desires of what to become in life. Some of these desires are, to become teachers, businesspersons, health workers, administrators, soldiers, etc. an indication that these desires could be achieved through education.

Similarly adults manifested the benefits of education in their interest to read and write, have skills in record keeping, income generating activities, family planning, different crafts, etc. The meeting of these needs obviously demands careful planning and management of appropriate non-formal education programs.

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Time of Learning:

Boys and girls carry out different activities everyday. Household chores, herding and seasonal activities such as plowing, weeding, harvesting, guarding crops are the common activities. The daily workload of children varies from wereda to wereda. In almost all weredas, children have high workload from Monday to Thursday. Friday seems the day of the least workload in Muslim dominated weredas. Saturday, except being a market day in some weredas, is also a day of least workload. Sunday is a common least workload day in all the weredas. From this it could be concluded that Sunday, Saturday and Friday appear the least workload days for children.

December, June, July, and August are months of high workload. These are harvest, cultivation, plantation and weeding seasons. Thus, non-formal education planners could consider the other months for delivering non-formal education .The time of delivery during the day time could be 6:00 to 9:00 o'clock in the morning or after 3 :00 o'clock in the afternoon depending on the specific conditions of each wereda or even village.

Linkage:

The alternative non-formal basic education program to be developed has to be linked with the formal school program. For this, teachers and education officials have suggested that a comparable curriculum to the first cycle primary education be prepared. Facilitators have to be trained and a favorable learning environment has to be created. English language has to be given beginning from stage one, and a reasonable length of time be allocated for the planned subject areas.

Curriculum Issues:

Numerous issues related to the would be topics of study were thoroughly assessed. For instance, traditional practices such as female circumcision, taking out milk teeth, early marriage and kidnapping etc. were found common issues in almost all the weredas. There are also others, which are peculiar to some weredas. These include throat-clearing, eyelid slitting, dowry, exchange of sisters for marriage, massaging pregnant women's belly, tattooing, young girls marriage to old men, rape, physical punishment of wives and children, etc.

Different human and animal diseases prevail in all weredas. The common children diseases across woredas are malaria, diahorea, and eye and respiratory infectious diseases. The major animal diseases are Aba Gorba and Aba Sanga. Knowledge of the spread and prevention of these diseases need to be promoted in the curriculum.

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Preparation of animal fodder, solid and liquid waste disposal techniques and practices are widely lacking. People also use water for drinking as it comes from ponds, wells and rivers.

Moreover, homes are not partitioned and everything is accommodated under one roof. Windows are lacking in most of them.

People do not get balanced diet, not only due to shortage of the ingredients but also due to lack of skill and knowledge of food preparation.

Steep slopes are being cultivated. Trees are widely cut without replacement. Erosion is increasingly becoming a problem. As a whole, there is a strong need for raising awareness on protecting and preventing environmental degradation.

Most parents still would like to have as many children as God allows them to have. This is a real threat to modern life and reminds planners to ensure that information on population education and family planning is addressed in the curriculum.

Economic Activities:

People's main source of income is farming. In this regard women in general have high workload and boys have relatively less workload than girls. Shortage of food, drought, human and animal diseases and crop pests are major economic hardships faced by the community.

Communities are partly aware of political and socio-economic events and development activities related to their lives directly and indirectly.

Civic life:

Children's rights are violated in different ways. This includes physical punishment, starving and forcing them to work under harsh condition. These are pertinent issues on the rights of children to be included in the curriculum. On the other hand, they participate in different social and cultural activities. They also play a variety of games. Some of the cultural activities and games they play could be scrutinized and become topics to be addressed in the curriculum.

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CHAPTER ONE

1. INTRODUCTION

1. 1 Background of the study

Education is the basis for social and economic progress of communities. It is the most effective instrument by which human beings adapt nature to their needs. It is a viable means to escape from poverty and ignorance. It is the great equalizer that would help reduce the wide disparities in conditions of living that existed between the rich and the poor and between those living in rural and in urban communities. Economic stagnation is deemed to be the result of a scarcity of skills and, more specifically, of a shortage of qualified technical and managerial skills. Education thus is a principal weapon in achieving economic growth and thereby ensures a sustainable development.

This seems why the United Nations Universal Declaration of Human Rights stated

> "Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available, and higher education shall be equally accessible to all on the basis of merit".

In Ethiopia the education system was in deep crisis for many decades interms of access, quality/relevance, efficiency and equity. In 1994, the country adopted a New Education and Training Policy and Strategies to restructure the education system and expand its accessibility in a form that is directly relevant to the present and future requirement of the economy. The overall objectives were to develop the problem solving capacity of citizens by providing quality basic education for all. Considerable attempt was also made to decentralize educational organization and management. The Regional Education Bureaus are empowered to organize and administer education system in their respective territories (NETP, 1994)

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1.2 A Brief Overview of Education in Oromia

The structure of education system in the Oromia Region, as stipulated in the Federal Government's Education and Training Policy, is the 8:2:2. Like in other regions in Ethiopia, the primary school education in Oromia caters eight years of primary education for children aged 7-14. The primary school system is sub divided into two cycles. The first cycle consists of grades 1-4 and the second cycle grades 5-8. Similarly, the secondary school education is offered in two cycles.

The first level consists of grades 9-10 of general education and the second level is grades 11-12 which is a preparatory period for the third level education. On the whole, the educational programs in the Region include kindergarten; primary education; secondary education; and technical and vocational education, teacher training programs (both one and two years training programs); and non-formal education programs.

In the education structure, the issue of the NFE is related to the basic primary education, that of the lower primary in particular. The competency of the NF basic education completers is expected to be more or less similar to that of the lower primary school completers in the formal schooling. The issue of linkage is also another question of consideration for the NF basic education program.

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1.3 The Need for Non-Formal Basic Education in Oromia

NFE is aimed at satisfying the educational demands of diverse groups within a society that has been deprived of the opportunities of formal education. Its prominent advantage is its effective responsiveness to the needs of individuals or groups in their own terms because of its flexibility and adaptability.

Accordingly, in the past eight years, the Oromia Education Bureau has been striving to provide primary basic education to school- age- children in the region. During this period, enrollment in primary schools has shown significant increase. More and more children of both sexes had access to education. Nevertheless, the demand for primary education continued pressing, and the Bureau is not in a position to meet this ever growing demand adequately mainly due to resource limitations. Education disparity between urban and rural areas and between sexes is still wide in the region.

Table 1: Primary (1-8) Enrolment (1991 Data OBE)

Location	M	F		Total	
Urban	380,977	273,794		654,771	
Rural	957,253	385,671		1,342,924	
Total	1,338,230	659,465		1,997,695	

Out of the school-age population of Oromia, according to 1991 data, only 44.4% (gross enrolment) are enrolled in schools. Out of this 67.2% are boys and 32.8% are girls. Urban enrolment was 130% and that of rural was 34%. Besides the urban rural and sex gaps, there is also high zonal disparity in enrolment. To cite extreme examples, gross enrolment in West Welega was 63% and that of Borana, which was the lowest, was 33%.

The above figures indicate that a great majority of the regions' school- age- population, female and rural children in particular, are denied of the opportunity to education. Besides this disadvantage a significant number of the enrolled also drop out before they complete primary education.

The provision of formal education program at present pace to reach all school age children could even take decades. The achievement of UPE by 2015 as was set in ESDP (Education Sector Development Program) can hardly be practical. The budget constraint and the un availability of qualified teachers appear to be the major impediments for the provision of the formal primary education to all children in the near future. For this reason, the Bureau has planned to introduce a non-formal education program as an alternative for all the school- age –children who are out of the formal school program. Initially, the Education Bureau had a plan to produce a need- based curriculum for these children. (Oromia ESDP 1997).

Developing a new curriculum obviously requires conducting a preliminary need assessment. It is essential that the content of learning is related to the lives and needs of children and their families. For this, data had to be collected on the needs of children, families, and the community at large. The data generated by the survey will enable to define the minimum learning competencies that the children will acquire. Based on this, syllabi will be drafted that will in turn lead to the production of textbooks.

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1.4 Rationale for Non-Formal Basic Education Curriculum Development

Non- Formal education has been getting wider acceptance as well as is being applied in several developing countries. It has the advantages of addressing the basic learning needs of diverse social groups. It is also cost- effective strategy to achieve basic education. NFE functions properly and contributes to national/ regional development effectively if and when there is a clearly stated policy and strategy for curriculum development, its scope and modes of operation, the level of cooperation among different stakeholders, the training and staffing of facilitators, linkage and transfer mechanism from NFE to FE, supply of instructional materials, budget and financing alternatives, etc.

One of the prerequisites for running NFBE program for out-of school children is the availability of an appropriate curriculum package. Accordingly, to widen the scope of its area of coverage and diversify its development program based on the targeted group needs and ensure sustainability, RCWDA has planned to undertake curriculum development for NFE program in collaboration with the Oromia Education Bureau and PACT- Ethiopia.

Accordingly, a three- man consultant team was formed to undertake the survey and design MLC for the NFE development of the syllabi. The team had to work very closely with the experts of the adult education department of the Oromia Education Bureau and the RCWDA.

The terms of reference included the following major activities.

- Train data collectors
- Supervise data collection process
- Produce survey report
- Conduct workshops based on the findings of the survey so as to generate comments and polish the report.
- Develop minimum learning competencies and the syllabi for non-formal basic child education.

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1.5 Significance of the study

As already stated in the background section above, educational opportunities are not yet fully extended to all school- age- children in Oromia Region. The desire to offer formal basic primary education to all children is constrained by many factors, among which shortage of budget; infrastructure, facilities and trained teachers are the major ones. Overcoming these problems could take many more years. Thus, it has become necessary to look for other alternatives, which could be cost effective, relevant and feasible.

One popular alternative practiced in many developing countries is the NFBE approach. As is true of the formal programs, a pre-requisite to the effective implementation of a non-formal basic education program is the development of a relevant curriculum, which can hardly be a simple desk- work. It has to come out of a critical needs assessment based on fieldwork. The study is thus found to be significant as it examines the socio-economic realities in the region in an attempt to come-up with a relevant NFBE curriculum that critically addresses the needs and problems of out-of-school children in the region.

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1.6 Some Basic Concepts and Experiences on NFE Curriculum

a) An Overview of the Coverage of NFE

According to a workshop report on "Basic Education for Adult, in Southern Africa (1983), Non-Formal Education is defined as basic education whose aims are, enabling people to participate in their national development, helping them to become confident of themselves as individual members of society, and helping them to acquire the practical and intellectual skills they need to be effective citizens.

The report goes on by stating that Non-formal education is not to be confined to adults only but also includes young people and children who have not attended or completed primary school. The participants of the workshop came to an agreement that adult basic education is to be aimed at any person who has missed education with his/ her peer group. Accordingly, a person needs basic education if he/ she: -

- has no formal schooling
- lacks the skills of writing and reading, and /or
- lacks skills for making a living

Despite these pertinent advantages and needs, in many countries more attention and emphasis have been given to formal education, undermining the non- formal one. But in economically backward countries where illiteracy and poverty prevail the formal education program alone could not meet the basic demands and needs of the society. The non- formal basic education therefore was found out to be an alternative and advantageous program because of the following reasons (Ethiopia Social Sector study 1998)

- It is less expensive,
- Has community support and involvement,
- It uses existing resources or simple structure
- It has less work burden

Taking these basic points into account, countries that could not meet the demands of formal schooling demands have begun to revisit and reform their educational system, thereby giving due attention to the NFBE. In line with this concern, the New Education and Training Policy of Ethiopia (1994) has the following statements in respect to NFE:

> Non- formal education shall be provided beginning from basic education alongside and equivalent to all levels of formal education.
>
> Non- formal education shall be concrete in content focusing on enabling participants develop problem solving attitudes and abilities.

The policy states the major focus of NFE to be on literacy, numeracy, environment, agriculture, crafts, home science, health service, civics, and directed at enabling learners to acquire all- round personality development stated above.

In compliance with the NETP, the Oromia Education Bureau ESDP (Education sector Development Program) has elaborated that the development goal of the NFE opportunities are provided for out-of- school children including drop-outs, youths, and adults. To attain this goal, the OEB has set strategies where NFE programs would encompass structured learning opportunities for children who are out of the opportunity of formal schooling.

To achieve the above outlined objectives, development of a need responsive curriculum is a prerequisite. The workshop report quoted above, outlines the NFE curriculum to include; literacy

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numeracy, life skills and skills for employment. These elements as elaborated below, were considered bases for the development of NFE curriculum materials

- Literacy and numeracy are put as priority areas in curriculum. However, the teaching of some life and employment skills have to be part of functional literacy and numeracy.
- Life skills are those, which help learners to satisfy basic needs for health, food and shelter. This may include water supply, food and nutrition, textile works, agriculture and livestock farming, and house construction. Political and cultural education is considered as essential components of the curriculum. However, these points were suggested to be considered relating to practical topics rather than being taught separately.
- Skills for employment are specialized job trainings belonging to a post-basic curriculum with emphasis on scientific and technical principles.

Generally NFE curriculum has to "satisfy the needs expressed by learners, take into account their experiences, must contain entry and exit options and allow progress in small steps with visible results at each stage".

According to Combs and Manzoor (1973), six major elements are suggested as illustrative of a minimum package of curriculum that every learner in a given society would require for an effective and satisfying adulthood. These are stated as follows:

- Positive attitudes: toward cooperation with and help to ones family and fellowmen, toward work and community and national development, and toward continued learning and development of ethical values…. "Such attitudes should find concrete expression in ones daily behavior -in the family and the community, at work and in all learning environment."
- Functional literacy and numeracy:
  - Read with comprehension newspaper, magazines instructions, other local news letters on agriculture, health, nutrition etc,
  - Write legible letters to friends, government bureaus, institutions requesting information,

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- Handle important common computations, such as measurement of land, buildings, calculation of agriculture inputs, costs and revenues, interest charges on credit, rental rates on land, etc.

- Scientific out look and an elementary understanding of the process of nature in particular areas, as they pertain, for e.g. to health and sanitation, to raising crops and animals, to nutrition, food storage and preparation, and to the environment and its protection.
- Functional knowledge and skills for raising a family and operating a household, including the essential elements of protecting family health, family planning where appropriate, good child care, nutrition and sanitation; cultural activities and recreation; care of the injured and sick; management and use of money; making clothes and other consumption goods, house repair and environmental improvements; growing and preserving food for family consumption.
- Functional knowledge and skills for earning a living, including not only the skills required for a particular local occupation, but also knowledge of a variety of locally useful common skills for agriculture and non-farm use.
- Functional knowledge and skills for civic participation, including some knowledge of national and local history and ideology, an understanding of one's society; awareness of government structure and functions, taxes and public expenditure; available social services, rights and obligations of individual citizens; principles, aims and functioning of cooperatives and local associations.

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These elements could be reflected under different subject areas by various organizations. In this regard, experiences of three NGOs operating in different regions of the country with regard to NFBE curriculum development and implementation are briefly presented below.

Save the Children Norway-Ethiopia

The experience of this organization shows that the basis for curriculum development was the findings of the study made by Ato Assefa Beyene in 1996. The study is known as "Communities Basic Education Need Assessment: The case of Alefa-Takusa Wereda".

The study exposed that there were no adequate number of primary schools and literacy centers to cater education for out of school children and illiterate adults. It was also learnt that twenty-three of the forty-seven "kebele" peasant associations had no primary schools. Besides, the primary school participation rate was only 8% in the wereda compared to the national average, which was 22%. However, the demand for education was found to be high.

SCN-E felt that the demand for education can not be totally be met by constructing primary schools within a short period of time. Thus, development and implementing a non-formal education program was envisaged. This required developing curriculum materials first for adult literacy participants. In collaboration with the North Gonder Zone Education Department, a three-year literacy program package was developed, printed and distributed. The adult literacy materials were prepared by experts under the supervision of the Amhara Regional Education Bureau. The inputs of facilitators and beneficiaries were minimal in the development of the literacy materials.

The literacy program was attended by both adults and out of school children. This forced children to learn with materials prepared mainly for adults. Thus, developing a new non-formal education program for out- of- school children was of a paramount importance for two reasons. The first reason is the relevance and appropriateness issue, and the second is the linkage issue. Children completing the literacy program started requesting admission to the formal school program. This subsequently raised the question of equivalence of the two programs. As a result, SCN-E and the North Gonder Zone Education Department decided to develop a relevant, appropriate and equivalent non-formal education curriculum for out of school children to that of the first cycle primary school curriculum.

The new non-formal education program for out- of- school children is known as Alternative Basic Education program(ABE). The curriculum for this program was developed with the involvement of 74 experts. These were composed of curriculum experts and pedagogits drawn from research institutions and primary school teachers. The materials were first produced as try- out materials and used for a year in 20 centers. With the feedback obtained from facilitators and experts, the materials were improved and printed.

The ABE program is a three-year program Classes are run five days a week for about three hours daily. The subject offered each year includes Amharic, English, Mathematics and Environmental science. Depending on the interest of children they could continue their education in a formal school or start their ordinary life in their community. Actually children can join grade 1 grade 2 or grade 3 in the formal education, provided that they pass their entrance examination.

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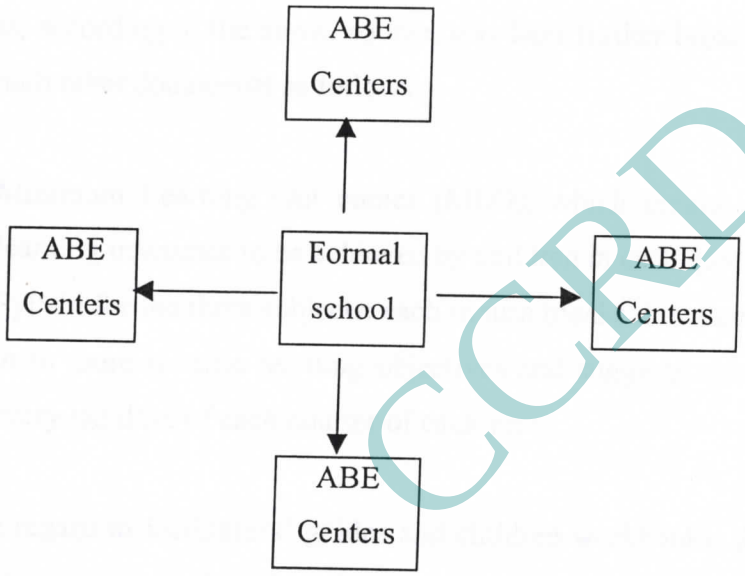
Content of the program

Grade/Level	Subject offered
Year I	Amharic
Year II	English
Year II	Mathematics
	Environmental science

The world of work

Formal school Grade 5

Alternative Basic Education Center is conceived as feeders of children to formal schools. Children completing the ABE program are expected to be physically strong to walk to nearby primary schools and attend classes. It was with this assumption and to respond to the needs of children that the ABE program was launched. Linkage between the ABE and Formal schooling is indicated as follows:



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ACTION AID ETHIOPIA

ACTION AID ETHIOPIA started operating in Ethiopia since 1988 with an integrated development program both in urban and rural areas of the country. Its education program focused on almost all age groups (children, youth and adults).

At the outset the organization's program for NFE was termed as Non-Formal Primary Education (NFPE). The NFPE curriculum which was designed for this program was referred to as the Minimum Learning Continuum (MLC), which meant minimum knowledge, skills and attitude that learners are expected to achieve in a year or so for a particular stage or course. Experts drawn

from different subject areas of the organization and the MOE produced the MLC through a workshop. The bases for defining the MLC were the Grades 1-4 formal school syllabi and student textbooks. The three-subject area instructional materials development, i.e. Language, Mathematics, and Environmental Education, was based on the MLC components (MLC for NFE, 1994).

While developing the curriculum, efforts have been made to give emphasis on the following guidelines (Ahmed Ali, 1996)

- Making the curriculum condensed and integrated;
- Making it relevant to local needs and circumstances;
- Making it relevant to the knowledge and skills prescribed to formal school learners by the formal school curriculum to ensure transferability of children to formal schools.

The MLC which gave a brief and general outline of learning competencies and main content areas, according to the above source, was later further broken down into more manageable sizes through other documents as follows: -

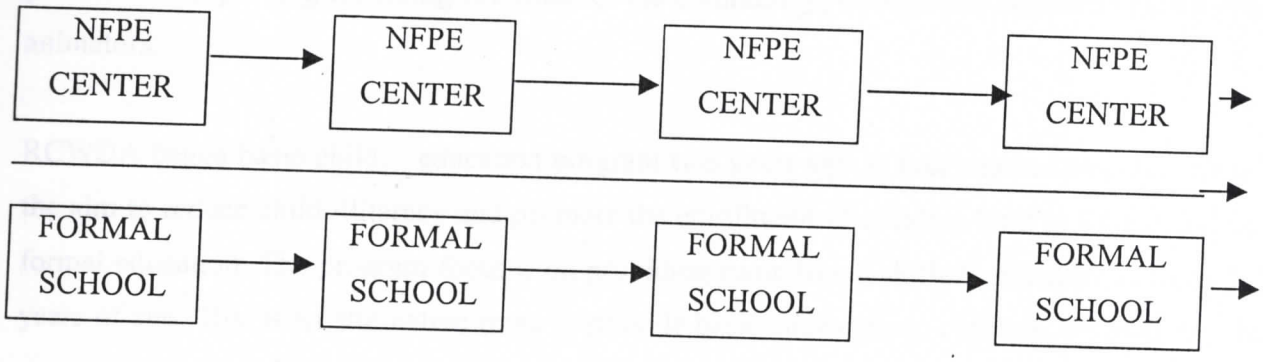
- Minimum Learning Out comes (MLO), which breaks down the MLC into more specific learning outcomes to be achieved by children in each quarter of each year;
- Syllabi for the three subjects: each in turn breaks down quarterly minimum learning outcomes in to more specific learning objectives and suggests specific contexts that must be covered every ten days of each quarter of each year.

With regard to facilitators' guides and children workbooks, these materials were to be prepared by the project areas, based on the local situations in line with the MLO and syllabi guidelines.

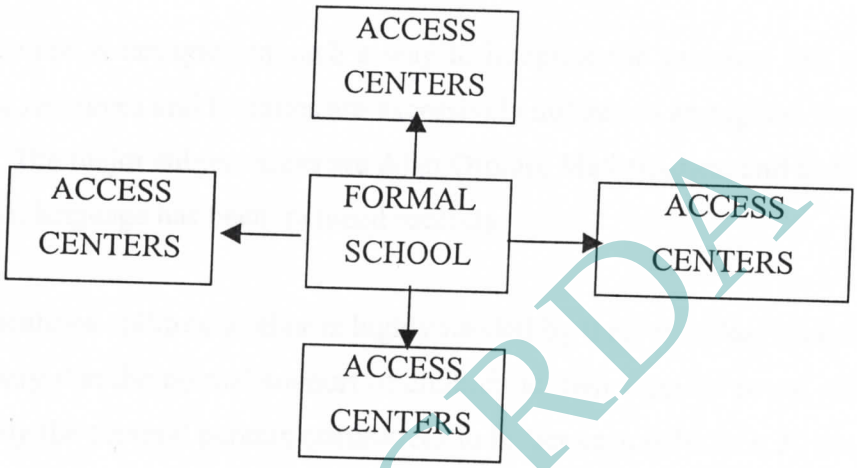
Later, 1996 on wards, due to some arising problems such as linkage issues which included certification, curriculum coverage, and wastage (all which were said to be external problems), there was a felt need of making adjustments through an alternative approach known as "ACCESS". ACCESS is an acronym for " Appropriate, Cost effective, Centers, for Education within the School Systems."

The trend of the NFPE 1991 up to 1996 was a linear approach, illustrated as follows.

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In this parallel trend, linkage was a major problem, and resolving this matter was found out to be a high priority, where ACCESS centers can mainly focus on lower grades (1-4), reinforce and become feeders to the formal schools. Thus from 1997 onwards the ACCESS model looks as follows:



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Aim of ACCESS was to alleviate the problem of access of children to basic education by establishing a cost-effective, flexible, easily accessible, and community based basic education centers that are linked with, and effectively serve as satellites or feeders to formal primary schools.

Based on the alternative measures taken with the gained experiences in time, the program, which had started with two centers in the SPNN, had expanded across regions in 13 ACCESS projects in 1997.

RCWDA'S Non Formal Basic Child Education Experiences

Non-Formal education is one of the components of RCWDA in its integrated development program. RCWDA conducts adult education in cooperation with pertinent line departments, particularly education, agriculture and health offices at wereda level, to transfer new skills and

practices in improving the living condition of the community, through the facilitation of its credit animators.

RCWDA began basic child education program two years ago in four peasant associations with the aim to reduce child illiteracy and promote the enrollment of children both in formal and non-formal education. The program focuses on providing basic living skills to children between 6-15 years of age. This is an alternative route to provide basic education to children, who hitherto had no access to education, by establishing cost effective, flexible, and community managed and owned education centers that can serve as feeders to formal schools. Through this project, children are expected to acquire basic knowledge equivalent to grade 4 in three years intensive education based on the experience of Action Aid Ethiopia.

The curriculum is designed in such a way to integrate the practical life condition of the target area. Local resources and facilities are excessively utilized to strengthen the quality and impact of education. The major subject areas are Afan Oromo, Mathematics, and Environmental Education. The English language has been included recently.

At these localities children's labor is highly needed by their families. Hence, class schedule is set in such a way that the normal support of children to their families is not affected. Lesson time is scheduled by the centers' parents committees to be between 6:30 to 9; 30 am, every day. Children are taught in each center for three hours ever day and five days a week.

The curriculum was adapted from the "Minimum Learning Continuum" prepared by Action Aid - Ethiopia to implement similar program. This curriculum needed revision to cope up with the new education policy of the region and with the need of the beneficiary community. The curriculum is planned to be developed in conformity and be linked with the syllabus designed by OEB and ensure the provision of quality education and create favorable linkage with formal schools.

It is hoped that the above reviewed experiences would be of substantial input, supplementing the field data, in the effort of preparing a need responsive curriculum.

1.7 Objectives of the study

The overall purpose of this study was to assess the needs of out-of-school children that would help as a stepping- stone for developing NFBE curriculum. The needs of children are interwoven

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with the needs of their families and the society at large. Thus, the needs assessment had to be participatory covering all pertinent groups. The specific objectives of the study were to investigate in to and probe both directly and indirectly:

1. The activities that out of school children perform for their families,
2. Time (hours, days, months) when children have less or high workload,
3. Reasons why children do not attend school,
4. Desires of children what to become in life
5. Hardships children face
6. Cultural and economic activities in which children participate.
7. Curriculum issues which may be general or specific to localities, and
8. Linkage issues

1.8 Limitations of the study

Oromia is a vast region covering 12 administrate zones. The 12 zones are divided into a total of 180 woredas (districts). A fairly representative sample of these woredas ought to have been selected for this survey. The sample size was however limited to only eight woredas. This was decided by the Oromia Region Education Bureau and the Rift Valley Children and Women Development Association owing to mainly financial and manpower constraints.

The eight sample woredas were selected from Eastern Shoa, Western Shoa, Western Hararge and Jimma zones, i.e. two woredas from each zone. The major criteria used for selecting zones and woredas were climatic and the socio-economic considerations. Despite the cares taken to draw a representative sample out of the selected zones, the limited size of the sample would possibly have an effect on the generalizability of the findings.

The other limitation of the study is lack of experience on the part of the data collectors in applying PRA techniques. The technique required them to be active in initiating participants, facilitating data to be drawn from various groups and taking notes on which they had limited exposure. However, the 4-day intensive training given on the PRA data collection techniques cannot be underestimated, to minimize the limitations.

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CHAPTER TWO

2. DESIGN AND METHODOLOGY

Qualitative research techniques were used in this study. Data was collected through discussion on focal issues raised by data enumerators. Beneficiaries and stakeholders were encouraged to give their views on areas of their interest. The issues were posed either in a form of questions or points of discussion one after the other. It could be said that the data collection method by and large followed Participatory Learning Actions (PLA) approach. The technique demanded each member of the discussion groups to have a say or to make an act on each issue raised by the participants themselves or by the data enumerators and see ahead in order to address the issue.

Some of the Participatory Rural Appraisal (PRA) techniques were also applied during data collection. The major PRA tools applied were seasonal calendar, pair wise ranking, simple ranking, bar and pie charting, Venn diagrams, social mapping; SSIs and observation checklist. Besides these, relevant quantitative research techniques were applied just to augment the qualitative techniques.

The Oromia Education Bureau and the Rift Valley Children and Women Development Association and the team of consultants decided the use of PLA and PRA techniques jointly.

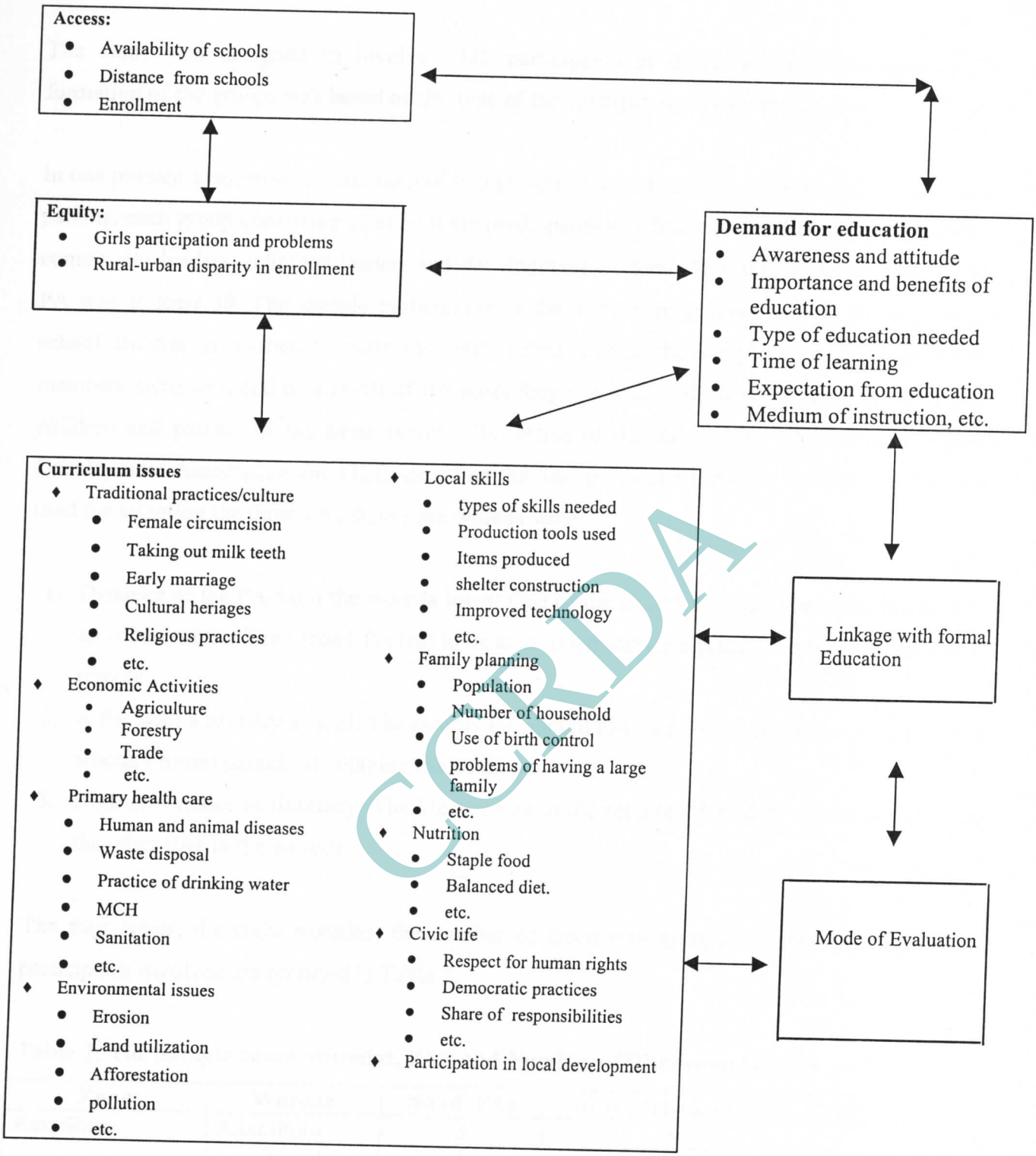
Developing a framework enhanced the effectiveness of the study. After carefully examining the frameworks of other similar studies, key variables and their assumed relations were charted by the team of consultants, which helped the study to concentrate on major issues, and follow a clear direction.

2.1 Framework of the study

The major issues considered in this study are indicated in the framework chart presented below. Education access, equity, quality/relevance, and efficiency issues were thoroughly treated from the viewpoint of the understanding and feelings of the would be beneficiaries. One could envisage numerous issues in a framework. However, the study had to limit itself only to major areas of interest.

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Framework:



A+EF +EQ + QU/R ⟷ DE

Where: A= Access

EQ= Equity

EF= Efficiency

R = Relevance

DE = Demand for Education

QU= Quality

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2.2 The sampling procedure

The study was designed to involve 1392 participants in different discussion groups. The formation of the groups was based on the type of the anticipated data sources.

In one peasant association a minimum of two groups of out-of- school children and two groups of parents, each group consisting of at least six participants was formed. Another group consisted of community leaders, religious leaders and development workers. The number of participants per PA was at least 30. The sample participants of the discussion groups, parents and the out-of-school children in particular, were randomly selected from the sample villages. Community members were included as a result of the posts they assumed. Efforts were made not to involve children and parents of the same family. The office of the Rift Valley Children and Women Development Association and OEB identified the four zones and the eight woredas. The criteria used for selecting the three PAs from each woreda were:

1. Distance of the PA from the woreda town: One of the three PAs had to be at the out skirt of an urban center. The second PA had to be at an intermediate distance and the third located at remote.
2. A PA with a primary school: The sample PA should have a primary school in order to check whether or not parents are making use of it.
3. High prevalence of illiteracy: The literacy rate in the sample PA had to be low compared to the other PAs in the woreda.

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The four zones, the eight woredas, the number of discussion groups and the total number of participants involved are reported in Table 2.

Table 2: The Sample zones, woredas, PAs, and Number of Discussion Groups.

Zone	Woreda	No of PAs	No of participant /PA	Total
East Shoa	Adamitulu	3	54	162
	Arsi Negelle	3	54	162
West Shoa	Ambo	3	54	162
	Ejere	3	54	162
West Hararge	Chiro	3	54	162
	Tullo	3	54	162
Jima	Sokorru	3	54	162
	Goma	3	54	162
Total	**8**	**24**	**432**	**1296**

Males and females were equally represented from each peasant association. The out of school children discussion group consisted of 6 male and 6 female children in the age group of 10-18 from each of the 2 villages selected from the PA. The age range for selecting the children was restricted to 10 to 18 for reasons of obtaining reliable data. Fathers and mothers formed different discussion groups to ensure free discussions among the group members. Headmasters and education officials and teachers were interviewed in-group or individually.

In short, the data sources for the study were the following:

- Out of school children (boys and girls)
- Parents (mothers and fathers)
- Community leaders
- Representatives of religious institutions
- Development workers
- Primary school teachers, and head teachers, and
- Woreda and zone education officials.

2.3 Data Collection Method and Instruments

Data Collection Method

PLA/PRA techniques were used for data collection in this study. The techniques entail an interactive process of data collection from the expected beneficiaries of the program and other stakeholders through participatory group discussions. Group members were considered as key informants for the development of NFE basic education curriculum for out-of-school children.

Throughout the discussions made, the role of the data enumerators was to initiate discussion and record whatever was reported by the participants. In this exercise, the enumerators had to: -

- explain their mission and the objectives of the study to the participants; encourage the participants to air out their views, wishes and desires for the education of their children; and make efforts to create a friendly atmosphere and motivate them;

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- present issues for discussion according to the guidelines given in the data collection instruments; as the field work involved multiple site research rather than a single site study, it was necessary to follow up a common framework for summarizing and comparing the data;
- take field notes, which they were supposed to write up in the evening on each day of the data collection; and,
- systematically conduct the discussion so that there will be no domination of talks by few participants, and that everybody in the group be given equal chance to share his/her ideas and/or attempt on his/her own way.

Data Collection Instruments: -

Four different data collection guides were prepared for the four types of data sources. The data collection guide prepared for boys and girls was the same. It consisted of 23 items. The group discussion guides for parents and elders addressed 31 and 15 issues respectively. Some of the items of the instruments were similar so as to help triangulation of ideas. The data collection instrument used for teachers, head teachers and woreda education officials was an interview guide consisting of 15 items. The items in the instruments directly or indirectly addressed the issues in the framework of the study.

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2.4 Data Collection Process

Seven data enumerators were in charge of the data collection work in each of the eight woredas. One of them acted as a coordinator whereas two persons were but in charge of the data collection work in each PA. One of the data enumerators acted as a facilitator of the discussion and the other as a note taker. The facilitator had to directly or indirectly raise an issue for discussion and ensures that discussions were thoroughly undertaken.

The data enumerators and supervisors were given a four-day intensive training. The training was mainly on the practical application of the PRA techniques. Pertinent individuals and professionals made series of discussions, suggestions and comments on the instruments, which led to redesigning and improvements before they were put to application.

The consultant team and two relevant education experts of the Oromia Education Bureau supervised the overall data collection process.

The actual data collection period took 7 days in Goma and Sokorru woredas of Jimma zone, and 10 days in the each of the other six weredas of the three zones. The days of data collection in the six woredas was extended from 7 to 10 days since it was found out that 7 days were not enough to collect ample data from the 3PAs in each woreda. Altogether 37 days were spent on data collocation.

Discussions were to be conducted either very early in the morning or very late in the afternoon because most of the community members were involved in their immediate livelihood activities during the rest of the day. This situation forced most of the data enumerators to sleep in the sample PAs in order to hold of the respondents at their convenient time.

The process of data collection followed the following pattern in each PAs:

First day: - Discussions were held separately with:-

- Six boys
- Six girls
- Six mothers
- Six fathers

Second day: - A similar activity was carried out with:-

- Six boys
- Six girls
- Six mothers and
- Six fathers in another village

Third day: - Discussions were held with:-

- Six elders, development workers, religious people, etc.
- Six to ten teachers and school heads
- Collect statistical data from schools, woredas etc.

Fourth day: - Interview three woreda education officials; begin write-ups and preparation of data displays.

Fifth to 7th day: - Prepare woreda display sheet.

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2.5 Data reduction, display and analysis

It is well known that qualitative data could be collected in a variety of ways, i.e. observation, interviews, discussions, extracts from documents, tape recordings etc. The common feature of qualitative data is that it provides a thick description of issues of interest.

In this study, data was collected on numerous issues from different discussion groups. Enumerators had to record whatever was said and attempted by each participant in each discussion group. The notes they took consisted of numerous pages. The first effort in data analysis was to bring out patterns of findings from the multiple research sites. The process involved data reduction, which included the process of selecting, focusing, simplifying, abstracting and transforming the raw data that appeared as field notes. In this exercise data was assembled and organized in such a way that it would be possible to draw conclusions. In cases where this was not possible, the data from the sample villages were directly presented as they are.

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CHAPTER THREE

3. DATA PRESENTATION & INTERPRETATION

The data gathered from the different data sources are organized, analyzed and reported theme by theme following the issues pointed out in the framework of the study. To facilitate understanding of the presentations made, some of the characteristics of the data sources are first discussed as follows.

3.1 Characteristics of data sources

The major points considered under this topic are sex, age, occupation, religion, education level and years of service of the education personnel.

Children Characteristics

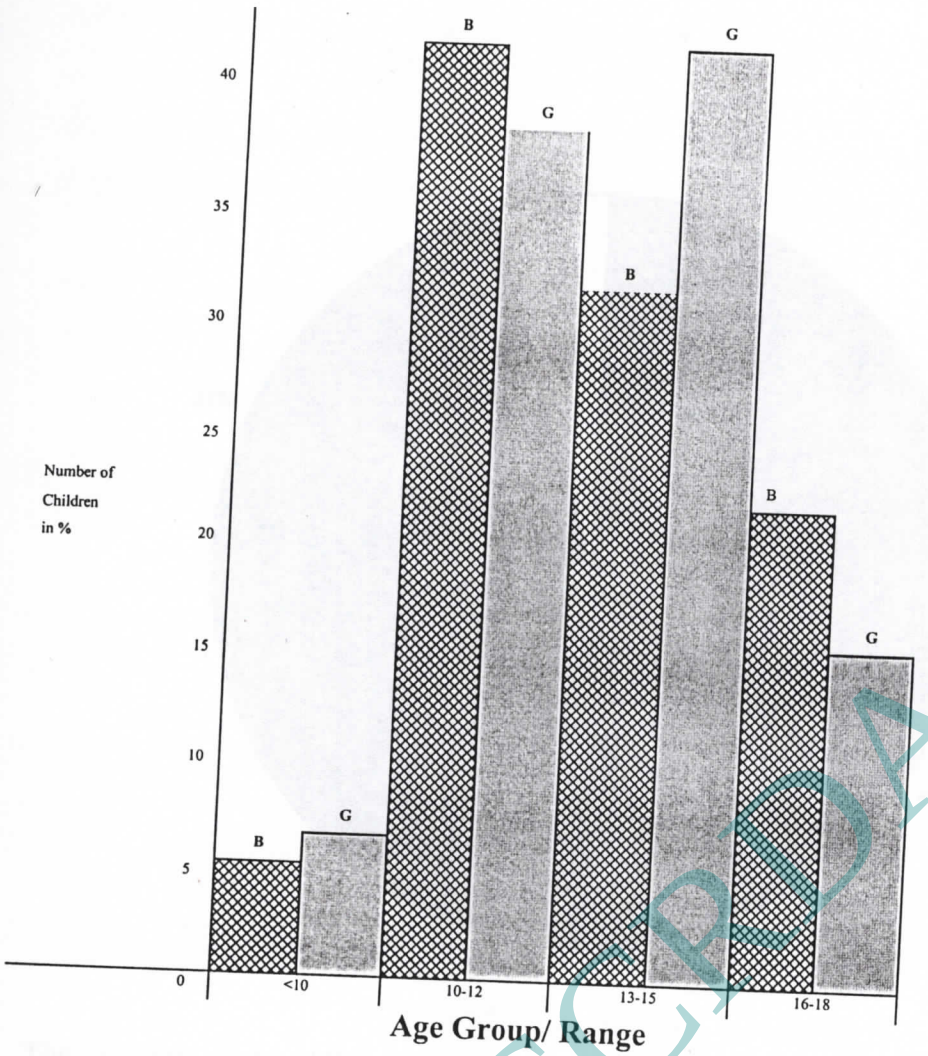
Sex: - The total number of children who had participated in the discussion groups held in all woredas was 293 males and 291 females (See Annex 1). The planned and the actual number of children data sources is the same in most woredas and more than the anticipated in some.

Age of Children

With the belief that children above the age of 10 up to 18 could provide reliable information, data enumerators were required to sample a minimum of 6 school-age boys and girls for each discussion group held in the PAs (See Figure 1 and Annex 2).

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Figure 1: Age of Sample Children

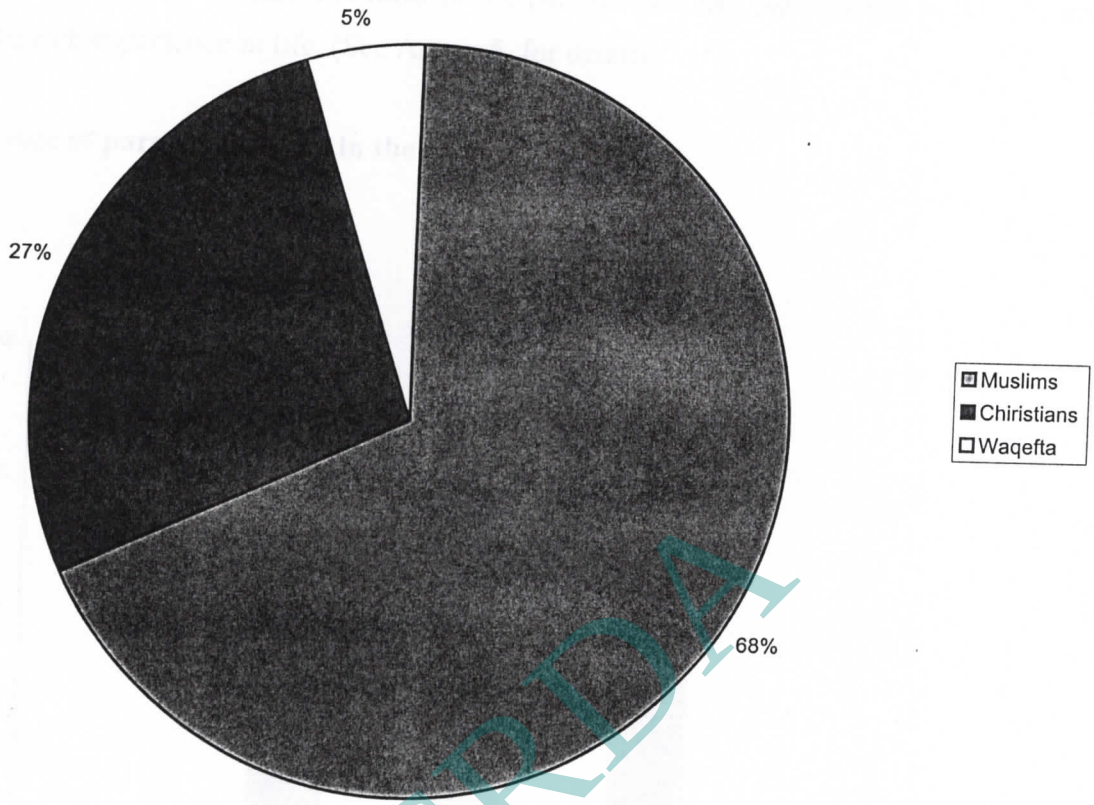


The enumerators had included some children below the age of 10. In the case of Sokoru age data was missing from two villages. The percentage of boys and girls below the age of 10 is 5.5%and 6.0% respectively. The highest number of boys and girls is found in the age groups of 10-15 (See Annex 2 for details).

Religion of Children: Children were also asked to report what their religion is. The response obtained is indicated in the following figure.

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Fig. 2: Religion of Children



The majority of the children who have participated in the discussion groups in Sokoru, Goma, Arsi Negele, Adamitulu, Chiro and Tullo were Muslims. The picture in Ambo and Ejere is somewhat different. In Ejere and Ambo Christianity is the dominant religion while Waqefata is practiced in Ambo to some degree (See Annex 3 for detail).

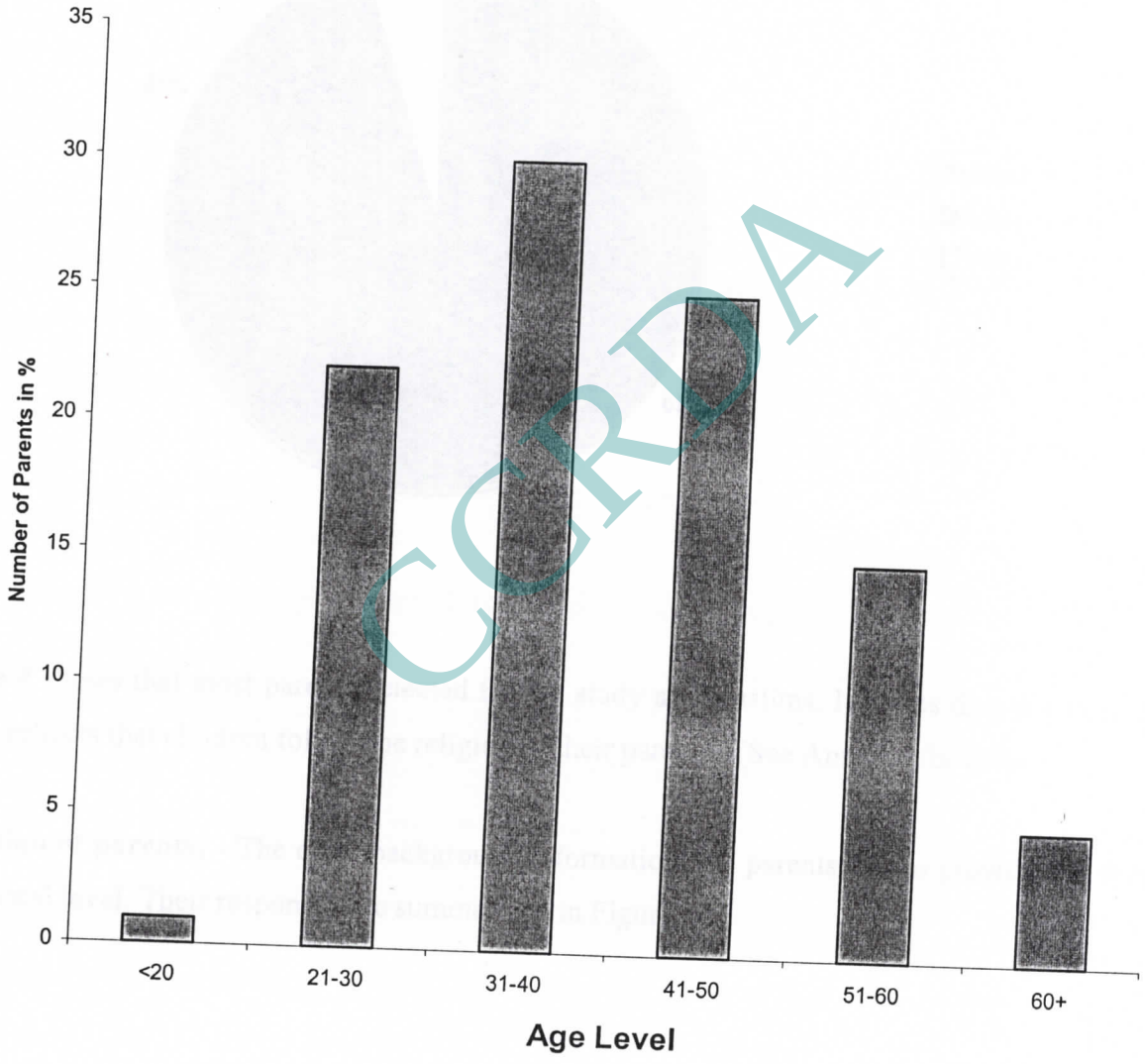
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Characteristics of Parents

Sex of parents:- The plan was to involve equal number of mothers and fathers in separate discussion groups. Accordingly a total of 293 fathers and 293 mothers were selected from the 8 woredas. (See Annex 4 for details)

Age of Parents: - No specific guideline was given to data enumerators regarding the age of parent participants. However, diversified age groups of parents were expected. Figure 3 shows this fact and the number of parents in the different age groups. As can be seen from the figure parents of different ages were involved in the discussion groups. Most of the parents are in the age range of 31-60. This reveals that most of the parents who had participated in the discussion groups have rich experience in life. (See Annex 5 for details)

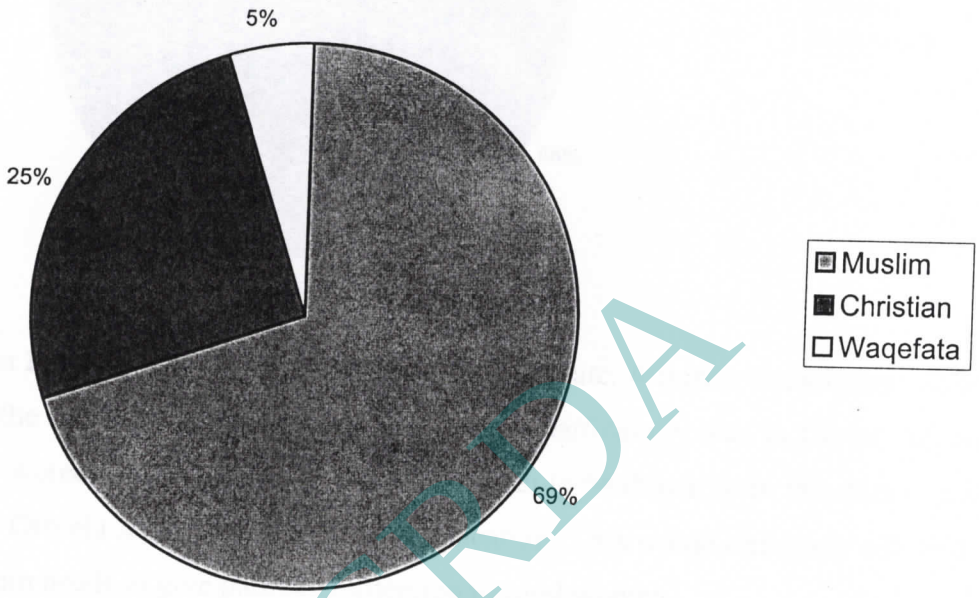
Figure 3: Age of parents involved in the study



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Religion of Parents:- One of the factors that could shape parents attitude and outlook towards education may be religion. Thus, it was felt important to have an idea on the religion they currently exercise in their localities. The findings are reported in figure 4.

Figure 4: Religions of Parents

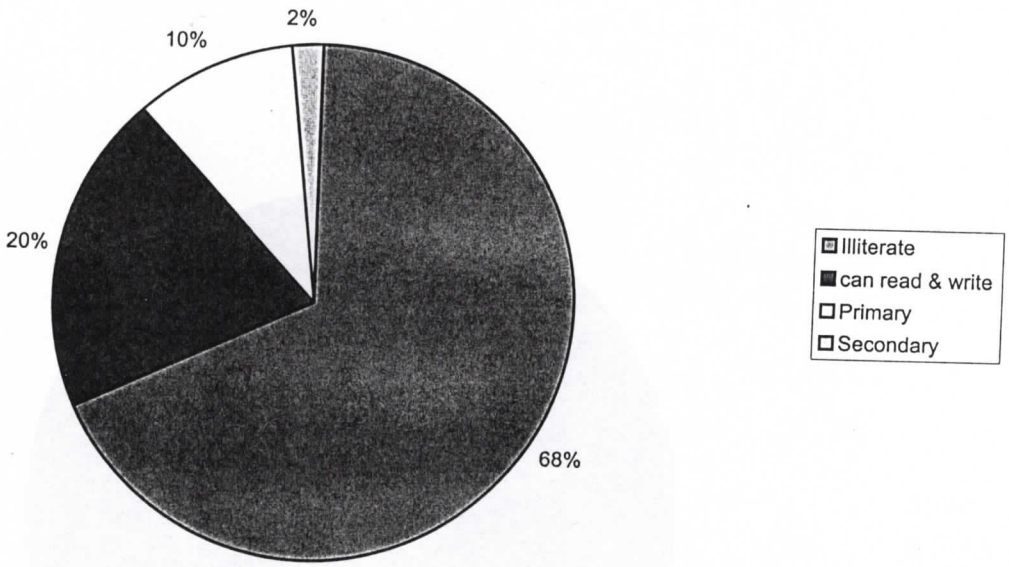


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Figure 4 shows that most parents selected for the study are Muslims. It seems that this to some degree reflects that children follow the religion of their parents. (See Annex 6 for detail)

Education of parents: - The other background information that parents had to provide was their educational level. Their responses are summarized in Figure 5.

Figure 5: Level of Education of Parents



It is evident from Figure 5 that 68 % of the parents are illiterate. A further examination shows that the majority of the illiterate parents are females. This is particularly true in Goma, Adami Tulu and Arsi Negele woredas (See Annex 7). The major point to be drawn from this data is that most mothers in rural Oromia have no orientation on education. This would definitely call that Adult Education Program needs to give particular attention to rural women.

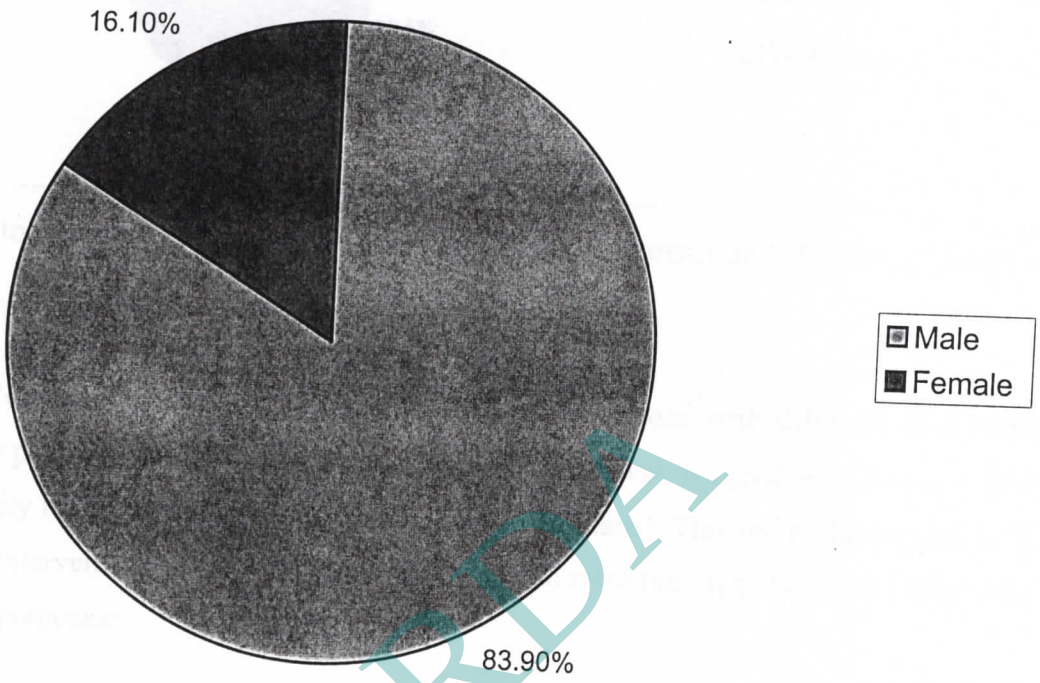
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Characteristics of community leaders, development workers and religious leaders

In each woreda, a focus discussion group comprising community leaders, development workers and religious leaders was formed. As background information, their sex, religion, educational status and years of stay in the locality are reported below.

Sex of community members: Despite the fact that equal number of male and female members of the community were desired to be involved in the discussions, the actual composition of the group was as seen in Figure 6. Nearly 84% are males and 16% are females.

Figure 6: Number of Community Discussion groups by sex.

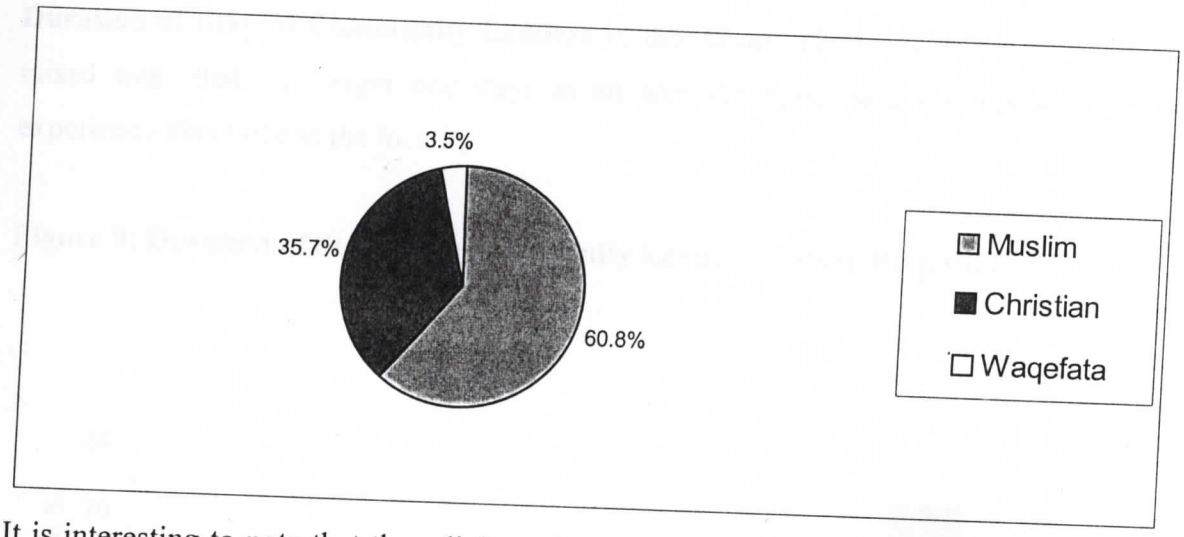


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Female participants were absent in Goma and Sokoru woredas. In the other woredas also they were far below what was expected (See the details in Annex 8).

Religion of Community Leaders--. The religion of community leaders was also one of the issues addressed under background information. The data obtained is summarized in Figure 7.

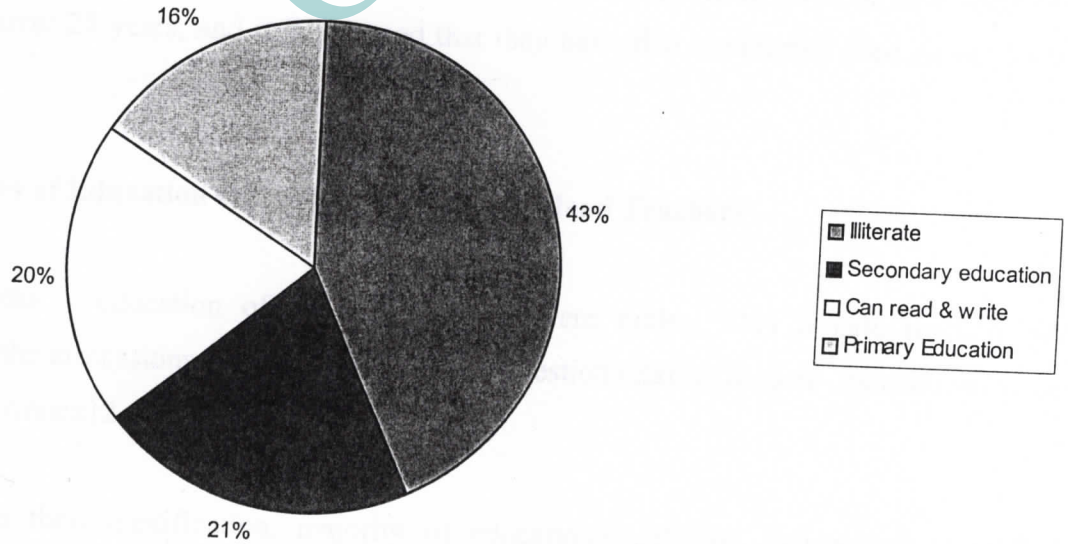
Figure 7: Religion of Community Leaders



It is interesting to note that the religion of community leaders, parents and children is similar in all the woredas (See Annex 9).

Education of Community leaders Figure 8 shows that persons with different educational background have participated in the discussion groups. Nevertheless, a significant number (43%) of rural community leaders are illiterate (See Annex 10 for details). This point also appears to be a crucial area of intervention in the NFE program in order to raise the capacity of local leadership for development purposes.

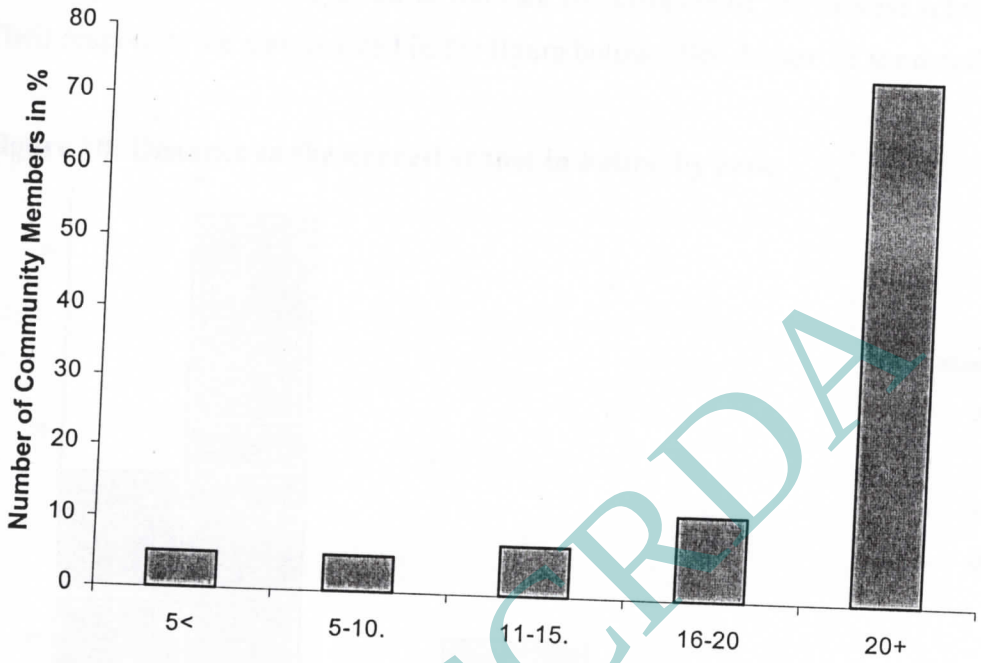
Figure 8: Educational Status of Community Leaders



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Duration of Stay of Community Leaders in the Area:- The main reason why this issue was raised was that the longer one stays in an area the richer will be his/her knowledge and experience about life in the locality.

Figure 9: Duration of Stay of the Community Leaders in their Respective Locality



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Figure 9 shows that over three quarters of the community leaders have lived in their respective localities for over 20 years, and it is assumed that they have rich experience (See Annex 11 for detail)

Characteristics of Education Officials, Teachers and Head Teachers

Although all the education officials interviewed were males, 23% female teachers had participated in the discussions. Their responses to the question relating to their educational status are reported in Annex12.

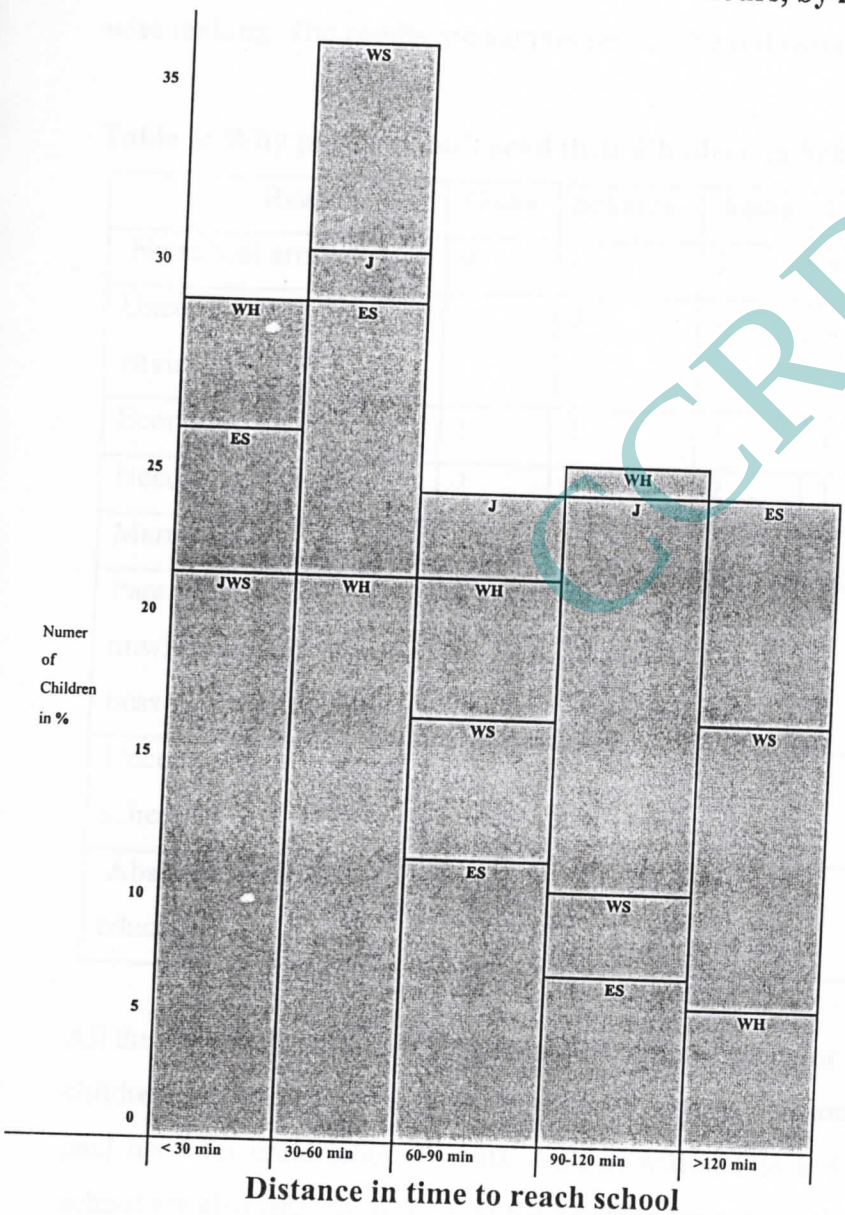
With regard to their qualification, majority of educational officials interviewed were TTI graduates. This is particularly true of teachers and head teachers. The few diploma holders are woreda education officials (See Annex 13).

Moreover, majority of the educational officials have stayed for more than 5 years in the respective woredas except in Goma and Sokoru (See Annex 14).

3.2 ACCESS

Access to basic primary education is dependent on many factors. The availability of schools within the walking distance for school- age-children is among the crucial factors. In this regard, the sample children were asked to indicate the distance of the nearest school from their village. Their responses are summarized in the figure below (See Annex 15 for detail).

Figure 10: Distance to the nearest school in hours, by zone



* The abbreviations indicate zones
  - J = Jima
  - WS = West Shoa
  - ES = East Shoa
  - WH =West Hararge

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Distance in Time

It could be seen from the graph that on the average about 50% of the children have schools within their walking distance; that is, equal or less than an hour. It means that provided these children are allowed to go to school, given the necessary instructional materials and moral support, they can attend school. However, they seem to be denied of this opportunity. In the case of children who have to walk one hour or more, it would be difficult for them to attend school. They need schools built closer to their homes or be provided with basic education through other possible means.

A further quest was made on the issue of access by asking the sample children and parents why children are not sent to school. Male children respondents had to list the reasons and make a pair wise ranking. The results are summarized in the following table.

Table 3: Why parents don't send their Children to School (Views of Boys in Rank order)

Reason	Goma	Sokorru	Ambo	Ejere	A.tulu	A.Negele	Chiro	Tullo
No school around	4	-	2	5	6	2	4	-
Unconducive school environment	-	3	-	5	4	6	-	-
Economic haredships	1	1	1	1	1	1	1	3
Need for child labor	2	2	2	1	3	3	3	2
Marriage	-	3		4	1	5	-	-
Parents unwillingness/unawareness	3	5	4	3	4	4	2	1
Unconducive school schedule	-	6	-	-	-	-	-	-
Absence of religious education	-	-	-	-	-	-	5	4

All the reasons indicated in Table 3 are recognized as major reasons why parents do not send their children to school. In almost all the woredas the main reasons are economic hardships or poverty ,and need for child labor. Parents' lack of willingness and or awareness, marriage and lack of school are also reasons in some of the woredas for not sending children to school.

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Girls share similar views with boys on why parents do not send their children to school. This means that unconducive school environment, economic hardships or poverty, and child labor are the main reasons for not sending children to school in most of the weredas (See Table 4 for). The situation in Arsi Negelle and Adamitulu is different in view of girls. Here, parents' unwillingness or unawareness to send their children to school is put as reason number one.

Table 4: Why Parents Do Not Send their Children to School (Views of Girls in PWR)

Reason	Goma	Sokorru	Ambo	Ejere	A.Tulu	A.Negele	Chiro	Tullo
No school around	4	5	3	5	-	2	4	7
Unconducive school environment	6	6	-	5	4	6	-	-
Economic hardship	1	1	1	1	2	2	1	1
Need for child labor	2	2	1	1	4	2	2	3
Marriage cases	5	3	4	4	2	5	-	6
Parents unwillingness /unawareness	3	4	4	3	1	1	5	2
Baby sitting /care of siblings	7	-	-	-	-	-	3	5
Health problems						6	5	4

The reasons given by male parents for not sending children to school vary from woreda to woreda. However, most of them agree that economic hardship or poverty, child labor and lack of faith in education are the most important ones (See Table 5).

CCRDA

Table 5: Reasons For Not Sending Children To School In Views Of Fathers (PWR)

Reason	Goma	Sokoru	Ambo	Ejere	A.tulu	A.Negele	Chiro	Tullo
No school around	4	4	2	7	7	2	4	3
Unconducive school environment	5	-		5	4	4	-	-
Economic hardship	2	1	1	1	1	1	1	1
Child labour	1	-	2	2	4	4	2	2
Marriage	3	2	6	5	4	7	-	4
Lack of faith in education / unawareness	6	-	2	2	2	8	3	-
Kidnapping	7	3	2	4	3	6	-	-
Road safety	8	-	-	-	7	3	-	-
Health problems	-	-	-	3	-	-	5	-
Lack of religious education	-	-	-	-	-	5	6	5

In mothers' views, the reasons for not sending children to school are similar to that of children and fathers. These are economic hardships, lack of faith in education and high need for child labor. Kidnapping and early marriage are also important reasons in Ambo, Adamitulu and Sokoru (See Table 6).

Table 6: Reasons Given by Mothers for not Sending Children to School (PWR)

Reason	Goma	Sokoru	Ambo	Ejere	A.tulu	A.Negele	Chiro	Tullo
No school around	-	4	2	7	8	1	6	5
Uncondencive environment	-	7	-	5	3	6	-	-
Economic hardship	2	2	1	1	5	2	1	2
Child labour	1	5	2	2	6	4	2	1
Marriage	-	1	6	5	1	5	3	-
Lack of faith in education unawareness	3	5	2	2	3	6	-	3
Kidnapping	-	3	2	4	2	8	-	
Road safety	-	5			7	2	-	6
Health				3	3	-	4	4
Lack of religious education								3

However, it is important to note that the disparity in the responses of female parents is more common from woreda to woreda and even among different PAs in a woreda..

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The question why parents do not send their children to school was also addressed to community leaders, teachers, and educational personnel. The major findings in each woreda are shown in (See Table 7)

Table 7: Views of Community Leaders on Why Parents Don't Send Their Children to School (PWR)

	Goma	Sokorru	Ambo	Ejere	A.Tulu	A.Negele	Chrio	Tullo
Child labour	2	2	2	2	5	1	4	2
Lack of school around	5	3	7	7	3	3	2	-
Un condencive school environment	3	5	9	9	3	5	-	-
Economic hardship	1	1	1	1	1	1	1	1
Marriage	4	4	2	2	4	6	-	-
Kidnapping	-	6	5	5	2	8	-	-
Lack of faith in education (unawareness)	-	-	2	2	8	3	4	3
Dangerous road	-	-	8	8	7	6	-	-
Health	-	-	5	5	-	-	-	4
Lack of secondary school	-	-	-	-	-	-	2	5

According to elders, religious leaders and development workers the most important reasons for parents not sending their children to school are economic hardship or poverty, and the need for child labor. Lack of faith in education and marriage are also constraints in Ambo, Ejere and Arsi Negele. The view of teachers, directors and education officials on why parents do not send their children to school is not different from that of other respondents. (See Table 8)

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Table 8: Why Parents Do Not Send their Children to School /Views of Educational Personnel

Reasons	Sokorru	Goma	Ambo	Ejee	A.Tulu	A Negle	Chiro	Tullo
Economic hardship	1	2	2	2	2	2	3	1
Low importance Given to education	7	2	1	1	3	2	2	3
Child labour	7	1	1	2	2	2	1	2
Priority to Koran school	1	1	-	-	-	-	-	-
No exemplary person	-	1	-	-	-	-	-	-
Influence of background tradition e.g	-	1	1	-	1	-	-	-
Early marriage	-	-	-	-	-	-	-	5
Large family size	-	-	-	-	-	-	-	7
Un employment	-	-	-	-	-	-	-	-
Health	-	-	1	-	-	-	-	-
Distance/no school	6	-	2	-	3	1	-	-
Marriage/kidnapping	1	-	2		3	2	-	-
Old and overcrowded school	-	-	-	-	2	-	-	-

The figures in the Table indicate number of respondents.

In the views of educational personnel economic hardship or poverty, low importance accorded to education, need for child labor and marriage are important reasons for parents for not sending their children to school. Distance is also indicated as one of the major factors in Ambo, Sokoru and Adamitulu.

From the discussions made above, it is quite clear that most of the data sources share similar views regarding why parents do not send their children to school. Economic problems or hardships faced by families (which is common to the rural community), lack of schools within the walking distance of children, and need of child labor are the most significant ones. Unawareness of the benefit of education and constraints related to marriage were also underlined in some weredas.

3.3 Equity

Getting basic education is the right of children. Girls and boys in both urban and rural settings are entitled to get basic primary education by constitution. However, the reality could be somewhat different. Enhancing equity in education is conditioned by many factors.

The first step taken in addressing the issue of equity was to examine how many of the brothers and sisters of the children interviewed are going to school. The findings are reported in table 9

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Table 9: Children's response on the number of household members and school attendance of their brothers/sisters.

	Goma	Sokorru	Ambo	Ejere	A.Tulu	A Neg.	Chiro	Tullo
Household members • Male • Female	200 176	276 248	186 187	141 145	236 228	228 196	186 200	210 168
Total	**376**	**524**	**373**	**286**	**464**	**424**	**386**	**378**
7-18 aged children living with the family • Boys • Girls	132 87	138 136	138 114	65 68	134 115	136 114	128 132	122 106
Total	**219**	**274**	**252**	**133**	**249**	**250**	**260**	**228**
Number of children going to school ▪ . Boys ▪ . Girls	31(14%) 25(11.5%)	37(13.5%) 21\(7.7%)	51(20%) 27(9%)	16(12%) 12(9.0%)	29(11.6%) 12(4.8%)	53(21%) 34(13.6%)	58(22%) 42(16%)	61(27.8%) 36(15.7%)
Total **%**	**56** **25.6%**	**58** **21.2%**	**78** **30.9%**	**28** **21%**	**41** **16.5%**	**87** **34.8%**	**100** **38%**	**97** **42%**

It could be observed from the table that the majority of the school children are not attending school of any kind. In some cases, for example in Arsi Negele, the kids going to school are those attending NF Basic Education Centers. This event was observed during field visits.

Parents were also asked to indicate the number of their children and those who are currently attending school. The result is reported in Table 10.

Table10: Number of Children Attending School.

	Goma	Sokorru	Ambo	Ejere	Adami Tulu	Arsi Ngele	Chiro	Tullo
Number of children aged 7-18 • Girls • Boys	143 103	103 134	133 94	88 70	160 135	135 116	140 82	136 91
Total	**246**	**237**	**227**	**158**	**295**	**251**	**222**	**227**
Number of children attending school • Boys • Girls	29 39	22 24	43 36	30 18	54 44	107 75	69 38	84 38
Total	**68** **27.6%**	**46** **19.4%**	**79** **34.8%**	**48** **30.4%**	**98** **33.2%**	**182** **72.5%**	**107** **48.2%**	**112** **49.3%**

Table 10, shows that except in Arsi Negele, in all the other woredas, the majority of school age children are not enrolled in formal schools although there are variations between parents and children's responses in some woredas. (In the case of Arsi Negelle, children participating in adult basic education centers are included).

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As a follow up question, parents were also asked whom they give priority to send to school from their male and female children. Their response shows that most parents would prefer to send their male children to school. Education of girls was found to be a secondary issue.

Table 11: Parents Preference on whom to Send to School.

Children	Goma	Sokorru	Ambo	Ejere	A.tulu	A.Negele	Chiro	Tullo
Boys	24,12	30,18	26,25	34,12	22,12	24,12	16,26	16,22
Girls	-,-	-,6	-,-	2,-	4,6	-,8	6,_-	-,-
Both	-,18	-,6	12,12	-,24	12,13	3,26	14,10	20,14
No response	12,6	6,6	-	-	8	1	-,-	-,-

Note: The figure in the matrices indicates the number of father and mother informants respectively.

The reasons given for parents' preferences were the following:

Reasons given for sending boys and not girls

- Boys can rejoin school after marriage
- Boys can travel long distances and attend school
- Boys can keep and preserve family line and respect
- Boys are better in leadership
- Boys can get employment and support themselves
- Girls are needed for household chores or for assisting their mothers
- Girls have low probability for marriage if they go to school
- Boys could be agents of development
- Girls can not be successful up to the end
- Girls possess low mental ability
- Girls develop undesirable behaviors if sent to school
- Fear of girls kidnapping due to unsafe road
- No culture of educating girls
- If sent to school girls will get married with out dowry
- Girls are for sale (marriage) and no use of educating them
- Girls have no interest to learn
- Lack of farmland for boys
- I have more boys than girls, and prefer to send them

Preference for sending girls only:

- They get knowledge and employment
- They help/support family after being salaried

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Preference for sending both:

- Both are equal and have the right to learn
- Both can support the family and themselves
- Both get free from ignorance
- Both can reach high position and serve their country
- Both are seen equally.

3.4 Demand: Benefits of Education

Planning educational programs is dependent primarily on the existing demand. In the absence of educational demand, it would be unrealistic to develop curriculum, train teachers, construct schools, etc. Demand for education is affected mainly by the awareness and attitude of children and their parents, type and quality of education program offered, time of learning, training, organization and management, etc. The survey revealed the following information on these and other related issues.

Boys' views of the benefits of education:

- Provides general knowledge and skills;
- Enables one to keep healthy and neat;
- Enables to be employed and get income;
- Enables to solve problems;(for example identifying size of shoes etc);
- Enables to have good conduct and behavior;
- Enable to get good job, salary, become wealthy and lead better life;
- Enables to identify what is good and bad;
- Promotes economic development of a country;
- Enables to change ways of thinking;

Girls' views of the benefits of education:

- Enables to find solutions to problems;
- Provides general knowledge and skills;
- Promotes development of the community;
- Enables one to keep healthy and neat ;
- Enables to be employed and get income support ones self and family;
- Enables to lead better life standard;
- Enables to visit other countries;

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- Enables to respect women's rights;
- Changes one's way of thinking;
- Broadens one's thinking ;

Regarding desire on what to become in life

The career choice of children appears to be varied. The various vocations they would like to join were found to be the following:

Preferences of Boys:

- Teacher in a formal school (97)
- Teacher in Quran school (20)
- Business person, Investor (28)
- Farmer, animal breeding (10)
- Driver, mechanic, pilot (20)
- Doctor, health worker (30)
- Administrator, soldier, government employee (25)
- Start married life (15)
- Continue studying (37)

Preference of Girls:

- Get married (25)
- Be educated and lead better life (78)
- Get employed (12)
- Merchant (22)
- Teacher, school head (85)
- Doctor (39)
- Administrator, government employee, secretary (13)
- Police (7)
- Driver (11)
- Farmer (3)

The above list shows that most boys would like to become teachers; health workers, government employees, and a considerable number of them would also like to continue with their education. The desire of girls appears to be similar with that of boys. The aspiration of the children seems

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mainly governed by what they observe in their localities. Some have higher visions. Children also seem to recognize that education would open a door to join various professions.

Community leaders, religious leaders and development workers were also asked to give their opinion about the benefits of education. Their ratings are summarized as in Figure 11.

Figure 11: View of Community Members' on the Benefits of Education

Benefits	Goma	Sokoru	Ambo	Ejere	A.Tulu	A. Negele	Chiro	Tullo	Rating
Improves Family life									H
									M
									L
Environmental/social Development									H
									M
									L
Civic Life									H
									M
									L
Gender Equity									H
									M
									L
Income Generation									H
									M
									L
Improves Production Methods									H
									M
									L
Employment									H
									M
									L

H = High M = Medium L = Low

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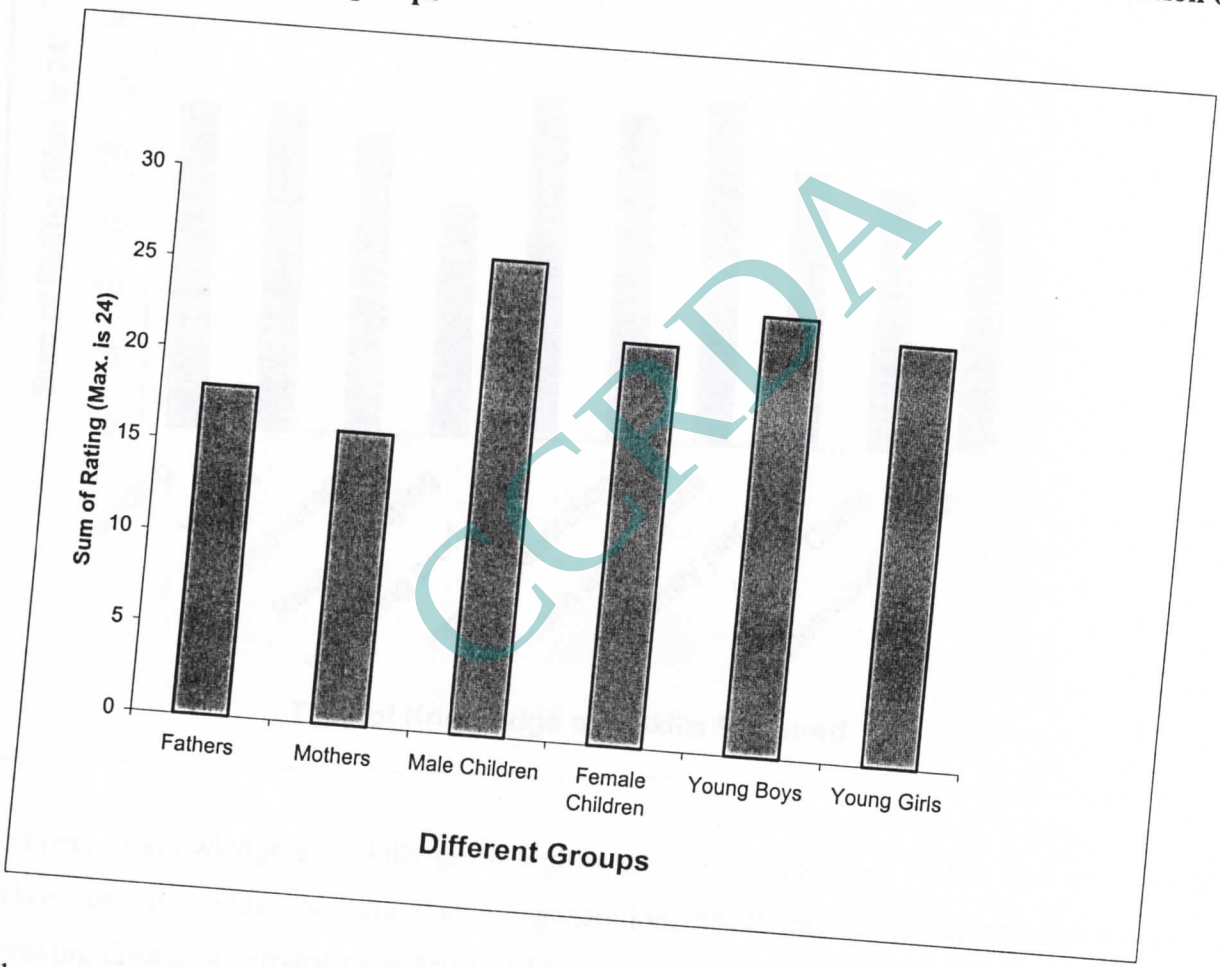
In most of the weredas, community members and development workers have rated "high" on the contribution of education in improving family life and getting employment. Community development and civic life are also rated somewhat high. Generally, all the forms of benefits have been high in Sokoru and Goma except for income generation and improved production methods. The situation in Chiro and Tullo is somewhat different. Here, most of the criteria are rated medium.

The views of teachers, head teachers and education officials in Sokoru and Goma contradict with the views of community leaders. They think that most people in rural areas have low regard for

education. This is also partly upheld true in Chiro and Tullo. However, the views of education officials and teachers in Ambo, Ejere, Adamitulu and Arsi Negele show a different picture. They have disclosed that the community has interest in education, participates in expansion of / extending classrooms; renders all possible support for schools, and is aware and eager to send children to school except for distance and economic problems

Whose education is valued more, was another issue dealt with. In this regard, the responses given by elders and other community leaders on a three point rating scale show that the education of fathers, mothers male and female children is equally important.

Figure12: Views of Community Leaders on the Importance Given to the Education of Different groups



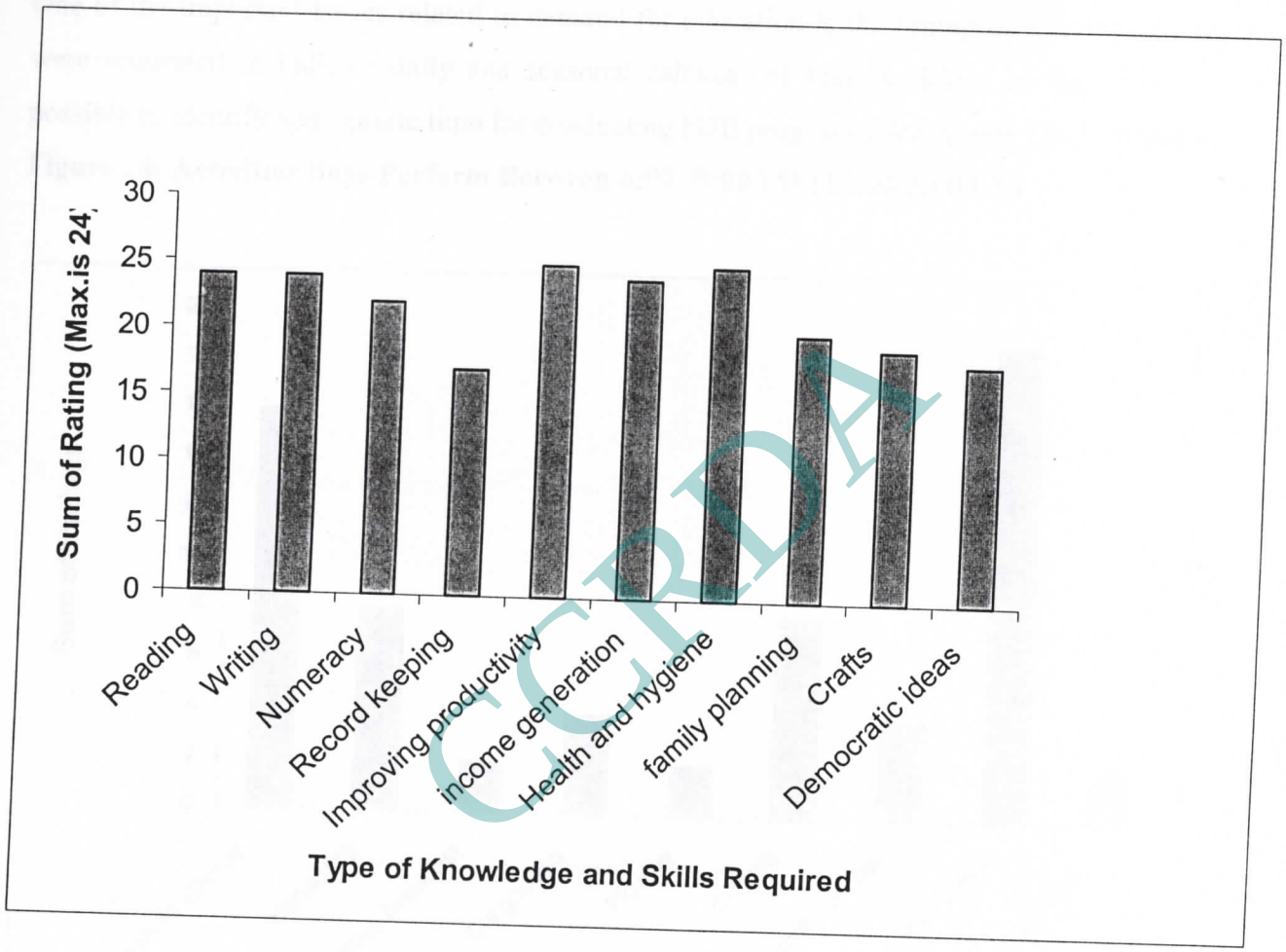
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Almost in all woredas, community leaders feel that education is important for all age groups. The education of fathers and mothers is rated medium in Ambo, Adamitulu, Arsi Negele and Ejere and low for mothers in Chiro and Tullo, (See Annex 16). In general this appears to be an important entry point for planning, developing, and implementing different educational programs.

Area and Type of Education Needed.

On these issues, the views of elders, community leaders, development workers, teachers, head teachers and education officials were found to be diverse. It was learnt that people in general need knowledge and skills in different areas as can be seen from Figure 13.

Figure 13: Areas of Knowledge and Skills Needed by the Local People in Views of Community Members



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The areas of knowledge and skills given high priority in the views of elders and development workers are in reading, writing, income generation, health and hygiene, and techniques of improving farm productivity (See Annex 17 for the details).

The responses to the question to which educational program do you think parents would like to send their children appears to be controversial, according to educational officials. The views vary from woreda to woreda and from zone to zone. This may depend on the respondents' orientation or particular community needs. The education officials mentioned the advantages of both formal and non-formal education programs NFE centers are usually located near to villages and are

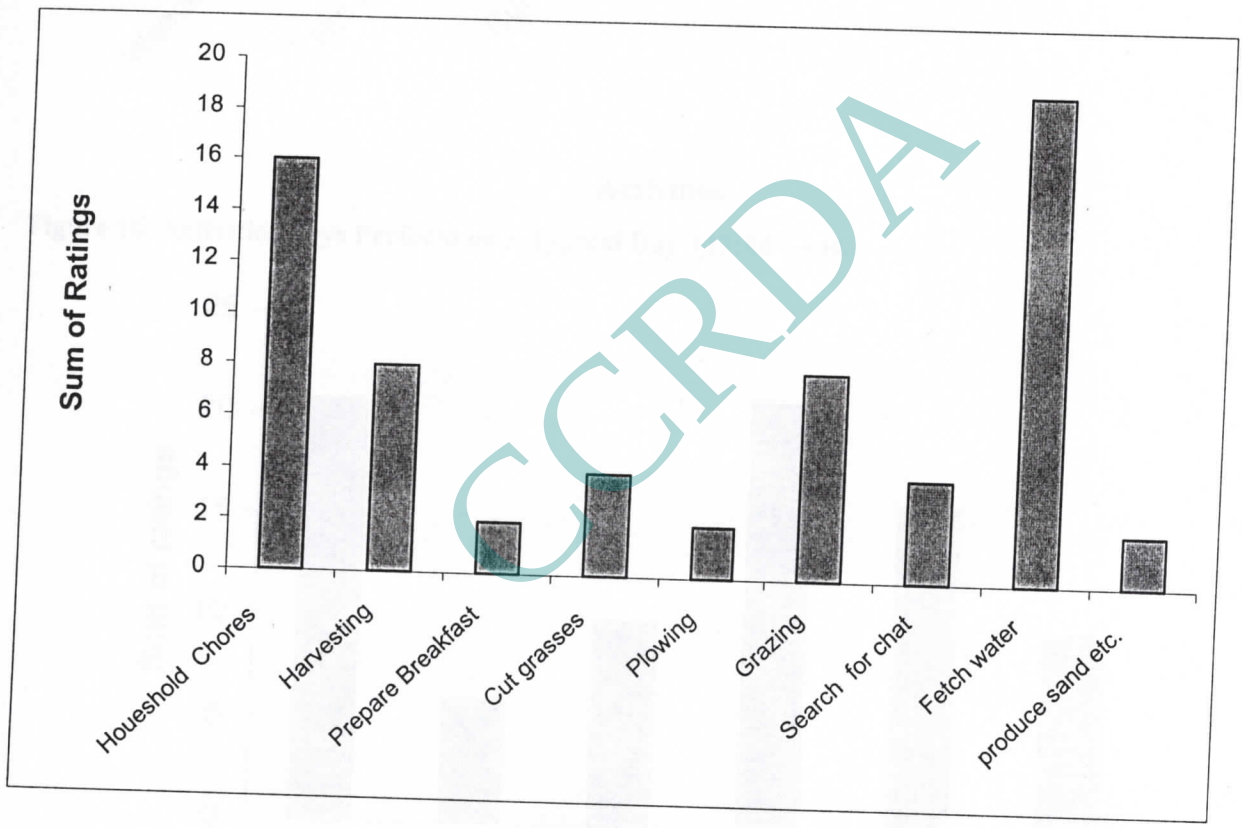
flexible, short, and time limited. On the there hand FE has future return and good learning environment.

Time of learning

a) Daily Activities and work load.

One of the important issues related to demand for education is the timing of learning. Children were requested to indicate daily and seasonal calendar of high workload so that it would be possible to identify appropriate time for conducting NFE program. (See Annex 18-19 for detail)

Figure 14: Activities Boys Perform Between 6:00 -9:00AM (12:00-3:00 LT)



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Figure 15: Activities Boys Perform on a Typical Day Between 9:00 -12:00 Am (3:00 -6:00 LT)

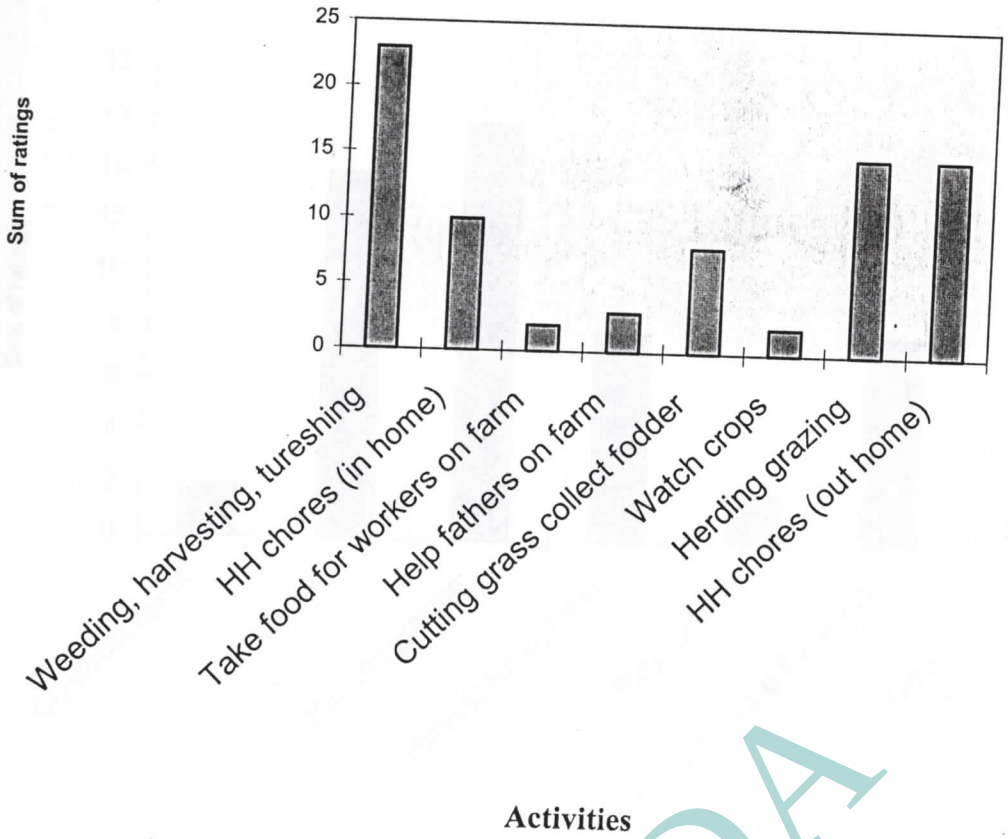
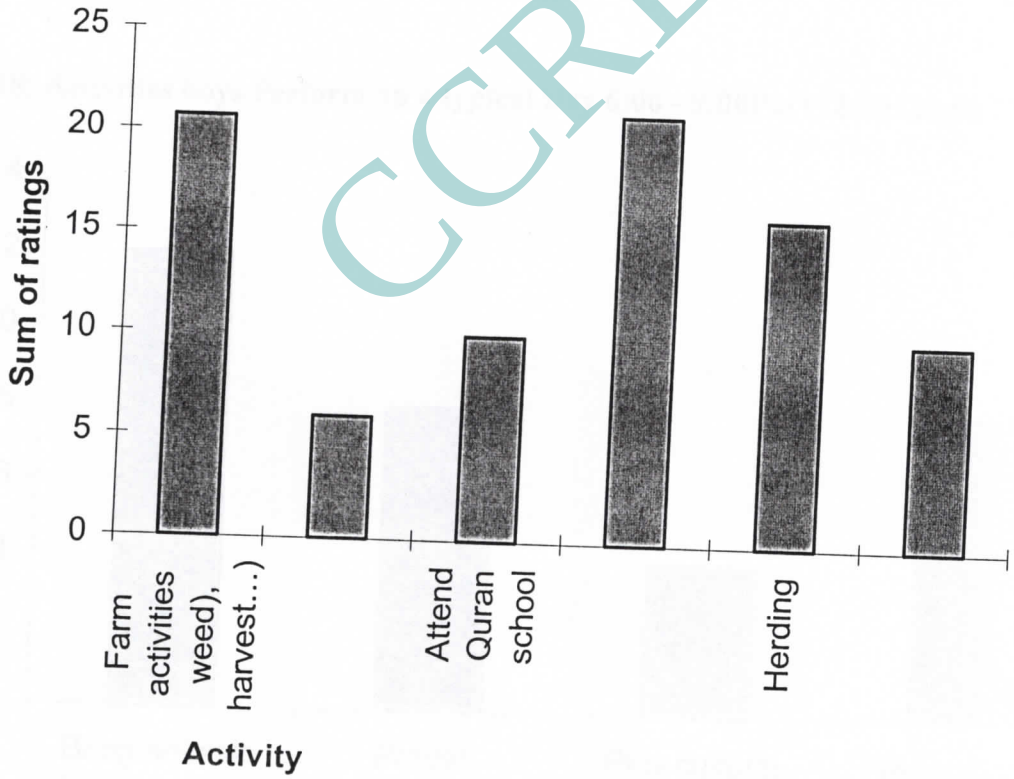
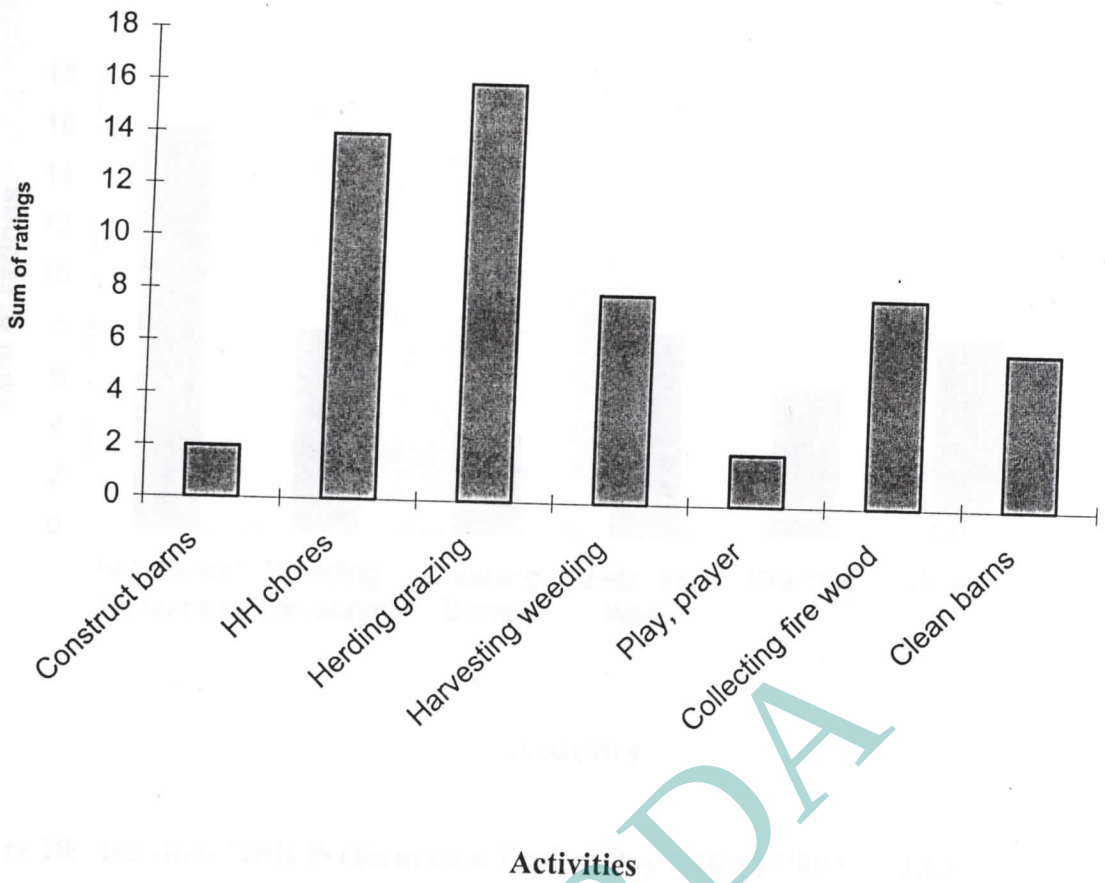


Figure 16. Activities Boys Perform on a Typical Day (12:00 - 3:00)



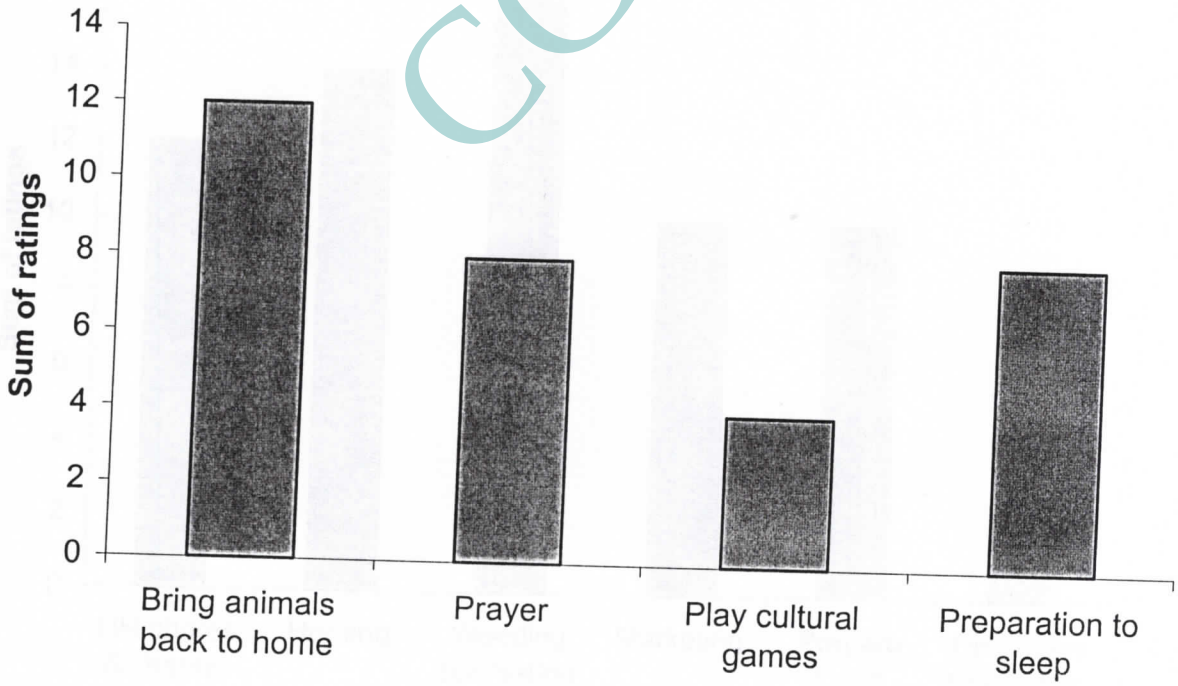
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Figure 17 Activities Boys Perform on a Typical Day 3:00 – 6:00 Pm (9:00 – 12:00 LT)



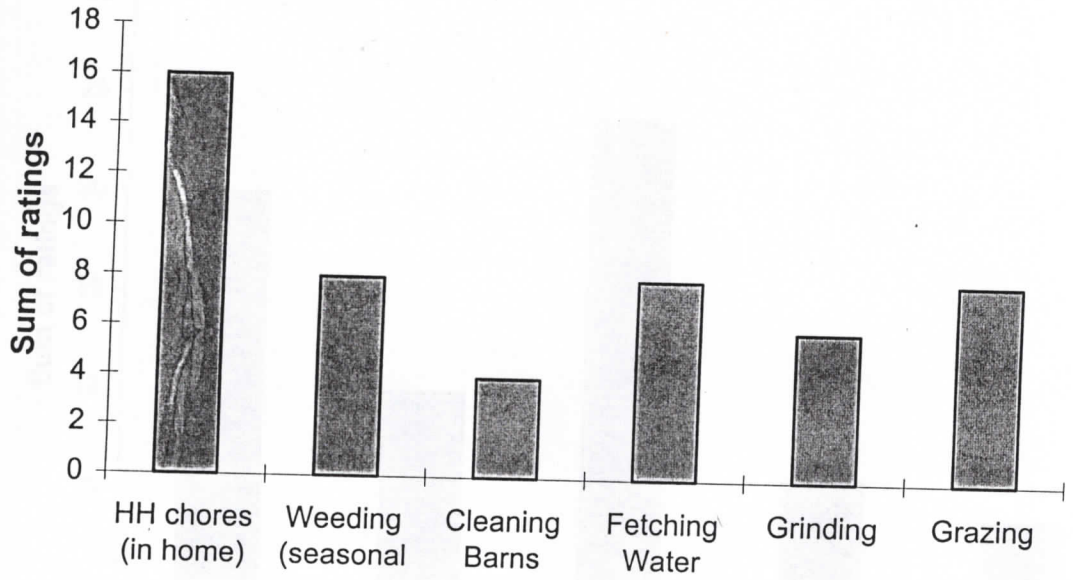
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Figure 18: Activities boys Perform on a typical Day 6:00 - 9:00Pm (12:00 -15:00 LT)



Activities

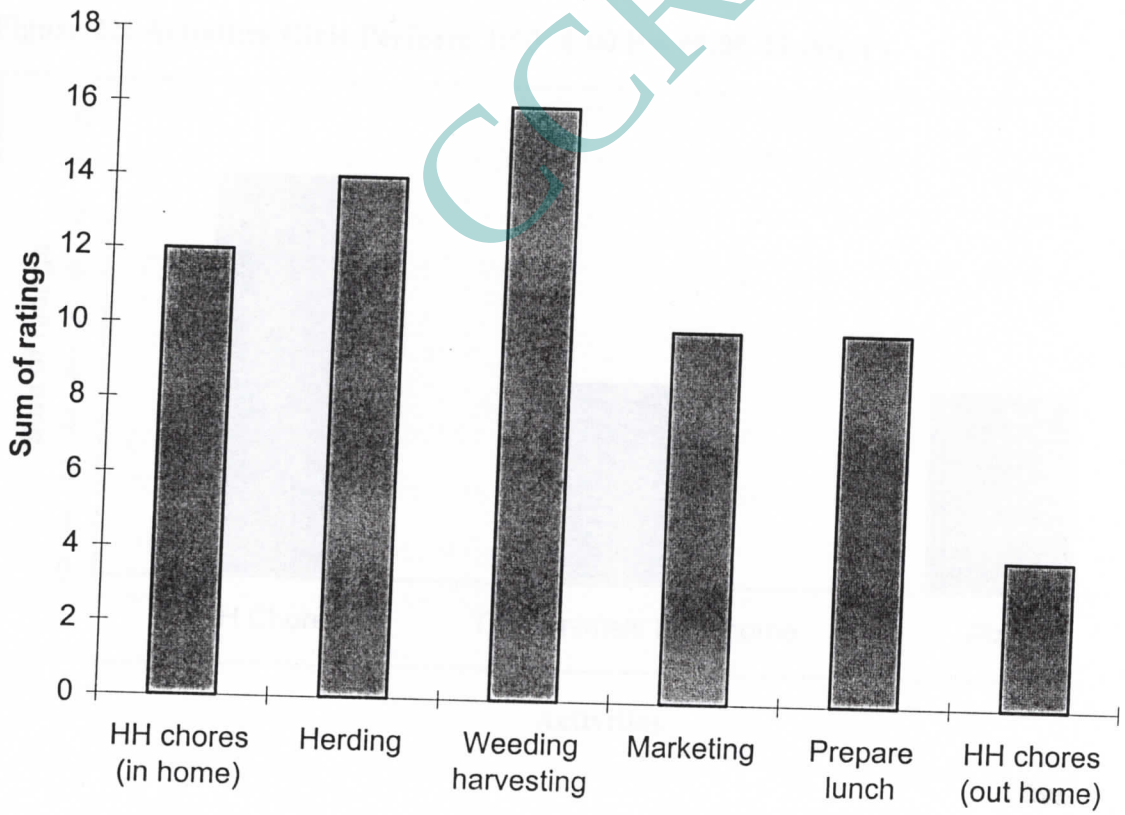
Figure 19: Activities Girls Perform on a typical day 6:00-9:00 am (12:00 - 3:00 LT)



Activities

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Figure 20: Activities Girls Perform on a Typical Day 9:00 - 12:00Am (3:00 - 6:00 LT)



Activities

Figure 21: Activities Girls Perform on a Typical Day 12:00 -3:00 PM (6:00 - 9:00 LT)

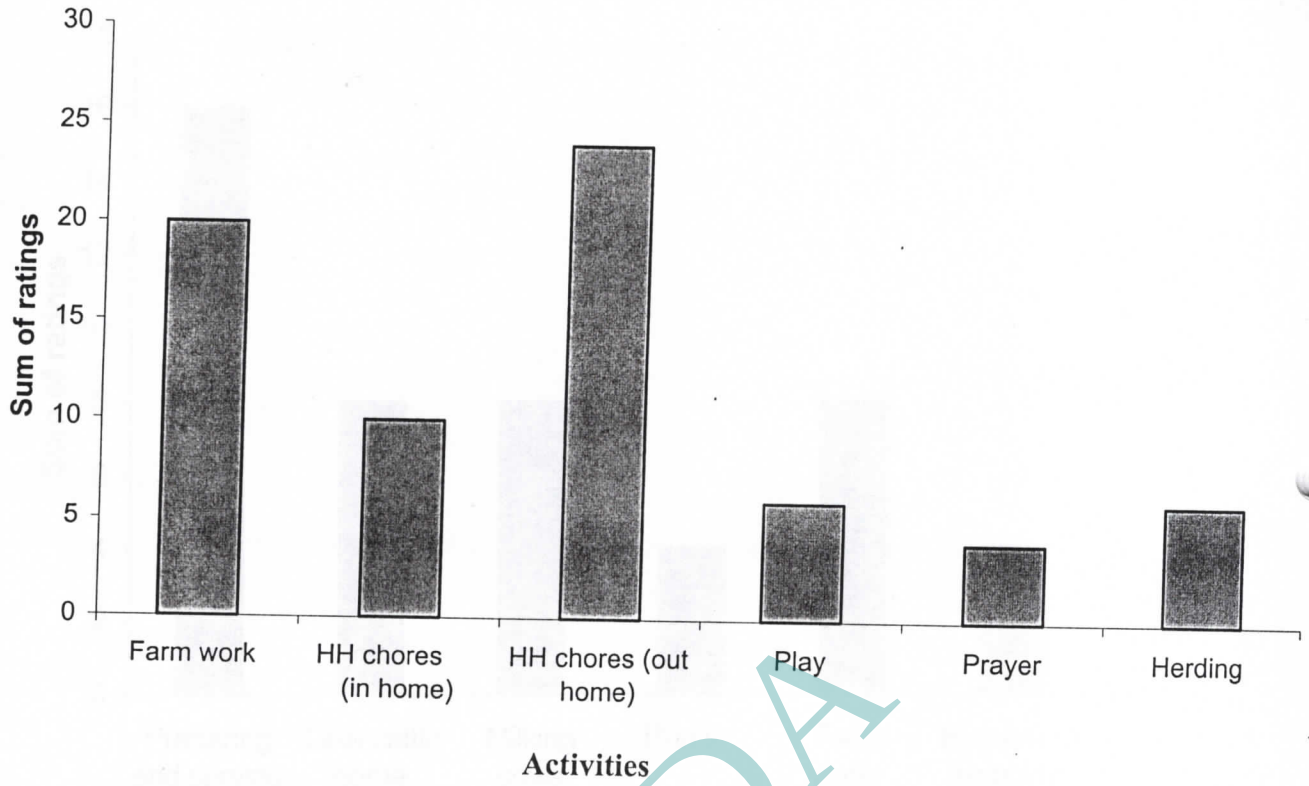
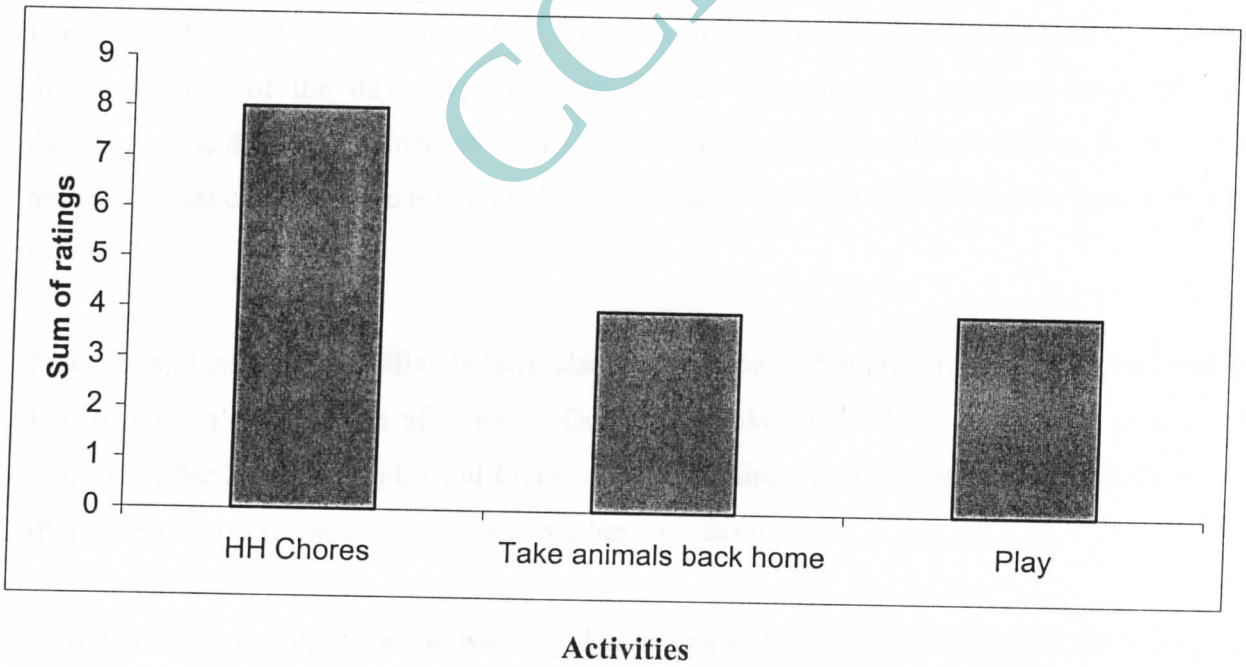
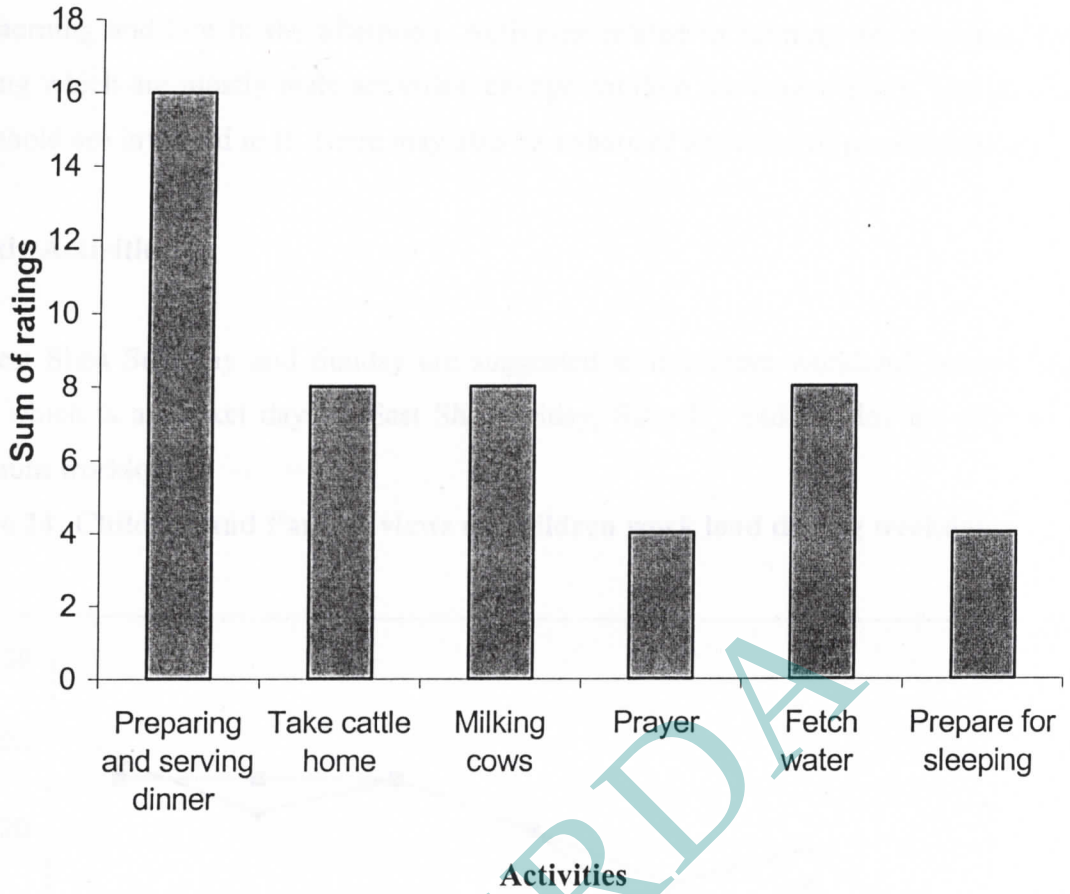


Figure 22: Activities Girls Perform 3:00 -6:00 Pm (9:00-12:00LT)



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Figure 23 : Activities Girls Perform 6PM - 9 PM (12:00 -15:00 LT)



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It can be observed from Figures 14-23 that those activities both boys and girls carry out at different times of the day frequently repeat. For example, they perform household duties throughout the day. Engagement in herding is similar to that of household chores. It could also be observed that children have relatively less workload from 6: 00-9:00 P.M. (See Annex 20 and 21 for details)

Teachers and educational officials have also recommended that NFE program be delivered from 3:00 to 6:00 o'clock in the after noon (Goma and Sokoru), 12:00 – 9:00 in the morning, and afternoon after 3:00Pm (Ambo and Ejere). In the morning up to 9:00am and after 3:00Pm in the afternoon are also recommended times in other woredas too.

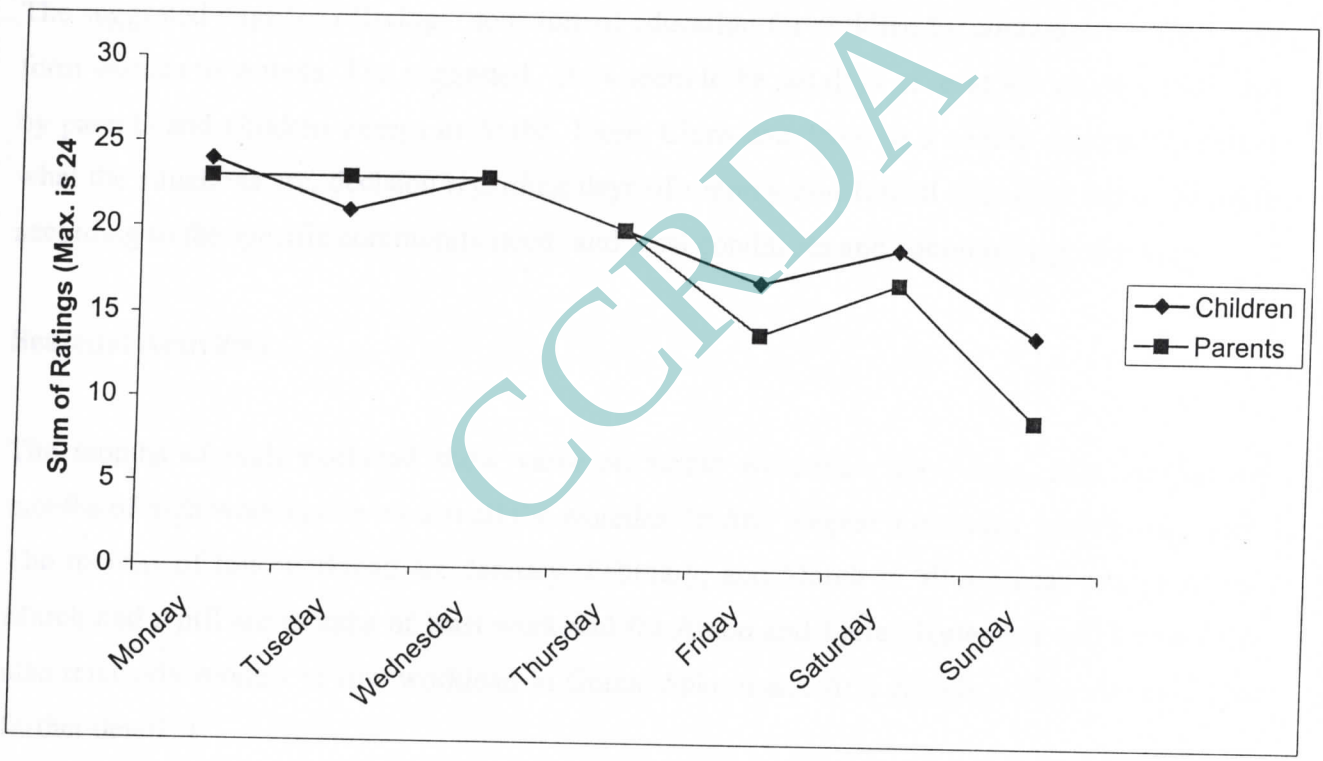
As well known plowing, sowing, weeding, harvesting and threshing are seasonal activities. These activities are carried out more or less every day in all the woredas during the respective activity time. Household chores and prayers appear to be all time activities. Girls are more involved in household chores.

Household chores, which include cleaning house, fetching water, preparing food and boiling coffee, collecting fire wood, grinding/going to grinding mill, milking, washing, etc. are routine activities mostly shouldered by female children. Most of these activities engage children early in the morning and late in the afternoon. Activities related to farming are seasonal. Grazing and herding which are mostly male activities, engage children for longer hours. Not all children of a household are involved in it. There may also be a share of activities or responsibilities.

Weekly Activities

In West Shoa Saturday and Sunday are suggested as minimum workload, except Saturday for Ejere which is a market day. In East Shoa Friday, Saturday and Sunday are days of relatively minimum workloads.

Figure 24: Children and Parents views on children work load during weekdays.



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In almost all the weredas children have high workload from Monday to Thursday. Friday seems to be the day of least workload in Muslim dominated weredas. Sunday is common for all being the day of least workload. Saturday has medium workload for all (See Annex 20,21). Parents have also indicated that children have less workload on Sunday, Saturday and Friday. It appears that parents share similar views with children.

Suggestions of Elders, community leaders and development workers on days of the week to give education for children are summarized in Table 12.

Table 12: Suggested days to offer non-formal education for children by elders in rank order.

Day	Goma	Sokoru	Ambo	Ejere	Adamitulu	A. Negele	Chiro	Tullo
Monday	1	2	5	4	1	3	4	5
Tuesday	-	1	7	7	1	1	7	6
Wednesday	2	3	5	6	2	2	6	7
Tuesday	-	-	4	5	2	5	3	3
Friday	3	-	3	2	2	5	1	2
Saturday	4	4	2	3	6	7	5	4
Sunday	-	-	1	1	7	3	2	1

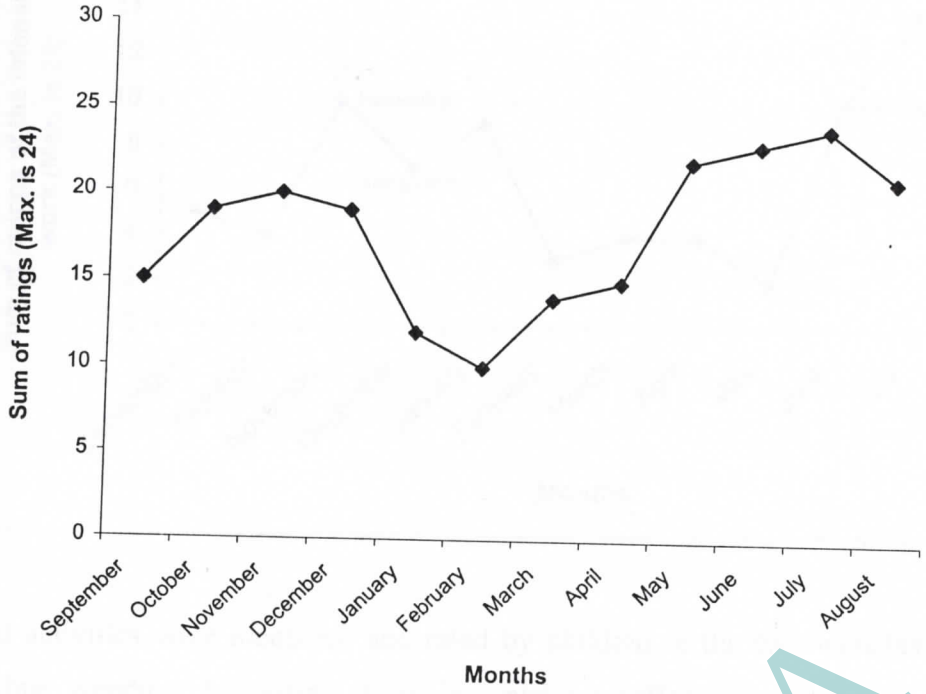
The suggested days for offering non- formal education for children by community leaders vary form woreda to woreda. The suggested days seem to be not days of least workload as indicated by parents and children except in Ambo, Ejere, Chiro and Tullo to a certain degree. No matter what the situations are, decision regarding days of running non-formal education has to be made according to the specific community needs and local conditions and community preferences.

Seasonal Activities

The months of high workload show variation across woredas. May, June, July, August are months of high workload in almost all the woredas. In Arsi Negele it includes March and April. The months of low workload are January, February, and March in all woredas except Ambo. March and April are months of least workload for Ambo and Ejere. September and October are also relatively months of low workload in Goma, Sokoru and Arsi Negele. (See Annex 22 for further details.)

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Figure: 25 Months of high workload in view of children



Months indicated under high workload are times of harvest, cultivation and weeding.

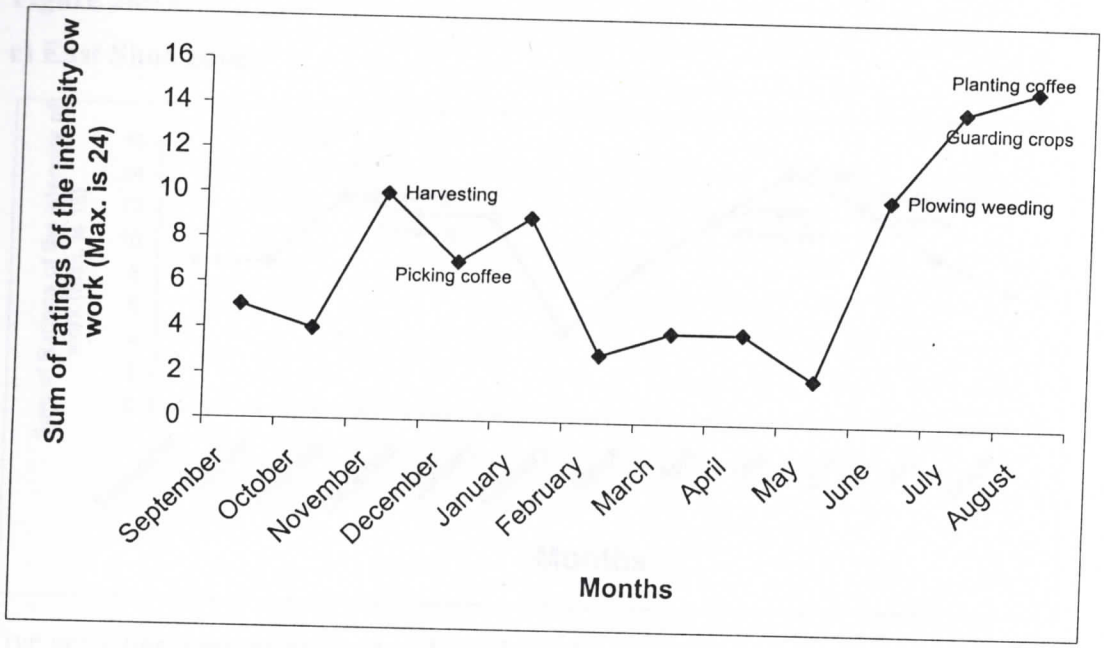
Figure 26: Level of intensity and type of work performed by children in different months of the year by zone

a) Jimma Zone

In Jimma zone, months of maximum working load are May, June, July and August. April September, October, November, and December are months of medium working load. Children have minimum working loads in the months of January, February, March and April. See the figure below.

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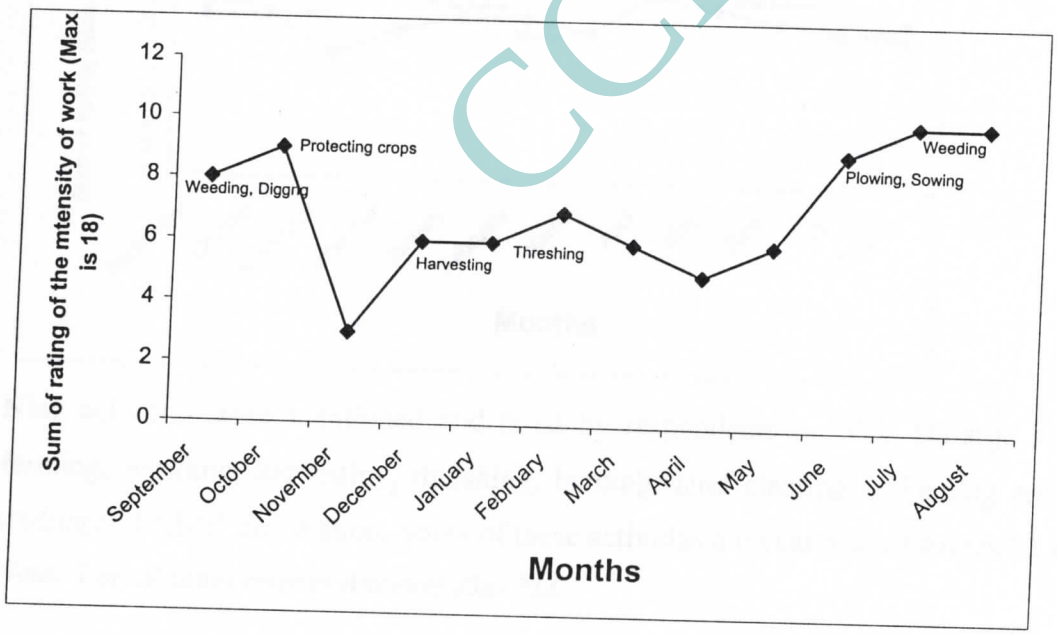
Figure 26 A: Jima Zone



Eight activities were identified and rated by children in the two weredas of Jima. These were plowing, weeding, harvesting, threshing, picking coffee, guarding crops, planting coffee and producing sand. (See Annex 23 for details).

Figure 26:- B

b): West Shoa zone

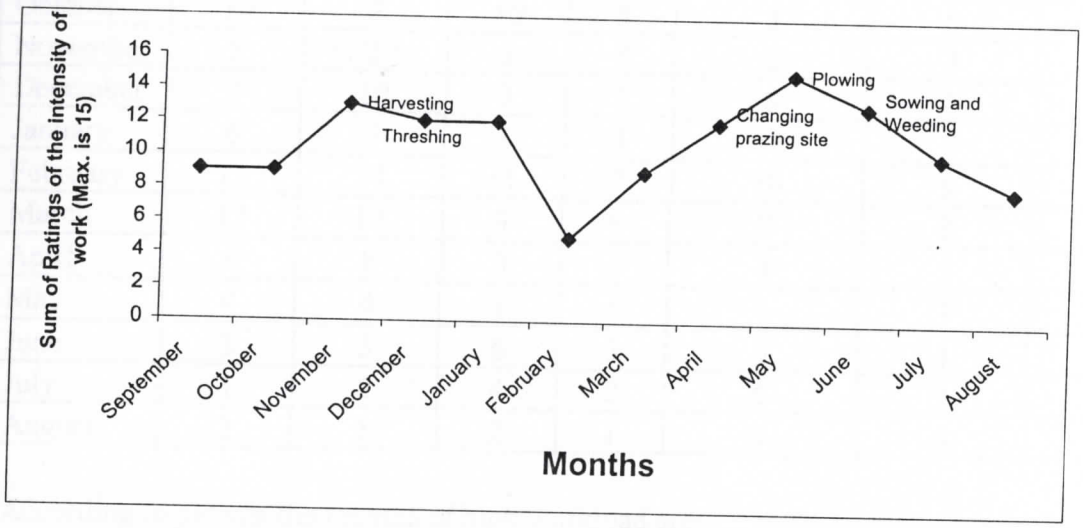


Six activities were identified and rated by children. These were plowing. digging and sowing, weeding, harvesting, threshing, watching and protecting crops, and collecting or picking vegetables. The highest months of workload in West Shoa zone appear to be June to October (Annex 23 b)

CCRDA

Figure 26:- C

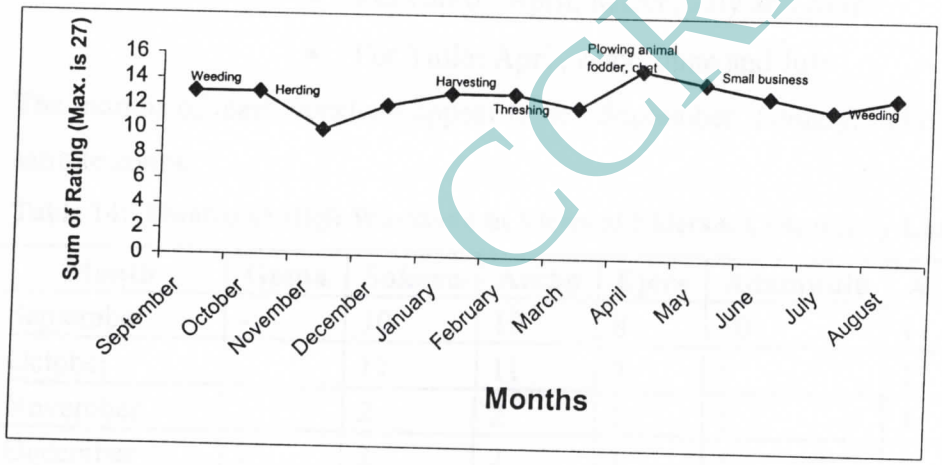
c) East Shoa zone



Five activities were mentioned and rated by children in East Shoa zone. These were plowing and sowing, weeding, harvesting, threshing and changing grazing sites. In East Shoa zone, months of high workload are November to January and, April to July. (Annex 23 c)

Figure 26 :D

d) West Hararge zone



Nine activities were mentioned and rated by respondents in West Hararge zone. These were farming, weeding, harvesting, threshing, herding, land clearing, collecting animal fodder, and trading and 'chat' preparation. Some of these activities are year round (Annex 23 d).

Note: For all zones refer to Annexes 23a- 23d.

CCRDA

Table 13: Months of high workload in view of parents (PWR)

Month	Goma	Sokoru	Ambo	Ejere	Adamitulu	A. Negele	Chiro	Tullo
September	9	6	7	4	10	12	7	8
October	10	7	10	5	3	8	12	9
November	5	5	5	5	2	2	9	6
December	7	10	3	3	6	2	8	4
January	6	9	8	4	12	7	10	12
February	11	11	11	7	10	9	11	11
March	12	12	9	8	7	8	2	10
April	8	8	3	6	4	3	1	1
May	4	4	1	6	1	1	5	2
June	3	3	6	3	3	1	4	3
July	1	2	4	2	6	3	3	5
August	2	1	2	1	9	6	6	7

According to parents the months of high workload are:

- For Goma and Sokoru: July, August, June and May in rank order
- For Ambo: May, August, April and December
- For Ejere: August, July, June and December.
- For Adami tulu: May, November, June and October
- For Arsi Negele: April, July, November and December
- For Chiro : April, March, July and June
- For Tullo: April, May., June and July

The months of least workload appear to be September, January, February and March in the four sample zones.

Table 14: Months of High Workload in Views of Elders& Community Leaders

Month	Goma	Sokoru	Ambo	Ejere	Adamitulu	A. Negele	Chiro	Tullo
September	-	10	10	8	10	11	8	8
October	-	11	11	7	5	11	9	10
November	1	2	2	5	5	3	10	9
December	2	2	2	1	5	3	4	6
January	3	8	2	5	12	7	12	7
February	-	6	12	10	11	9	11	12
March	-	1	8	11	9	7	7	11
April	4	12	7	9	2	5	1	1
May	-	2	1	8	2	1	2	5
June	5	6	9	2	2	1	5	2
July	6	2	2	2	1	5	3	3
August	7	8	2	1	8	8	6	4

CCRDA

In general it could be noted that there are local variations, which makes it uneasy to suggest specific months of the year to run NFE uniformly in all weredas or zones. But it could be said that there are months of the year ranging from 7 to 8, when children have time gap to attend NFE centers. Although work intensity may be high in the rest of the months, children have some hours of work relief during the weeks and days of these months.

3.5 Linkage between formal and non-formal education: -

It was learnt from teachers, head teachers and education officials that the former NFE/ Adult Education program was not linked to the formal education program. Since the curriculum was not compatible with the formal school curriculum, participants had difficulty in continuing with their education. Thus, they strongly recommended that newly developed education programs should have a curriculum package comparable to at least that of the first cycle primary school curriculum. There should also be a defined relationship between the two programs that could be referred to as a guiding document to be used by implementers. Thus, education official and teachers feel that NFE program could be linked with the formal education program provided that:-

CCRDA

- a comparable curriculum is developed;
- competent teachers are assigned to facilitate and teach in the program;
- relevant instructional materials support the program;
- favourable learning places are created;
- English is given as one of the subjects;
- the two curriculum materials are evaluated for linkage;
- reasonable length of time is allocated, and
- participants who complete the NFE program are certified and employed;

3.6 Curriculum Issues

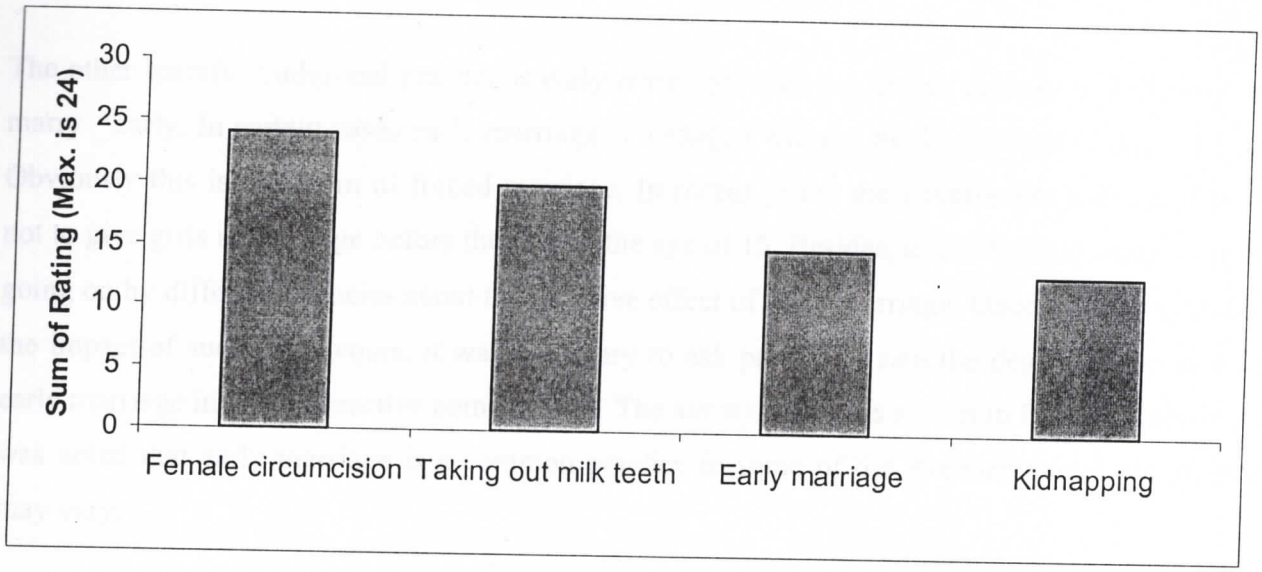
Developing a need responsive curriculum has become a major issue ever since the new education and training policy has been issued. The Oromia Education Bureau has elaborated this need in its ESDP and other related documents. This has made it essential to investigate issues that need to be addressed in the new NFE curriculum. The major areas of examination were traditional practices/culture, primary health care, environmental issues, local skills, family planning, nutrition and civic life. The data generated on these issues are discussed under the following sub-headings.

CCRDA

Traditional practices

Traditional practice is a wide topic and cannot be exhaustively addressed in such a study. Out of the multitude of such practices the study tried to address the major ones such as female circumcision, taking out milk teeth, early marriage, cultural heritage, and religious practices. (Annex 24 for detail)

Figure 27: Average Degree of Harmful Traditional Practices



Female Circumcision

This is a centuries old practice in Ethiopia. Still, it is widely practiced in almost all social and religious groups. Lately a lot of sensitisation work is undergoing in discouraging parents from exercising such practice. However, the impact of such campaign and initiation has not been assessed widely. Parents were requested to rate the extent of the practice in their community. The average rating made on its occurrence in the eight woredas could be seen in Figure 27.

It appears that much change has not taken place regarding this traditional practice. Although people may have some awareness on the issue, it seems that there is insignificant change on their attitude and practice.

Taking out the milk teeth

Taking out the milk teeth is another harmful traditional practice. Scientific explanation is that at the time of the sprouting out of the milk teeth, children could feel stomach discomfort and itching of the gum. On the contrary people with no medical orientation consider the milk teeth as some kind of worm. They thus, wrongly try to take it out exposing babies to infections. The average degree of such practice in the sample weredas is summarized in figure 27. The finding shows that taking out the milk teeth is still widely practiced although the degree varies from woreda to woreda.

GCRDA

Early marriage

The other harmful traditional practice is early marriage. Girls are urged, directly or indirectly, to marry early. In certain cases early marriage is arranged without the knowledge of the children. Obviously this is one form of forced marriage. In recent years, the government has issued laws not to give girls in marriage before they reach the age of 15. Besides, a lot of sensitisation work is going on by different agencies about the negative effect of early marriage. Once again to examine the impact of such endeavours, it was necessary to ask parents to rate the degree of practice of early marriage in their respective communities. The average rating is shown in Figure 27 above. It was noted that early marriage is a common practice in some of the woredas though the degree may vary.

Kidnapping /forced marriage

Kidnapping is one form of forced marriage, which has prevailed for generations. This is particularly practiced in poor families where parents are unable to pay dowries, or are not accepted by the family of the girl. Generally, such cases are negotiated and settled after the event has taken place. Recently some cases are being taken to courts. In this study, the effort made to investigate the situation indicates that there is kidnapping with a varying degree in all the woredas. It is less prevalent in the Jimma and west Hararge zones (See Annex 24).

CCRDA

Other Harmful Practices

Similar harmful practices common to certain woredas are reported as follows.

- Throat clearing (Ambo, Ejere, Chiro and Tullo)
- Eye lid slitting (Goma, Sokoru, Arsi Negelle)
- Idleness on numerous local holidays (Ambo)
- Dowry (Adamitulu and Arsi Negelle,)
- Exchange of sisters for marriage (Adamitulu and Arsi Negelle)
- Feeding babies raw butter (Ejere)
- Massaging pregnant women's belly (Arsi Negelle)
- Inheriting ones brothers wife when the brother is deceased (Arsi Negelle, Goma, Sokoru, Chiro & Tullo)

- Tattooing, i.e. facial and neck decoration resulting in scars (Arsi Negelle and Adamitulu, Goma and Sokoru)
- Young girls marriage to old men (Arsi Negelle)
- Raping (Arsi Negelle, Ejere)
- Severe physical punishment of wives and children (Arsi Negelle, Chiro, Tullo)

Primary Health Care

Human and animal diseases, waste disposal systems, practice of drinking water, child delivery practices, and mother child care were the major areas of investigation under the primary health care. The findings on these issues are presented as follow.

Human diseases

This sub topic was a point of discussion in children's and parents discussion groups. In fact both girls and boys groups were asked to list and make a pair wise ranking on the causes of children diseases in their respective communities. A summary of the ranking is presented in Table 16.

Table 16: Causes of children diseases in rank order by woreda

Disease	Goma	Sokoru	Ambo	Ejere	Adamitulu	Arsi Negele	Chiro	Tullo
• Malaria	3	2	1	3	1	1	-	-
• Typhoid/ typhus	5	6	2	3	4	6	10	5
• Gewa Ajes	-	-	-	-	-	-	1	4
• Tuberculosis	7	7	3	6	6	5	7	-
• Diahorea	2	1	5	5	5	2	3	3
• Hooping cough	1	5	5	1	6	4	2	2
• Quashekor	6	3	5	7	2	2	5	7
• Eye infection	4	4	3	2	3	7	6	6
• Itches	-	8	-	-	-	-	4	8
• Intestinal parasites	-	-	7	-	-	-	9	9
• Chicken pox	-	-	-	-	-	8	-	10
• Hepatitis	-	-	-	-	-	9	-	-
	-	-	-	-	-	-	-	1

Children diseases vary from woreda to woreda. The common diseases across woredas are malaria, diahorea, eye infections, and respiratory infectious diseases. In Western Hararghe, in addition to those in Table 16, diseases with local naming such as "Sagujjuf", Daf-kaka" "Boquu gossa" "Dinfatu" and "layida" were also frequently mentioned. The human diseases indicated by parents are also very much similar to the responses of children. (See Annex 25 for detail).

CCRDA

It can be seen from Annex 28 that a variety of diseases prevail in all woredas. Some of the diseases are common to all and some are specific to one or two woredas. Parasitic infestation, typhoid, malaria, eye disease, tuberculosis and kwashiorkor are common diseases prevailing in all the woredas.

According to a specific question raised to parents with regard to sexually transmitted diseases, average prevalence is reported on syphilis, gonorrhoea, and chancheroid. Prevalence of AIDS is rated High/Medium in almost all woredas. This gives a hint that the rural community has information about the disease.

Animal Disease: The major animal diseases prevailing across the sample woredas are Aba Gorba and Aba Sanga (See Annex 29). From the Annex it could be seen that there are animal diseases specific to each woreda.

Animal Fodder

On animal feeding, the community mostly depends on the natural fodder. That is, green grass during the rainy season, and straw and stalks during the dry season.

Waste disposal

Both solid and liquid wastes are disposed everywhere by most families. So long as it is taken out of home, care is not taken regarding where it is thrown or spilt. This is one area where the education of children and the media could have some intervention. People are expected to be aware of the importance of digging at least two pits i.e. one for dry wastes and the other for liquid wastes in their vicinities.

CCRDA

To assess the situation, children and parents were asked to assist in drawing their village map showing places of waste disposals, water sources and cultural practices. The village maps drawn by the discussion groups, assisted by enumerators indicate that:

- People get their drinking water from rivers, springs, ponds etc.
- People defecate in farm areas (for example in 'Kotcho' plants, nearby shades, bushes, etc..) and urinate any where
- No specific play grounds for children
- No tap or protected water in almost all of the villages.

See the following sample Village sketch maps

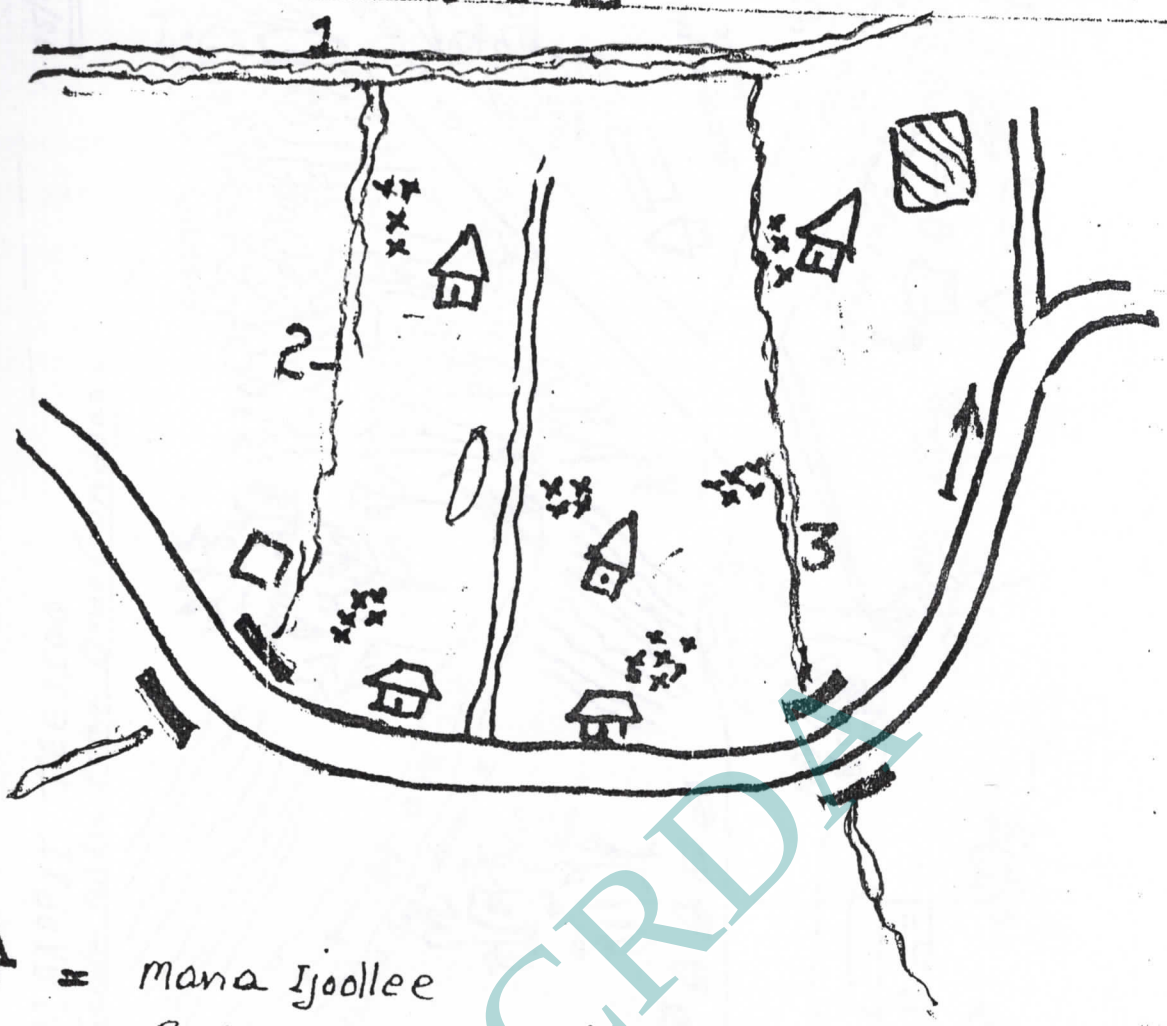
Kaartaa Mandara Kuyyee Xuuphaa



OROMIA

Gaffii: 2U

V=2 Gudar: Zonii 7



= Mana Ijoollee

= Bakka xaphaa Ijollee

= 1 = Lagaa Gudar

2 = " Coolee

3 = " dhumugaa

= Daabata tajaajila Bishaan dhugattii

= Dandii Konkolata

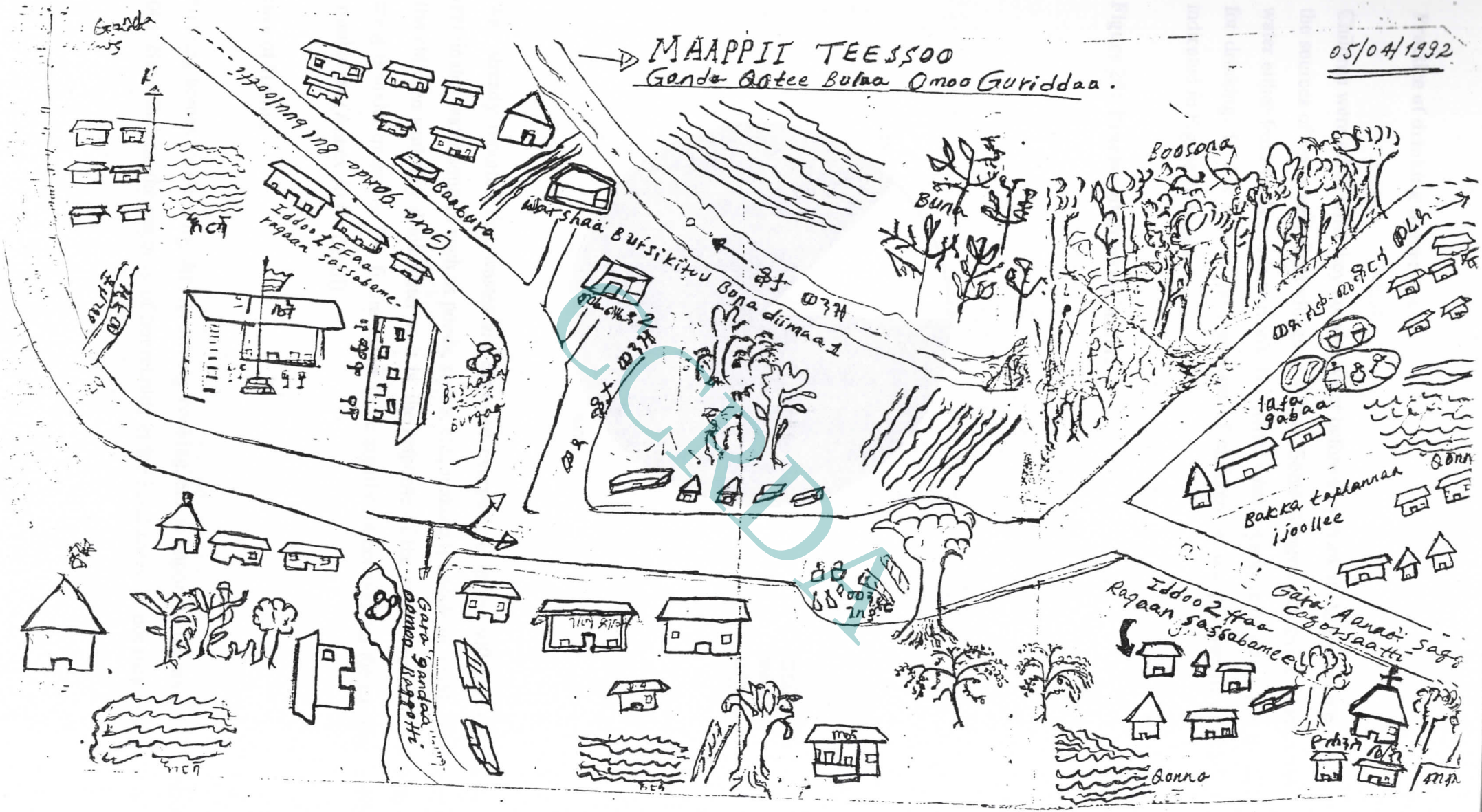
= Bakka Koosin gatamu

= faachaa

= Maagidaa Islaama

Hub = bakki mani fincaani gopha'e ijaa hinjiree bakka argatan booba'u

CCRDA

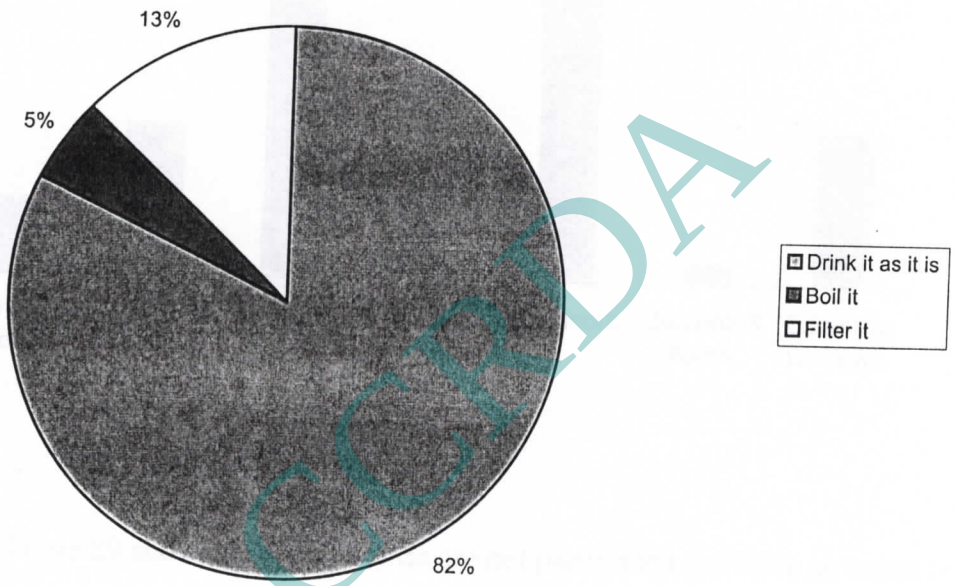

MAAPPII TEESSOO
Ganda Qotee Bulaa Qmoo Guriddaa.
05/04/1992
Baabura
Iddoo Iffaa Ragaan sassaba.
Bunaa
Booscaa
Bakka taplannaa ijoollee
Iddoo 2ffaa Ragaan sassabameef
Qonna

OCHDA

Practice of drinking water:

Children were asked what they do with water before they drink it. As has been pointed out earlier, the sources of water vary from village to village. Some villagers get spring water; others get their water either from wells ponds or rivers. No matter what the source of water is, it needs to be safe for drinking. In this regard, the responses of children on the practice of drinking water are indicated in Figure 28 below.

Figure 28: Practice of drinking water.



CCRDA

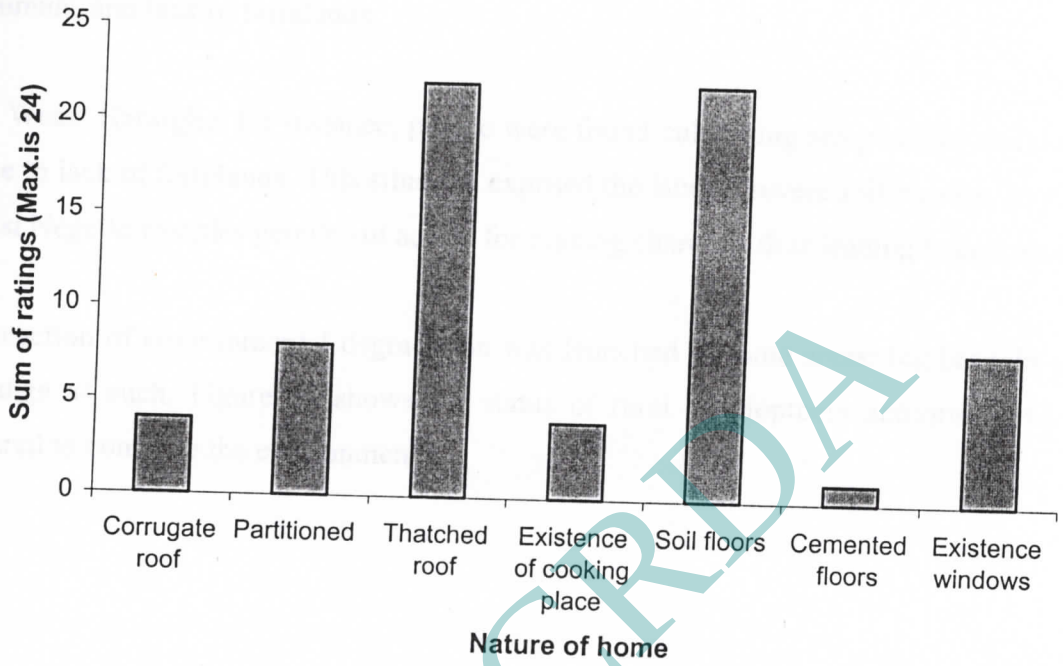
It was already reported that wastes are disposed everywhere in the villages. Obviously this contaminates water sources such as ponds, rivers, etc., making it unsafe to health. Although 82% of the children said they drink water as it is, the response of the remaining 18%on boiling and filtering is under question. The figure seems to be significant considering the existing reality in the rural areas (Annex 30 for detail)

Nature of Homes

Partitioning homes for sleeping, dining, storing, cooking, etc. is important for many health related reasons. Nevertheless, the majority of households in the rural areas do not make such a kind of

partitioning of homes. Floors are not cemented or carpeted and roofs do not have ceilings. Windows do not exist in most homes. This situation was observed during data collection. Parents who had participated in the discussion groups have reported the nature of their homes as shown in Figure 29.

Figure 29: Nature of homes



CCRDA

The data in the figure 29 shows that most homes are not partitioned and have no separate cooking places. Besides this, the majority of the houses have no windows (See Annex 31 for detail)

Nutrition

Parents were asked how regularly they eat their breakfast, lunch and supper. Their answers are summarized in Annex 32. As can be seen from the annexes most people commonly eat their supper. It was learnt that there are people who do not eat their breakfast and lunch. The major reason given for this was subsistence economy. Moreover, a variety of food types are listed for the three meals (See Annex 33). Enjera and bread/pan cakes are common meals for breakfast, lunch and supper in all the sample woredas. The list of food items indicated does not provide balanced diet for consumers. Most people rarely consume animal products and vegetables.

Environmental Issues

Erosion, land utilization, use of wood and afforestation were the major points addressed under this topic. The sketch map of the respective PAs, which was drawn by peasants and data enumerators generated data on these and related issues. The sketch maps on pages that follow give information on environment with regard to soil erosion, deforestation over population, lack of grazing land for animals, and lack of farmlands.

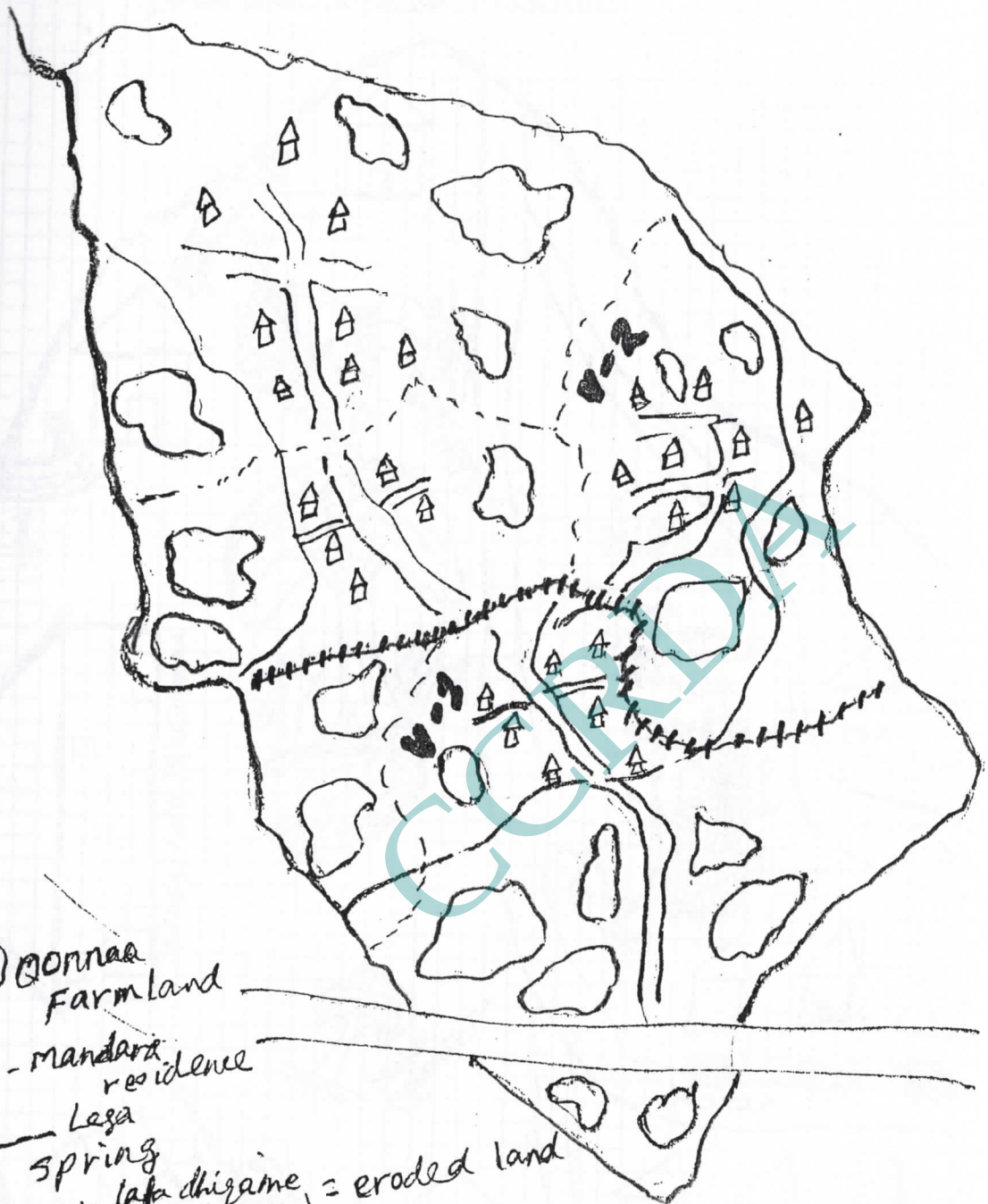
In Weast Hararghe, for instance, people were found cultivating steep slopes and mountain peaks due to lack of farmlands. This situation exposed the land to severe soil erosion. In Adamitulu and Arsi Negelle woredas people cut acacia for making charcoal, thus leading to serious deforestation.

Protection of environmental degradation was launched in some areas, but brought no significant change as such. Figure 30 shows the status of rural development activities, which are partly geared to conserve the environment.

CCRDA

Inst. 2 Fathers.
Awdo

17. Kaartaa Gandeeffeebuleen Agansaa - Daboo



Qonnaa Farmland

A - mandara residence

Laga

Spring

Lafa dhigaame (Allaggaa) = eroded land

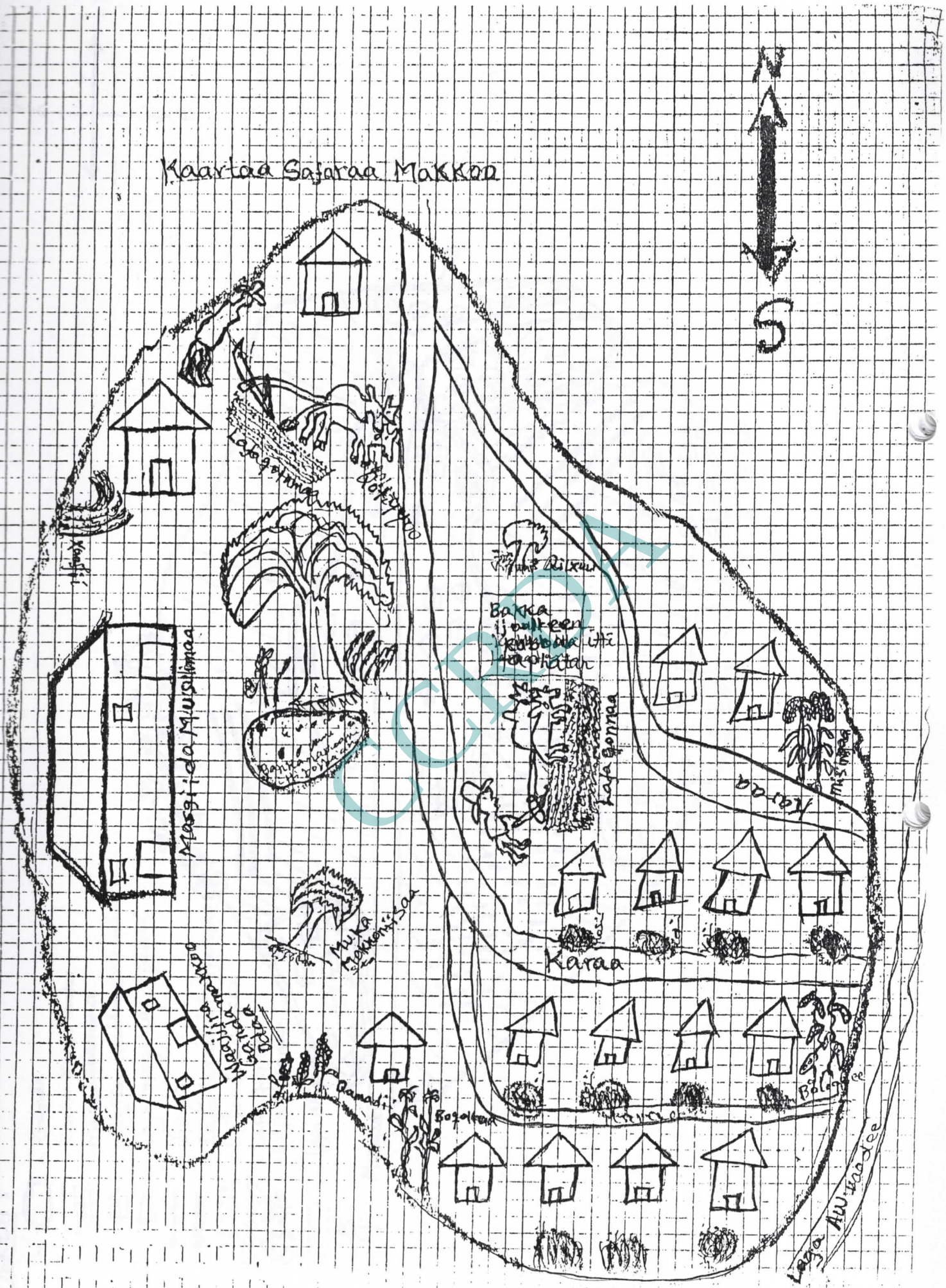
Daangaa gandaa

Daandii = path

Daangaa Manderoobaa.

GORDA

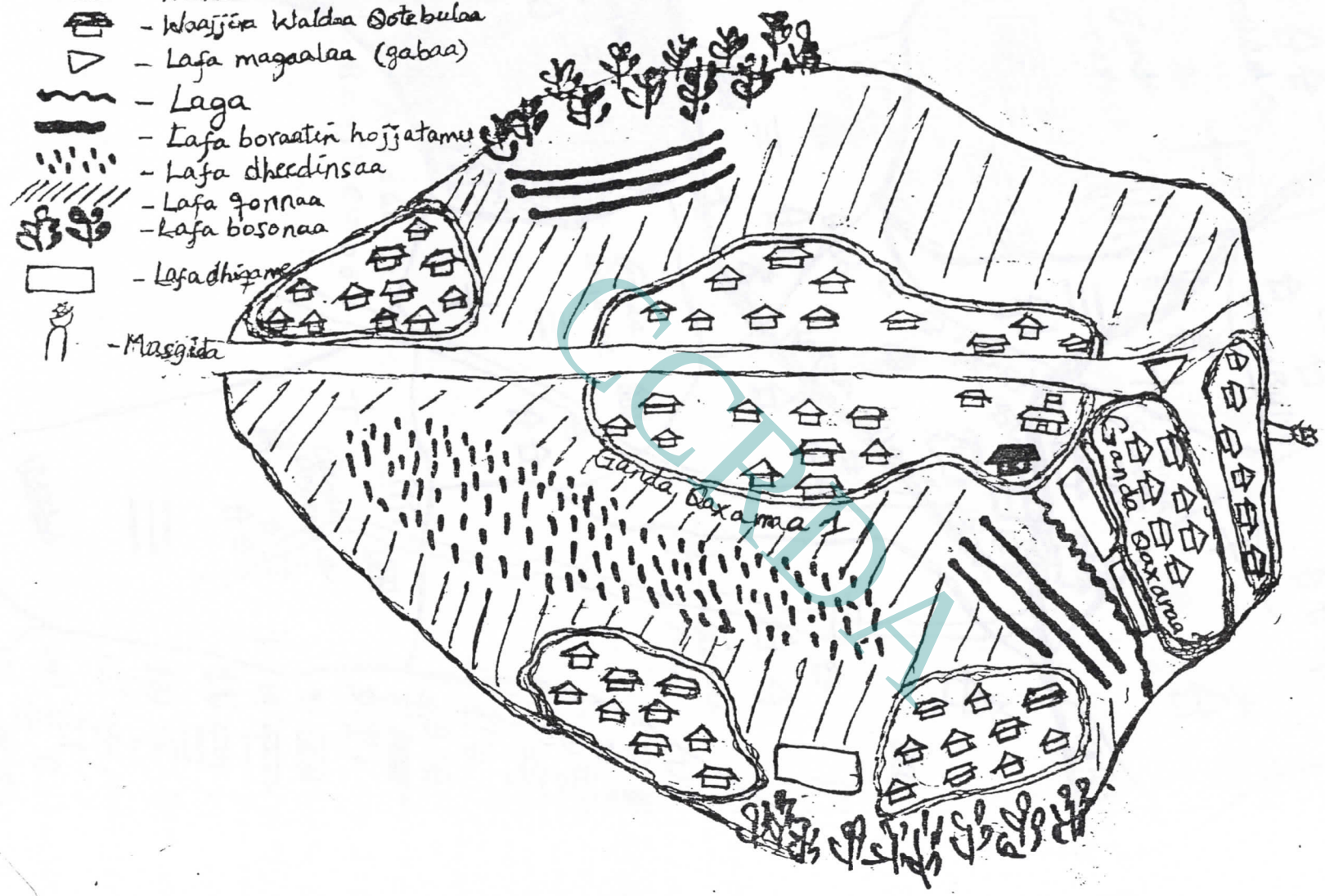
Kaartaa Sajaraa Makkoo

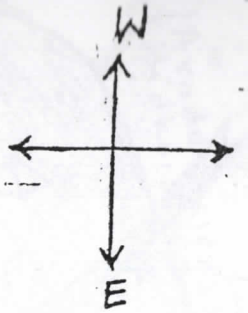


CBO

Hiiktu :

- = Ganda
- = Karaa konkolaata
- = mana barumsaa
- = Waajjira Waldaa Qotebulaa
- = Lafa magaalaa (gabaa)
- = Laga
- = Lafa boraatiin hojjatamu
- = Lafa dhecdinsaa
- = Lafa gonnaa
- = Lafa bosonaa
- = Lafa dhiqaa
- = Masgida





CERD

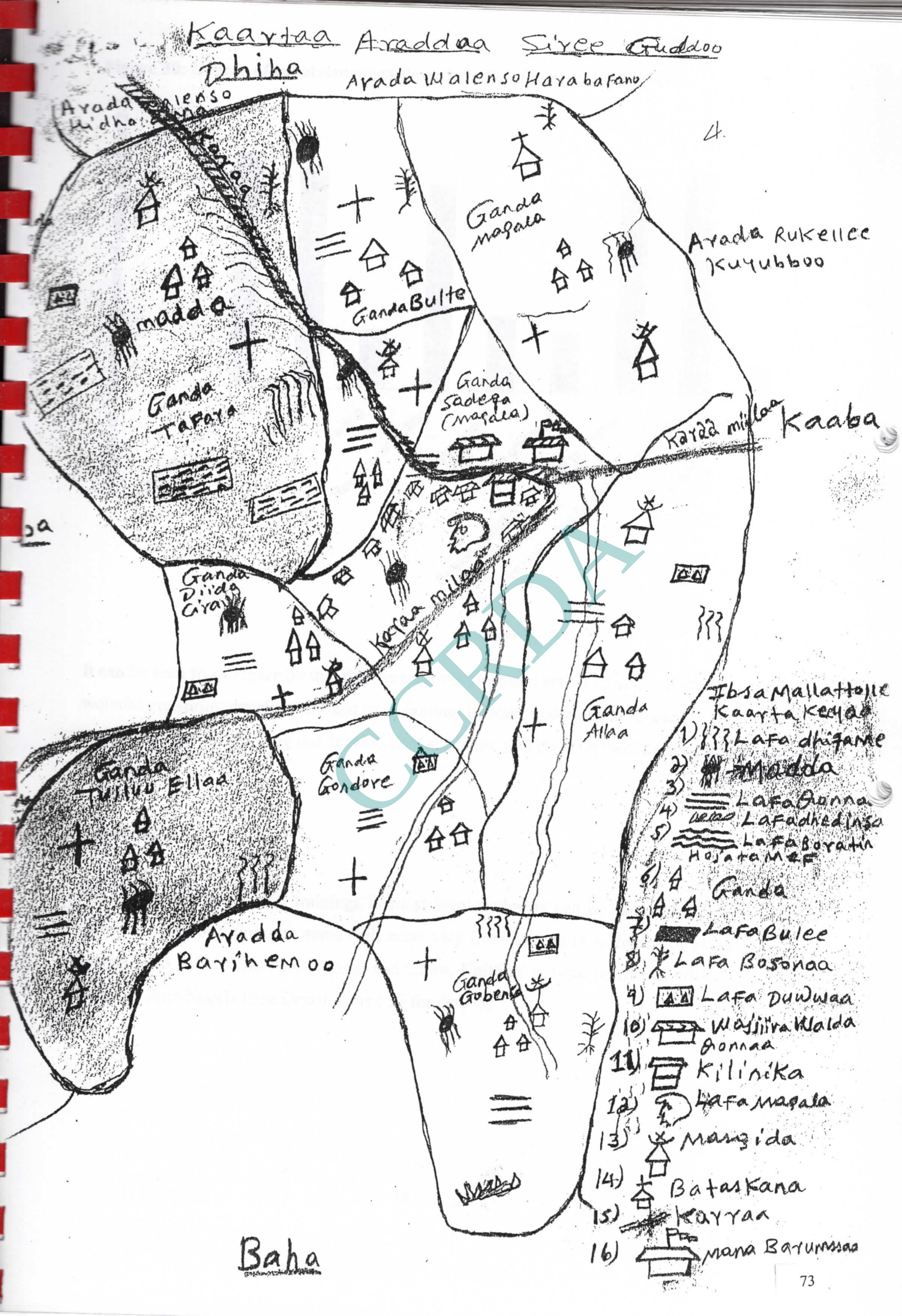
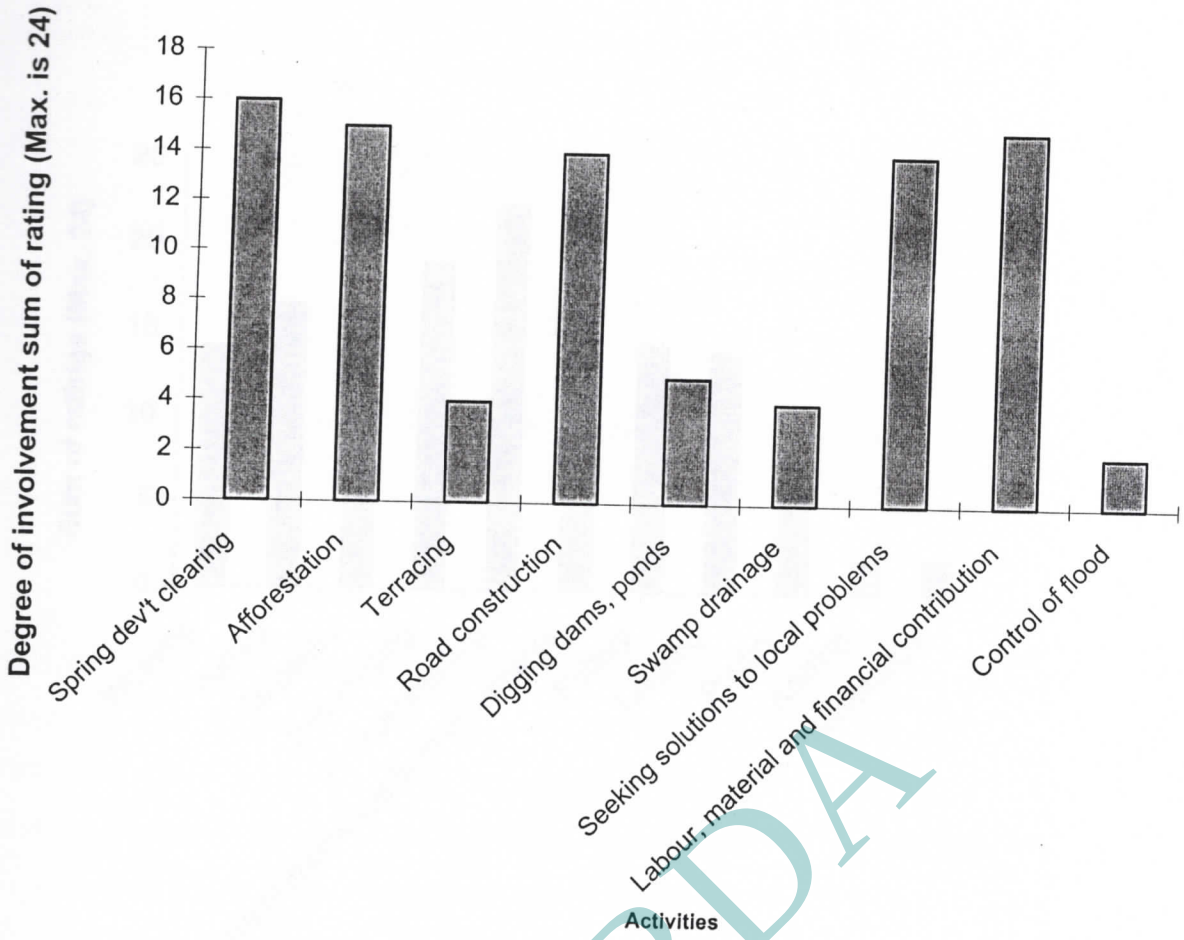

Kaartaa Araddaa Siree Guddoo
Dhiha
Arada Walenso Hayabafano
4.
Ganda magala
Arada Rukellee Kuyubboo
Ganda Bulte
madda
Ganda Tafara
Ganda Sadeqa (magala)
Karaa miila
Kaaba
Ganda Diida Gira
Karaa miila
Ganda Allaa
Ganda Gondore
Ganda Tuluu Ellaa
Arada Bariihemoo
Ganda Gobeela
Ibsa Mallattoolle Kaarta Keessa
1) Lafa dhigame
2) Madda
3) Lafa Bonna
4) Lafa dhedinsa
5) Lafa Boraatii Hojjata MEF
6) Ganda
7) Lafa Bulee
8) Lafa Bosonaa
9) Lafa Duwwaa
10) Wajjira Waldaa Bonnaa
11) Kilinika
12) Lafa magala
13) Masgida
14) Bataskana
15) Karaa
16) Mana Barumsaa
Baha
CCRDA

Figure 30: Degree of Involvement of Parents in Development Activities



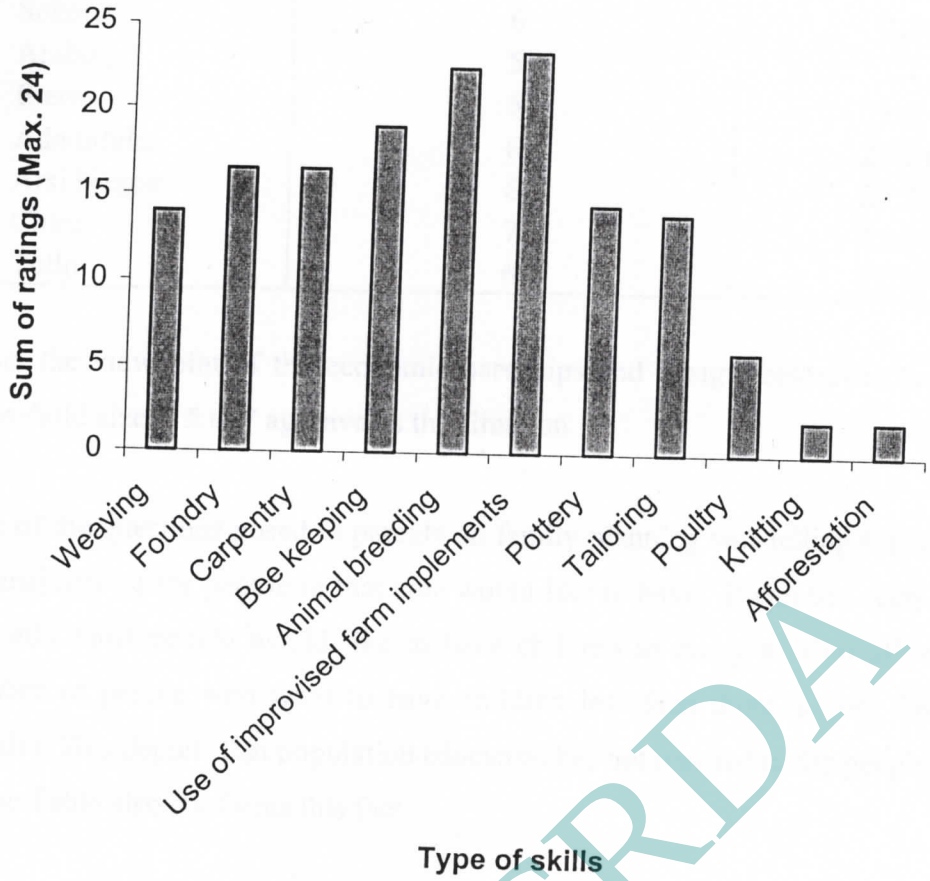
It can be seen from Figure 30 that the common development activities undertaken in most of the woredas are spring development and tree planting. Labour, material and financial contributions were also made for carrying out development activities, and meeting local needs. (See Annex 34 for detail)

Local Skills

The community needs skill trainings in most local trades as can be seen from Figure 31. The degree of need for training in some skill areas vary from woreda to woreda. For example poultry is specific to Adamitulu, Arsi Negele, and Chiro. Knitting in local items and afforestation are limited to Arsi Negele (See Detail Annex 35 for details).

CCRDA

Figure 31: Skills Needed by the Community



CCRDA

Family Planning

The importance of family planning has to be recognized by all adults. Otherwise, the present population expansion could continue to the extent that there will be unmanageable population density. This will have serious effect on the available land per head and scarce resources. At some point, there will not be adequate arable land for families to produce enough food. Thus, couples that form families will have to plan and to limit their family size for a better vision for future life.

With the above perspective, children were asked to tell the number of their household members at present. This question was asked in order to at least estimate the average household size and to have an idea of the female male ratio. The findings are reported in Table 17.

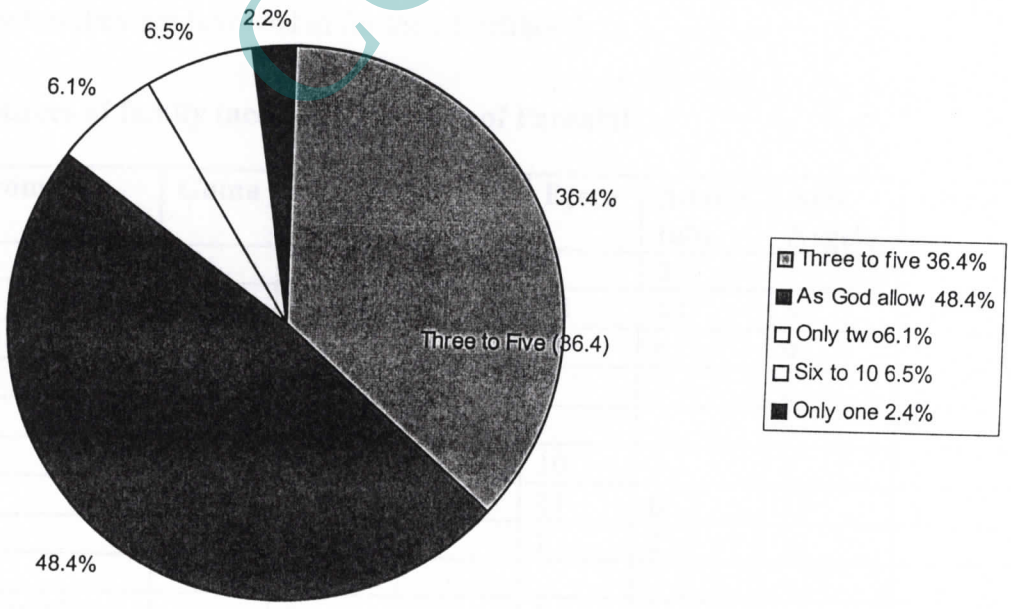
Table 17: Average household size by woreda.

Woreda	Average house hold size	Female male ratio
• Goma	5	9:5
• Sokoru	6	2:3
• Ambo	5	1:1
• Ejere	5	1:1
• Adamitulu	6	23:24
• Arsi Negele	6	20:23
• Chiro	7	53:54
• Tullo	6	32:25

From the viewpoint of the economic hardships and meagre resources the fact that the average household size is 5 to 7 aggravates the situation

One of the questions posed to parents on family planning was telling the number of children that the majority of the people in that area would like to have. It can bee seen from Figure 32 below that still most people would like to have children as many as God allows them to have. The number of people who want to have children less than three is very low (See Annex 36 for details). This depicts that population education has not reached to the people at the grassroots. The above Table also conforms this fact

Figure 32: Number of Children Desired by Families



CCRDA

The other question was related to knowledge and awareness on of family planning. Parents had to rate the importance of limiting the number of children, use of contraceptive, birth spacing, monogamy, and awareness of sexually transmitted diseases (See Annex 37 for details)

It was found out that people seem to have awareness on family planning but do not have the commitment for practicing it. For example, the importance of limiting the number of children, use of contraceptives and monogamy are recognized. However, they were not made practical. People still want to have children as many as God allows them to have.

There are also people who oppose family planning. For instance 3 men in Ambo, 3 men in Ejere, 21 men in Adamitulu, 24 men and 16 women in Arsi Negele oppose limiting the number of children and birth spacing. Similarly 22 women and 9 men in Ejere, 3 men in Adamitulu, 12 men and 5 women in Arsi Negele oppose use of contraceptives. Ten men in Adamitulu, 14 men and 6 women in Arsi Negelle are against monogamy. In West Hararge people seem to have interest to reduce the size of their families mainly due to limited/ lack of farmland. The actual practice is however, different. It is quite common to find families with 8-10 children.

Economic Activities

Relating curriculum to economic activities is a question of relevance. To make the curriculum responsive to the local economy entails ideas that would promote economic activities to be incorporated in to the curriculum. Accordingly parents were requested to indicate the type of economic activities they are involved in for their livelihood.

Table: 18 Sources of family income (Responses of Parents)

Sources of income	Goma	Sokoru	Ambo	Ejere	Adamitulu	Arsi Negele	Chiro	Tullo
Bee keeping	-	-	-	-	3	-	2	6
Farming	1	1	58	48	43	52	50	47
Trading /Small business	2	2	1		6	4	4	4
Crafts making	4	3	1		1	2	3	3
Animal renting	3	-			-	-		
Labour service	-	-	13	10	3	1	5	2
Wood selling	-	4		11	6	33	3	
Grass selling	-	-		1	2	12		
Dung selling	-	-						
Sales of 'araki' and local bear/ 'ferso'	-	4		3				
Sale of charcoal	-				4			
Animal raising fattening					29	43	5	3

CCRDA

Both fathers and mothers have reported that the family source of income is farming. Other subsidiary activities include labour services, small business, and animal raising.

Table 19: Months of severe economic problems

Hardship	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.	Ap.	May	June	July	Aug.
Food shortage	Am.Ej AN	Am . Ej	Ej.					Am,AT ,AN	S,Am, AT,AN	G,S Ej, ch, Am, AT,AN	G,S,Ej, AN,Tu	G,S Ej, AN
Drought	Am	Am Ej			GS	GS	Am, S,G,E, AN,Ch, Tu	G,S,A m, Ej, AT,AN ,Ch, tu	G,S Am, Ej, AN,AT ,Ch, Tu	G,AT	G	G
Human sickness	S, Am, At, AN, Ej.	S, Am, AN,Ej, At	S, Am, Ej, AN, AT	S, Am, At			Am	Am AN	S, Am ,Ej Ch, Tu	S,Ej,Ch ,Tu	S, Ej, AN,Ch,t u	S AT, AN
Crop pest incidence	S,A,Ej, Tu	Ej	Ej					AT,AN	S,Am, AT,AN ,Ch,Tu	G,S,AT , AN,Ch	G,S,E	G,S,Ej
Hail storm											Ejere	Ejere
Animal disease		Ej	Ej	Ej	S AN	S AT, Am	GS, Am,AT ,AN	GS,Ch, Tu, Am, AT, AN	GS,Ch,t u T, Am, AT, Ej, AN	G,ch,tu Am, Ej, AT	G, AT, Ej.	G
Frost		Ej	Ej									
Debt and shortage of fertilizers					Am	Am		AN	AN	AN	AN	AN

Note: The abbreviations indicate the name of woredas in which the particular hardships are faced in the months shown.

Shortage of food, drought, human diseases and crop pests are the major economic hardships faced by the community beginning from April extending to August in most of the sample woredas. Animal diseases, which are sporadic, and frost and hailstorm, which are incidental, are also reported in some woredas. Problem related to shortage of fertilizers are reported from two woredas although it is common to others too.

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Table 20: Economic Situation of the Community During the Last 5 years

Economic Situation	Year and occurrence of event by woreda					
	1987	1988	1989	1990	1991	1992
Shortage of food /famine	Ambo, Chiro Tullo Ejere A.tulu	Arsi Negle	A.tulu, Cjiro TulloArsi Negele	Ej. A.tulu A.Negele	Ambo Ejere, A.tulu A. negele Chiro, Tullo	
Human disease	Ambo,A.tulu	A.tulu	A.tulu	A.tulu	A.tulu,A.Negle	A.Megle
Sufficient rain and relatively good harvest	A.Negele	Ambo, A.tulu	Ambo, A.tulu	A.tulu		Ejere
Drought, no water, no pasture	goma,Sokoru	Goma,sokoru Chiro, Tullo	Goma,Sokoru, Chiro, Tullo	Goma,Sokoru Chiro, Tullo	Ambo, Chiro ,GomaTullo,A.tulu,A.Negle	A.tulu, Chiro A.Negele
Animal disease and death of animals	Am	Goma, Sokoru	Goma, Chiro,Tullo	goma,Sokoru	Goma,sokoru AT, Am., AN	
Low production of corn and maize, Sorgum					Ambo	Ambo
Support for militia with cash and "shiro"					Ambo	
Crop pest	Chiro, Tullo	Chiro, tullo			A.tulu,	Ambo
Heavy and long rain and hail destroyed crops, houses	Goma,Sokoru	Goma,Sokoru, A. Negele	Ejere, A.tulu, A. Negele	Ambo, Ejere, A. Negele,Goma, sokoru	Ejere,Goma Sokoru	
Forced distribution of fertilizers	Ejere					
Got selected seeds	Ejere,A. Negele					
Registered under 'Package'		Ejere				
Increased price on fertilizers and debt	A. Negele	A. Negele	A. Negele	Ejere, A. Negele	A. Negele	A. Negele
Massive cutting of trees to overcome hardships				A. Negele		
Migration due to drought					A. Negele	A. Negele
Heavy taxation on oxen					Chiro, Tullo	Chiro, Tullo
Lack of medicine					Chiro, Tullo	Chiro, Tullo

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The household heads were requested to give their views on their socio-economic situation during the last 5 years or so. Most of the responses indicate the hardships they have faced. These hardships are interrelated. For example famine, and deaths of animals, which are common to all weredas are related to drought. Besides the irregularity of the climate other man-made and manageable hazards were also mentioned. Similarly, community leaders have highlighted historical profile of the community during the last 20-25 years.

Table 21: Historical profile of the Community in the past 20-25 years (E.C)

	Goma	Sokoru	Ambo	Ejere	A.tulu	A. Negele	Chiro	Tullo
1966-1970		-						
Anti government movements	✓		✓		✓	✓	✓	✓
Power transfer to Derge	✓	✓	✓	✓	✓	✓	✓	
Rural land proclamation	-	✓	✓	✓	✓	✓		
War with Somalia and Eriteiria	✓	✓	✓	✓	✓	✓	✓	✓
Red Terror	-	✓		✓				
Famine	-	✓						
Improved life						✓		
Development through cooperation			✓	✓		✓		
We got school					✓			
Military service "hunt for the youth"			✓					
Literacy campaign			✓					
1971-1975								
Forced marriage abandoned					✓	✓		
Formation of different associations PAS REYA, Coops REWA	✓	✓					✓	✓
Parties formation	✓	✓	✓					
Civil war in Eritiera and Tigrai Red Star Campain	-	✓	✓	✓	✓	✓		
Literacy campaign	-	✓	✓	✓	✓	✓	✓	✓
Qouta introduced						✓		
Grain corporation formed and dispossessed farmers			✓					
Death of cattle					✓			
1976-1980								
Formation of WPE	✓	-	✓					
Cooperatives of PAs	✓	-		✓	✓	✓		
Drought	✓	✓	✓		✓	✓		
Famine	✓	✓	✓	✓	✓	✓		
Villagization	-	✓	✓	✓	✓	✓	✓	✓
Forced military service	-	✓	✓	✓	✓	✓	✓	✓
Planting trees					✓		✓	✓
Deforestation						✓		
Human and cattle death, cholera, malaria			✓		✓	✓		
House and pop. Census						✓	✓	✓
1981 -1985								
Changes of government	✓	✓	✓	✓	✓	✓	✓	✓
Development compaign	✓	✓						
Animal disease, intensive conscription and military services			✓		✓			

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Transitional government was formed					✓			
Famine, animal and cattle death, poverty			✓		✓			
Arsi-siltee conflict					✓			
Mugar Cement Factory est abolished				✓				
Coup against Dergue				✓				
1986-1991			✓					
Formation EFDR	✓	✓					✓	✓
Establishment of peace	✓			✓		✓		
Drought and famine	✓	✓			✓	✓	✓	✓
Human and animal disease malaria		✓			✓		✓	✓
War with Eritieria	✓	✓	✓	✓				
Education in Oromifa	✓	✓	✓	✓			✓	✓
Escalating price of crops, coffee	✓		✓	✓				
Devastating rainfall	✓							
Economic crisis	✓	✓						
Census, basic education					✓			
Hail storm destroyed crops						✓		
Extension package				✓				
Soaring price on fertilizers			✓	✓	✓			
Increased taxation			✓		✓			
Oromiffaa as medium of instruction							✓	✓

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The list in the above table tells that community members are aware of political and socio-economic events and development activities affecting their lives directly or indirectly. Some of these points have implication to curriculum development. For example, points drawn from the list could be addressed in environmental science, civic education and the languages.

3.7 Civic Life

Hardship Children Face

Violation of children's rights could be committed in different forms. Physical punishment, harassment, insult, etc. are some of the ways in which children's rights are violated. In relation to this, children were asked what hardship they face. Details of their responses are documented in Table 22.

Table 22: Hardships Children face

Hardship	Goma		Sokoru		Ambo		Ejere		Adam itulu		Arsi Negle		Chiro		Tullo	
	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
Physical punishment	1	1	1	1	2	1	4	1	4	2	1	3	2	1	2	1
Harassment	3	3	2	2	4	2	4	6	5	2	3	2	-	6	-	2
Insulting / rediculing	2	2	5	5	5	3	6		6	5	1	1	1	2	1	3
Forced marriage	-	-	3	3	2	3	2	1	2	4	6	5		4		5
Starving	5	5	4	4	1	3	1	5	1	1	3	5	5	-	5	4
Harsh child labour	4	4	6	6			3	1	2	6	3	4	3	3	4	6
Chasing out from home	6	6	-	-	-	-	-	-	-	-	-	-	4	5	3	7
Raping	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-	1

Generally, children face different forms of hardships. Physical punishment is the most common type of problem they face. Starving children is mentioned in some of the woredas.

Exercising democratic principles is a right in modern life. Respect for human rights, compliance to the rule of law, tolerance, participation in local development, etc. are all desired democratic practices. Awareness, knowledge and practice of these issues are very important in civic life

Social and cultural activities practiced by children

With the belief that these could be curriculum issues children were asked the kind of cultural, social and religious practices they exercise. What was learnt from their responses are documented as follows by wereda:

- Activities children exercise most of the time are praying in the mosque, preaching Islam, targeting/ korbo, participating in 'dado' (Goma, and Sokoru).
- Activities children exercise some of the time are wedding, fasting, attending festivals, dancing and singing (Goma, Sokoru).
- Rarely exercised activities are participating in-group farm activity such as 'dabo', and 'geda' cultural activities (Goma, Sokoru).

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- **Ambo**

◊ Religious ceremonies such as epiphany, maskal, waaqeffachaa, Christmas

◊ Cultural such as wedding, dances, new year celebration

◊ gada ceremony

◊ 'dabo' /cooperative work

◊ ateetee, buhe

- **Ejere**

◊ debo

◊ horse race during wedding and festival/holiday occassions

◊ 'qillee'

◊ 'waalecha'

◊ church prayer ceremonies

◊ Wedding

◊ Epiphany

◊ 'sirba qaammee'

◊ 'caalcha'

- **Adamitulu**

◊ 'baye baye baasuu'

◊ 'ashaashila baasuu'

◊ badifa baafachuu /taphachuu

◊ prayers and r eligious feasts

◊ reading Quran

◊ 'iskichaa'

◊ cattle songs

◊ 'baroo'

◊ wedding ceremonies

◊ 'geerarsa'

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◊ mourning
◊ 'korboo' game
◊ 'dawaa deemuu'
◊ 'du'cuyi gadhachuu'

- **Arsi Negele**

◊ cattle songs
◊ riddles/hibboo
◊ religious ceremonies such as idalfatir, ramadan arafa....
◊ fasting
◊ funerat ceremonies
◊ 'dabo'

- **Chiro and Tullo**

◊ Shaggooyye/daucing
◊ Daboo
◊ Wedding
◊ Condolence
◊ Prayer
◊ Saki'at
◊ Listening to stories told by elders

CCRDA

The activities and practices alone do not fully display civic life. There are also other expressions. The extent to which children are let free to ask/talk, enjoy, eat etc. are among indicators of child right, and that of civic life.

In relation to civic life, the other question children were asked was the kinds of games they usually play. Their responses are organized as in Table 18.

Table 23: Games children play

Type of play/game	Jima Zone		Western Shoa Zone		Eastern Shoa Zone		Western Hararge Zone	
	G	B	G	B	G	B	G	B
Hide and seek	✓	✓	✓	✓	✓	✓	✓	✓
Riddles / hibbo	✓	-	✓		✓	✓	✓	✓
Playing with mud	✓							
Chasing and Seizing a partner						✓	✓	
Singing /dancing dibbee beats	✓	✓	✓	✓	✓	✓	✓	✓
Throwing (targeting	✓	✓		✓		✓	✓	✓
Football (ball)	✓	✓	✓	✓	✓	✓	✓	✓
Running	✓	✓		✓				✓
Playing with pebbles (sadeqa)	✓		✓			✓	✓	✓
Family role play	✓					✓		
Skipping	✓							
Swinging	✓			✓				
'Steka'	✓							
'Furanfure'	✓	✓						
'Agege'	✓	✓						
'Gurge'		✓						
Wrestling		✓		✓		✓	✓	
'Qillee'		✓		✓				
Sliding		✓						
'Babee'		✓						
Aganie		✓						
Jumping		✓			✓	✓	✓	✓
Seesaw		✓						
Summer Salting		✓						
Standing on the head		✓					✓	

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'Kukulu arge'			✓	✓					
Rope jump			✓	✓					
'Jimmaa jimmittee'			✓	✓					
Traditional stories			✓	✓	✓	✓		✓	
'Korbo, geengoo' (ring)				✓		✓			
'Hanbuchii'					✓				
'Eiliqee/lodee'				✓					
'Yaa godogodoo'						✓			
'Hooloo'				✓					
'Surduddee'			✓	✓					
'Finqilaachoo'				✓					
'Loadoo'				✓					
'Bayee bayee'					✓	✓			
'Qasqasee'			✓						
'Senqelloo'			✓						
'Ateetee'			✓						
Animal and forest songs					✓	✓			
'Shebalaalaa'					✓				
'Tokkee tokkichuma'			✓						
Police and thief				✓					
'Bifaa'			✓	✓					
'Kisaaraa'				✓					
Kicking one another				✓					
'Finxiliiloo'				✓					
'Filiiloo'						✓			
Horse race						✓			
'Tokkooyyee'					✓	✓			
'Lakee lakichoo'					✓	✓			
'Darboo'						✓			
Shaggoyyee							✓	✓	
Shanti							✓	✓	
Irraqaba							✓	✓	
Dhichisa							✓	✓	
Dimmo							✓	✓	

CCRDA

Ashaangiddo							✓	✓
Jottoni							✓	✓
Xamada							✓	✓
Qabdoo							✓	✓
Korki							✓	✓
Facce/Stick							✓	✓
Sodaachisu							✓	✓
Free Struggle							✓	✓

The variety of games children play is quite many. Some of these plays could definitely be topics in producing NFE curriculum.

In confirmation to the above varied issues teachers, head teachers and education officials were also asked to suggest points that should be addressed in the new NFE curriculum. Their suggestions included

- Environmental protection
- Communicable diseases
- Animal diseases
- Harmful traditional practices
- Vegetable and fruit production and use
- Democracy
- Child rights
- Women and development
- Problem solving
- Health education
- Home management
- Animal husbandry
- Modern agriculture
- Various crafts and skills
- Culture
- Family planning
- HIV/AIDS education
- Use of natural fertilizers and soil conservation practices etc.

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3.7 Mode of Evaluation

Assessment is a central task in producing new curriculum materials. It is the major indicator of the success of NFE curriculum.

Teachers and educational officials suggested the following modes of assessment so as to critically examine the effectiveness of the program. These are:

- Continuous assessment
- Changes in life of the people concerned.
- Include practical activities
- Include exercises such as class work and homework, discussions, test, assignments, project activities etc.
- Base assessments on the level and abilities of children
- For children make evaluation similar to that of the formal program, and for adults adjust it the their local situations and consider behavioural changes.
- Results/ pass marks be same as that of formal schools, but exams should be prepared by the centres and be coordinated by the woredas to have uniformity.
- In continuous assessment give a minimum of ten activities in a year.
- Teachers should be given intensive trainings on continuous assessment procedures.

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CHAPTER FOUR

4. CONCLUSION AND RECOMMENDATIONS

4.1 CONCLUSIONS

The major conclusions drawn from the study are forwarded under the following headings.

Background of data sources:

The majority of children and parents who have participated in the discussion groups were Muslims. In Ambo and Ejere woredas, the data sources were mainly Christians. Waqefacha is followed by few (5%) of the data sources in Ambo woreda.

Sixty eight percent of the parent respondents are illiterate. Obviously these parents are unable to follow-up the education of their children and are not thus in a position to appreciate and understand the benefits of education for themselves and for their children. Most of the community leaders who were involved in the study stayed in the locality for over 20 years.

Almost all of the education officials consulted are male. One hardly finds female education officials in the sample woredas.

Reasons why parents do not send their children to school.

The poor economic situation of parents and demand for child labour are the major reasons for non-attendance. The backward production techniques force families to intensively involve their children in farm activities and household chores.

The majority of the school age children in the sample woredas are not going to school. Children are denied of educational access for two main reasons. Fifty percent of the school age children do not find schools within a walking distance of less than one hour. The remaining 50% are denied of the opportunity to attend school.

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Equity: The majority of parents give preference to send boys to school than girls. The education of girls is a secondary issue. Most parents believe that males can pursue their education to the maximum level and will support their families after employment. On the contrary, they feel that girls cannot walk long distances and will eventually marry and discontinue their education. Others fear that girls could develop undesirable behaviours and bring shame to the family. Some parents also feel that girls' education limits the benefit of dowry.

Demand for education

Most of the out-of-school children appear to have a good understanding of the importance of education. In their view, education: provides general knowledge and skills, enables to get employment, helps to keep personal hygiene, enables to solve life problems, promotes good conduct, etc. It was also learned that these children have different aspirations in life. Some would like to become teachers, businessmen, mechanic, doctors, and health workers, get married, etc. All these points entail that children seem to recognize that they would reach most of these positions through education.

Elders, community leaders, development workers, teachers, head teachers and education officials believe that education is important for all age groups. They feel that reading, writing and numeracy skills, and knowledge in income generation, health and hygiene, techniques of improving farm productivity, etc. are basic skills to be acquired by all.

Time of Learning

Generally children have high workload from Monday to Thursday and less workload on Fridays, Saturdays and Sundays. Boys cut grass, graze animals, water animals, fetch water, help fathers in farm activities, watch crops, and carryout maintenance activities on typical working days. Similarly girls carry out household chores, fetching water, grazing animals, grinding, and cleaning besides participating in other male related activities.

Months of high workload match with period of major farm activities such as cultivation, planting, weeding, harvesting and threshing. These months include December and mid May to mid August, although there are some variations between woredas.

CCRDA

Linkage between the formal and non-formal education

The non-formal education program has to be linked to that of formal program. The two curricula should be similar and comparable in terms of content. Likewise facilitators of the non-formal education program have to be well trained. The NFEP has to ensure a smooth transfer of children participants to formal education program and should meet standards of the primary school education program.

Curriculum Issues:

There is no doubt that the new non-formal education curriculum has to be need responsive and comparable to that of the first cycle primary school curriculum. A need responsive curriculum is expected to alleviate problems encountered with regard to harmful cultural or traditional practices, economic activities, primary health care, environmental issues, nutrition, family planning, civic life, local skills, etc.

The major harmful traditional practices prevailing in the sample woredas are female circumcision, taking out the milk teeth, early marriage, and kidnapping/ forced marriage. Throat clearing, eye lid slitting, exchanging sisters for marriage, feeding babies raw butter, massaging pregnant women, inheriting ones brother's wife, tattooing, marriage of young girls to old men, raping, physical punishment of wives and children, idleness on numerous holidays, etc., are also harmful practices that are affecting the lives of people. The negative effects of these practices need to be treated and positive measures should be taken to change the situation.

The survey indicates that there are various human and animal diseases affecting the social and economic lives of people. The prevailing common human diseases are malaria, diahorea, hooping cough, and respiratory and eye infectious diseases. There are some diseases specific to some woredas. The major animal diseases across all wroedas are Aba Gorba and Aba Senga. There are also specific animal diseases to certain woredas.

As a whole, so long as human and animal diseases exist, measures have to be taken. In this regard, the curriculum should address the causes and means of transmission of such diseases so that people could take their own preventive measure or consult experts in the respective fields.

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In all woredas, the community mainly depends on natural fodder (green grass during the rainy season and straw and stalks during the dry season). Modern animal feeding techniques and preparation of fodder should be one of the issues in curriculum development.

Solid and liquid wastes are not properly disposed in all woredas. People throw or spill wastes wherever they find open spaces (around their homes, in rivers or streams, etc).

People do not practice safe drinking water. No matter what the source of water is, such as river, pond, spring, etc. people drink it as it is.

Houses of most people are not partitioned. Every thing is accommodated under one roof. There are no separate cooking, sleeping, storing, sitting, etc. places. Almost all of these houses do not have windows. Lack of these housing structures exposes people to various health hazards.

Most people do not get balanced diet. For sure they have something to eat for supper. Breakfast and lunch are not taken regularly.

Soil erosion, deforestation, over population, lack of grazing land for animals, and shortage of farmlands are common problems in most woredas. Steep slopes and mountain peaks are being used as farmlands, due to scarcity of farmlands.

A variety of development activities are supposed to be carried out with the involvement of community members. To promote such initiatives there is a need to raise the awareness and commitment of leadership.

There is a need for skill training in different areas. People demand to be given training in foundry, weaving, poultry, carpentry, bee keeping, animal breeding, improved farming techniques, etc.

The study shows that most parents would like to have as many children as God allows them to have. This appears that parents do not have adequate knowledge in family planning. Unless people recognize the importance of family planning and have the commitment to limit their family size, population explosion will continue to be a serious problem.

CCRDA

Families do not exercise different income generating activities. The main source of income is farming and this is very traditional. New ways of supporting ones life have to be practiced. In this regard, development workers and the government will have to take leading roles.

Children of both sexes are involved in all family labour. Subsistence economy forces parents to involve their children in different activities. Female children have more work burden similar to their mothers. There are rich cultural and traditional children games/plays, which need to be refined and promoted.

Evaluation:

Facilitators of non-formal education programs are expected to apply continuous assessment techniques and procedures. This entails regularly administering tests and practical activities, giving homework and class works of different nature and grading the results. Such an exercise is expected to enable the identification of needs of learners and provide them timely assistance as well as for certification if need arises.

4.2 Recommendations

The findings of this study have brought forth relevant issues that should be considered in developing curriculum for non-formal basic education for out- of- school children. Based on the findings and conclusions reached the following recommendations are forwarded.

4.2.1 The new NFBCEC need to promote both the cultural, social and economic realities of the child. This would enable parents and the community at large to see the benefits of education in alleviating the prevailing socio-economic problems of their localities.

4.2.2 It was found out that most of the rural parents, mothers in particular, who took part in the survey study are illiterates. This situation definitely affects the enrollment of children, the girl-child in particular, in the NFBCEP. It is thus commendable to intensify ABE more than ever before and due attention is accorded to involve more rural women.

4.2.3 In a similar manner female education personnel need to be assigned in the education management strata. More female teachers should also be assigned to rural schools so as to act as role models for enrolling rural girls in schools.

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4.2.4 Parents have to be sensitised with regard to the importance of the education of their children. For this, a feasible strategy has to be developed and different groups have to work in partnership. Woreda officials, development workers, teachers and 'kebele' peasant associations should work closely to bring about desired changes

4.2.5 Historical profile of the communities indicates series of economic and social hardships, which are natural as well as man-made ones. The would be NFE curriculum thus need to be organized on the basis of problem-solving approach so as to respond to these economic and social hardships.

4.2.6 Integrated community based development initiative need to be developed and implemented in the rural areas. Such development programs should target at improving the socio economic problems of the communities. GOs and NGOs need to give due regard to work on this direction.

4.2.7 Concerted efforts will have to be made to meet the demand of children for education. In this regard, both the formal and non-formal education systems need to be promoted. All obstacles to the education of children have to be systematically addressed with the consultation of community leaders and elders.

4.2.8 Non-formal basic child education could be delivered three to five days a week for seven to eight months at a convenient time for the majority of participants. This delivery time of the day may vary from woreda to woreda and even village to village. It could be 6:00 to 9:00 o'clock in the morning and/or 3:00 to 6:00 o'clock in the afternoon depending on the season and decision of participants. This allows 3-4 hours of class time daily for about 4 or 5 days per week. Based on these general suggestions and reports of the experiences of local organizations in the venture of NFE program, the following alternative exposure time per year and per subject is presented. Subject area time allotment may vary. The NFBE centres have the possibility of selecting and applying any of these alternatives based on their own local needs and situations.

For example as RCDWA is one of the local NGO dealing with the promotion of basic education through Non Formal alternative approach the exposure time ranges from 201 to 227 days per year both at Adamitulu and Arsi Negelle. There is variation between centers depending on local community needs.

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Alternative 1: 10 months/year, 5 days /week, 3 hours /day

- 5 days/week x 3 hours/day = 15 hours/week
- 10 months (300÷7) = 43 weeks/ year
- 43 weeks x 15 hours/week =645 hours/year
- 645 ÷4 subjects =161 hours /subject /year

Alternative 2: 9 months /year, 5 days/week, 3 hours/day

- 5 days/week x 3 hours/day =15 hours/ week
- 9 months (270 ÷ 7) = 39 weeks/year
- 39 weeks x 15 hours /week =585 hours/year
- 585 ÷ 4 subjects =146 hours/subject/year

Alternative 3: 8 months /year, 5 days/week, 3 hours/day

- 5 days/week x 3 hours/day =15 hours/week
- 8 months (240÷7) =34 weeks/year
- 34 weeks x 15 hours/week =510 hours/year
- 510 ÷4 subjects =128 hours /subject /year

Annual calendar of the 1st cycle (1-4) Primary Education Program:-

a) Maximum class days per year is 202
b) Periods per day are 6
c) Periods per week are 30 (6x5)
d) Hours per day are 4 (6 periods x 40min = 240 hrs =4 hrs)
e) Hours per week are 20 (4 hrs per day x 5 day =20)
f) Hours per year are 808 (4 hrs per day x 202 days =808)
g) Number of subjects are 5
   - 5 subjects = 808 hours per year
   - 1 subject = 162 (808 ÷5) hours per year

If Aesthetics education (Arts, Music and Physical Education) is reduced from the FE program (808-162), exposure time per year will be left with 646 hours.

The logic is to see the exposure time gap that may exist between the two programs. In the NFE program, subjects are condensed to 4 and Aesthetics subject is expected to be incorporated into the remaining subjects whenever or wherever found to be pertinent. Looking at the figures of the

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646 per year of the FE program and that of the NFE program alternatives given, there is not much gap between the two. The nature of flexibility of the NFE program can also narrow down or abridge the gap, or even go beyond the suggested alternatives, or vice versa

4.2.9 The NFBCE Curriculum could be prepared comparable to the curriculum of the first cycle primary education, which enables participants join the formal school system. Concerned stakeholders should consider this issue of linkage carefully so that the NFBE would attract as many deprived out-of school children to the program.

4.2.10 There is a need to organize continuous training program for NFE facilitators. The training topics should focus on inculcating the essence of NFE program, learning assessment, planning and organizing NFE for out-of-school children etc. The training program should also be organized after a critical needs assessment.

4.2.11 In addition to the topics to be selected from the formal primary school curriculum, the NFE curriculum should address such major topics as:

- Harmful traditional or cultural practices;
- Measures to be taken to minimize harmful traditional practices;
- Causes and transmission of human and animal diseases; and mechanisms for preventing them;
- Animal fodder preparation, storage; etc.
- Waste disposal techniques;
- Drinking water and water-borne diseases;
- Advantages of partitioning residential houses; models of good homes in rural villages;
- Food preparation; balanced diet; causes of malnutrition; method of combating malnutrition, etc.
- Causes of soil erosion, reforestation, population growth, and resource utilization;
- Farming techniques, use of modern farm implements; fertilizers; extension packages, etc.
- Community based development initiatives
- Mechanisms of promoting local trades/skills,
- Population education; family planning.
- Means and ways of generating income.
- Women and development and the right of the child.

4.2.12 There is a need to critically examine the NFE curriculum on a small scale as a pilot program before it is put to large-scale implementation.

4.2.13 It is also better if similar survey studies are conducted at various pocket areas of Oromia so as to back-up the present survey report with pertinent local-based findings and interventions.

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ANNEXES

Annex 1. Number of Children by Sex in the 8 Woredas.

No	Woreda	Male		Female		Total	
		#	%	#	%	#	%
1	Goma	36	50.0	36	50.0	72	100
2	Sokorru	36	50.0	36	50.0	72	100
3	Ambo	36	49.3	37	50.7	73	100
4	Ejeri	37	60.7	36	49.3	73	100
5	Adamitulu	40	51.3	38	48.7	78	100
6	Arsii Negele	36	50.0	36	50.0	72	100
7	Chiro	36	50.00	36	50.00	72.00	100
8	Tullo	36	50.00	36	50.00	72.00	100
	Total	**293**	**50.2**	**291**	**49.8**	**49.8**	**100**

Annex 2: Age of Children Present in the Discussion Groups

No	Woreda	Age Interval									
		Below 10		10-12		13-15		16-18		Total	
		B	G	B	G	B	G	B	G	B	G
1	Goma	5	10	20	7	9	13	2	6	36	36
2	Sokorru	-	-	13	9	16	8	7	8	36	17
3	Ambo	-	-	15	20	12	11	9	6	36	37
4	Ejere	-	-	16	13	9	17	12	6	36	37
5	Adamitulu	-	-	17	23	15	14	8	1	40	38
6	Arsi Negele	10	5	14	11	6	13	6	6	36	36
7	Chiro	-	-	12	12	12	18	12	6	36	36
8	Tullo	-	1	14	8	16	19	6	9	36	36
	Total	**15**	**16**	**121**	**103**	**94**	**113**	**62**	**40**	**292**	**273**
	%	5.1%	5.9%	41.4%	37.7%	32.2%	41.4%	21.2%	14.7%	51.7%	8.3%

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Annex 3: Religion of Children by Woreda and Sex

No	Woreda	Religion					
		Muslims		Christian		Waqefata	
		B	G	B	G	B	G
1	Goma	33	34	3	2	-	-
2	Sokoru	36	36	-	-	-	-
3	Ambo	-	-	19	26	17	11
4	Ejere	2	-	35	36	-	-
5	Adamitulu	37	34	3	4	-	-
6	Arsi Negele	36	36	-	-	-	-
7	Chiro	29	24	7	12	-	-
8	Tullo	30	31	6	5	-	-
	Total	**203**	**195**	**73**	**85**	**17**	**11**

Annex 4: Number of parents by Sex and Woreda.

No	Woreda	Male		Female		Total
		#	%	#	%	
1	Goma	36	50	36	50	72
2	Sokorru	36	50	36	59	72
3	Ambo	38	50.7	37	49.3	75
4	Ejere	36	50	36	50	72
5	Adamitulu	39	50.6	38	49.4	77
6	Arsi Negele	36	48.6	38	51.4	74
7	Chiro	36	50	36	50	72
8	Tullo	36	50	36	50	72
Total		**293**	-	**293**	-	**512**

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Annex 5 : Age of Parents by Sex and Woreda.

Age interval	Goma		Sokorru		Ambo		Ejere		A.tulu		Arsi Negele		Chrio		Tullo		Total	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	#	%
20 and below	-	1	-	1	-	1	-	-	-	-	2	2	-	-	-	-	7	1.2
21-30	3	8	1	3	8	15	18	12	8	8	3	15	3	15	8	8	136	23.2
31-40	11	11	14	13	8	10	10	9	14	14	12	11	15	14	6	12	184	31.4
41-50	9	9	11	14	11	8	6	8	7	13	7	6	14	6	7	8	144	24.6
51-60	11	5	6	5	6	3	1	7	6	2	8	4	3	1	8	8	84	14.3
60+	2	2	4	-	5	-	1	-	4	1	4	-	1	-	7	-	31	5
Total	36	36	36	36	38	37	36	36	39	38	36	38	36	36	36	36	586	100

Annex 6 : Religion of Parents Present in Discussion Groups by Sex and Woreda.

No	Woreda	Religion						
		Muslims		Christian		Waqefata		Total
		M	F	M	F	M	F	
1	Goma	34	36	2	-	-	-	72
2	Sokorru	36	36	-	-	-	-	72
3	Ambo	-	-	26	19	12	18	75
4	Ejere	2	-	34	36	-	-	72
5	Adamitulu	32	32	7	6	-	-	77
6	A.Negele	36	37	-	1	-	-	74
7	Chiro	29	36	7	-	-	-	72
8	Tullo	25	36	11	-	-	-	72
	Total	**194**	**213**	**87**	**62**	**12**	**18**	**586**
	%	**69**		**25**		**5**		**100**

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Annex 7 :- Educational Status of Parents by Sex and Woreda

Status	Goma		Sokoru		Ambo		Ejere		A.tulu		A.Neg		Chiro		Tullo		Total		
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	%
Illiterate	19	35	29	32	24	26	20	33	-	32	14	33	19	32	16	33	141	256	67
Can read & write	11	1	1	4	11	5	8	2	31	6	12	2	8	3	10	2	92	25	20
Primary	6	-	6	-	3	6	7	1	5	-	9	3	6	1	6	1	48	12	10
Secondary	-	-	-	-	-	-	1	-	3	-	1	-	3	-	2	-	10	-	2
Total	**36**	**36**	**36**	**36**	**38**	**37**	**36**	**36**	**39**	**38**	**36**	**38**	**36**	**36**	**36**	**36**	**291**	**293**	**100**

Annex 8 : Community Members by Sex and Woreda

No	Woreda	Male		Female		Total
		#	%	#	%	#
1	Goma	3	100	-		3
2	Sokorru	6	100	-		6
3	Ambo	17	80.9	4	19.1	21
4	Ejere	20	95.2	1	4.8	21
5	Adamitulu	24	85.7	4	14.3	28
6	Arsi Negele	25	78.1	7	21.9	32
7	Chiro	15	75.0	5	25.0	20
8	Tullo	10	83.0	2	17.0	12
	Total	**120**	**83.9**	**23**	**16.1**	**143**

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Annex 9: Religion of Community Leaders

No	Woreda	Religion			
		Muslims	Christian	Waqefata	Total
		#	#	#	#
1	Goma	2	1		3
2	Sokorru	6			6
3	Ambo		16	5	21
4	Ejere	2	19		21
5	Adamitulu	22	6		28
6	Arsi Negele	31	1		32
7	Chiro	14	6		20
8	Tullo	10	2		12
	Total	**87**	**51**	**5**	**143**
	%	**60.8**	**35.7**	**3.5**	**100**

Annex 10: Educational Status of Community Leaders by woreda.

Status	Goma	Sokorru	Ambo	Ejere	A.tulu	A.Negele	Chiro	Tullo	Total	
									No	%
Illiterate	-	1	9	4	14	18	8	7	61	42.6
Can read and write	-	1	-	11	-	9	4	3	28	11.6
Primary education	2	1	4	3	4	3	5	1	23	16
Secondary Education	1	2	8	3	10	2	3	1	30	21
Kuran	-	1		-	-	-	-	-		0.7
Total	**3**	**6**	**21**	**21**	**28**	**32**	**20**	**12**	**143**	**100**

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Annex 11: Duration of Stay of Community Leaders in each Woreda.

Years of Stay	Goma	Sokorru	Ambo	Ejere	A.tulu	A.Negel	Chiro	Tullo
5 years and below	1	-	1	1	3	-	-	-
6-10	-	-	3	3	-	-	-	-
11-15	-	-	2	1	1	-	2	1
16-20	-	-	-	3	-	1	10	5
20 +	2	6	15	13	24	31	8	6
Total	**3**	**6**	**21**	**21**	**28**	**32**	**20**	**12**

Annex 12: Sex of Education Officials and teachers

Woreda	Male		Female		Total	
	#	%	#	%	#	%
Goma	5	71.4	2	29.6	7	100
Sokorru	5	71.4	2	29.6	7	100
Ambmo	7	77.8	2	22.2	9	100
Ejere	4	80.0	1	20.0	5	100
Adamitulu	9	75.0	3	25.0	12	100
Arsi Negele	2	100	-	-	2	100
Chro	10	83.3	2	16.7	12	100
Tullo	5	71.4	2	29.6	7	100
Total	**47**	**77**	**14**	**23**	**61**	**100**

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Annex 13 : Educational Status of Education Officials, Teachers and head teachers

Status	Goma	Sokorru	Ambo	Ejere	A.tul	A.Negele	Chiro	Tullo
- Secondary school complete	7	6	-	-	-	-	-	-
- TTI graduate	-	-	8	4	11	1	11	8
- College diploma	-	1	1	1	1	1	1	-
- First degree	-	-	-	-	-	-	1	-
- Other	-	-	-	-	-	-	-	-
Total	**7**	**7**	**9**	**5**	**12**	**2**	**13**	**8**

Annex 14: Average Years of Stay of Education Personnel in the Woreda

Years of stay	Goma	Sokorru	Ambo	Ejere	A.Tulu	A.Negele	Chiro	Tulloo
1-2	3	5	2	-	2	-	2	1
3-4	3	2	3	1	3	-	2	-
5-6	-	-	1	-	2	-	6	1
7 and above	1	-	3	3	5	2	4	6
Total	**7**	**7**	**9**	**5**	**12**	**2**	**14**	**8**

Annex 15: Distance to the Nearest School in hours (Bar graph)

Distance in hrs	Jima zone		Western Shoa		Eastern Shoa		Western Harargie		Total N	Total %
	#	%	#	%	#	%	#	%		
Less than 30 minutes	30	20.8	30	20.5	39	26	41	28.6	140	24.0
30 minutes to one hours	46	31.9	52	35.6	43	28.7	30	20.8	171	29.3
1:00-1:30 hours	34	23.6	25	17.1	17	11.3	30	20.8	106	18.1
1:30- 2:00 hours	34	23.6	15	10.3	9	6.0	36	25.0	94	16.1
More than two hours	-	-	24	16.4	42	28.0	7	4.8	73	12.5
Total	**144**	**100**	**146**	**100**	**150**	**100**	**144**	**99.9**	**584**	**100.0**

Annex 16 : Importance given to the education of different groups

Group	Goma	Sokoru	Ambo	Ejere	Adamitulu	A. Negele	Chiro	Tullo
Fathers	H	H	M	ML	M	M	M	M
Mothers	H	H	M	ML	M	M	L	L
Male children	H	H	H	H	H	H	H	H
Female children	H	H	H	HM	HM	HM	H	M
Young boys	H	H	H	HM	H	HM	H	H
Young girls	H	H	H	M	M	ML	H	M

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	Carrying out maintenance work						✓		
	Grazing/ Oxen to fields		✓	✓				✓	✓
	Watering plants			✓	✓	✓	✓		
	Search chat							✓	✓
3:00-6:00	Harvesting /weeding (During farm season)			✓					
	Household chores	✓	✓	✓				✓	✓
	Take lunch for workers			✓					
	Help father on farm							✓	✓
	Cutting grass/ Collect fodder	✓	✓					✓	✓
	Watch crops			✓					
	Herding/grazing	✓	✓	✓	✓	✓	✓	✓	✓
	Weeding			✓	✓	✓		✓	✓
	Carrying out								
	Maintenance work	✓	✓						
	Attending kuran school	✓	-	✓	✓				
	Fetch water			✓	✓			✓	✓
	Collect fire wood			✓	✓			✓	✓

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	Farming	✓	✓	✓				✓	✓
	Harvesting/threshing	✓	✓	✓	✓	✓	✓	✓	✓
	Household chores	✓	✓	✓	✓	✓	✓	✓	✓
	Herding	✓	✓	✓	✓	✓	✓		
	Praying	✓	✓					✓	
9:00-12:00	Construct barns					✓			
	House hold chores,	✓	✓	✓	✓	✓		✓	✓
	Herding /grazing	✓	✓	✓	✓	✓	✓	✓	✓
	Harvesting /weeding				✓	✓		✓	✓
	Play, Prayer						✓		
	Collecting fire wood	✓	✓	✓	✓				
	Clean barns					✓	✓	✓	
12:00-15:00									
	Preparation for sleeping	✓	✓					✓	✓
	Bringing animals to barns	✓	✓	✓	✓			✓	✓
	Prayers	✓	✓			✓	✓		
	Playing cultural games eg, (Hibo)					✓	✓		

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Annex 19: Activities girls perform on a typical days

Time	Activity	Goma	Sokoru	Ambo	Ejere	Adami tulu	Arsi Negele	Chiro	Tullo
12:00-3:00	Household chores	✓	✓	✓	✓	✓	✓	✓	✓
	Weeding (seasonal)	✓	-					✓	
	Cleaning barns		✓					✓	
	Fetching water		✓		✓			✓	✓
	Grinding		✓					✓	✓
	Grazing			✓	✓			✓	✓
3:00-6:00	Household chores		✓	✓	✓	✓		✓	✓
	Collect fire wood			✓	✓	✓	✓	✓	✓
	Looking after animals	✓	✓		✓	✓	✓	✓	✓
	Farming	✓	✓					✓	✓
	Marketing	✓	✓	✓				✓	✓
	Prepare lunch			✓	✓	✓		✓	✓
	Fetch water							✓	✓
	Harvesting							✓	✓
6:00-9:00	Farming	✓	✓					✓	✓
	Harvesting /weeding			✓	✓	✓	✓	✓	✓
	Household chores	✓	✓			✓		✓	✓
	Fetch water			✓	✓	✓	✓	✓	
	Looking after animals	✓	✓						✓
	Marketing	✓	✓						✓
	Praying	✓	✓						
	Playing			✓	✓			✓	
	Collect fire wood, dung	✓	✓		✓	✓			
9:00-12:00	Household chores	✓	✓					✓	✓
	Collecting animals	✓	✓						
	Playing time	✓	✓						

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12:00-15:00	Preparing and serving dinner	✓	✓	✓	✓	✓	✓	✓	✓
	Preparation for sleeping	✓	✓						
	Praying	✓	✓						
	Milking			✓			✓	✓	✓
	Fetch water			✓	✓	✓	✓		
	Take Cattle home			✓			✓	✓	✓

- Household chores include:- Cleaning house, fetching water, preparing food, boiling coffee collecting fire wood, processing kocho, going for grinding mill, milking washing, clothes, knitting.
- Looking after animals (taking out animals, changing grazing site, watering animals, herding…)
- Farming (weeding, threshing, picking coffee…)
- Preparation for sleeping (pegging animals, milking, washing children, feeding animals….)

Annex 20: Work load of children during the week days by sex and woreda (source children).

	Gomu	Sokoru	Amob	Ejere	Adaimitulu	A. Negle	Chiro	Tullo
Monday	H	H	HM	H	HM	H	H	M
Tuesday	MH	HM	HM	H	HM	HM	HM	HM
Wednesday	H	HM	HM	HM	HM	HM	HM	HM
Thursday	M	M	H	HM	HM	M	H	HM
Friday	L	L	HM	H	M	ML	M	HM
Saturday	MH	M	M	M	M	MH	HM	HM
Sunday	ML	ML	L	L	L	M	HM	M

Annex 21 : Work load of children during the week days according to parents

	Goma	Sokoru	Amob	Ejere	Adamitulu	Arsi Negle	Chiro	Tullo
Monday	HM	H	H	H	H	H/M	H	H
Tuesday	M/H	H	H/M	H	M	H	M	H
Wednesday	H	M	M	H/M	H	H	H	M
Thursday	H/M	H/L	H/M	H/M	H	M	H	H
Friday	L	L	M/L	H	M	M	L	M
Saturday	M	M/L	L	M	M	M/L	H	H
Sunday	L	L	L	L	L	L	L	L

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Annex 22: Month of high workload in view of children

Month	Goma	Sokoru	Ambo	Ejere	Adamitulu	A. Negle	Chiro	Tullo
September	L	L	H M	H M	M	L	H	M
October	M	L M	H M	H	H	L	H	M
November	H	H	M	M	H	M H	M	M
December	M	M	H M	M	M	M H	M	M
January	L	L	H M	M	L	M	L	L
February	L	L	H M	L	L	L	L	L
March	L	L	M	L	M	H M	L	L
April	M	M	L	M	M	H	M	M
May	H	MH	H M	ML	H	H	H	H
June	H	H	HM	M	H	H M	H	H
July	H	H	H	H	H M	M	H	H
August	H	H	HM	H	M L	M	M	H

Annex 23: Average degree of practice of harmful traditional practices

Woreda	Female Circumcision	Taking Out Milk Teeth	Early Marriage	Kidnapping
Goma	H	H	M	L
Sokoru	H	M	M	L
Ambo	H	ML	M	ML
Ejere	H	ML	M	M
Adamitulu	H	HM	HM	M
Arsi Negele	H	H	HM	HM
Chiro	H	H	L	L
Tullo	H	H	L	L

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Annex 24 (a) : Level of intensity of work performed by Children in the different months of the year

Jimma zone

Major Activity	Sep.	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.	Ap.	May	June	July	Aug.
Plowing	-	-	L	L	M	L	H	H	H	H	H	H
Sawing	-	-	-	-	L	L	L	L	L	H	H	H
Weeding	H	-	-	-	-	-	L	L	-	L	H	H
Harvesting	-	M	H	L								
Threshing	-	-	L	L	M	M	-	-	-	-	-	-
Herding	H	H	H	H	H	H	H	H	H	H	H	H
Coffee picking	-	-	H	H	H	-	-	-	-	-	-	-
Guarding crops	L	L	L	-	-	-	-	-	-	H	H	H
Planting coffee	-	-	-	-	-	-	-	-	-	H	H	H
Producing sand	L	-	-	L	L	-	-	-	-	-	-	-

Annex 25 (b): (West Shoa Zone)

Activities	Months											
	Sept	Oct.	Nov.	De.	Jan	Feb	Mar	Ap.	May	Jun.	July	Agu
Plowing/sowing digging	L M	L M	L				M	M	M H	H H	H H	H M
Weeding	H	MH							L	L	LM	MH
Harvesting		L		H	H	M	ML	ML				
Threshing			MH	HM	HM	H						
Herding/grazing	H	H	H	H	H	H	H	H	H	H	H	H
Watching/protecting crops	M	M										
Collecting/picking vegetables						M	M					

Annex 26 (c): East Shoa

Activities	Months											
	Sept	Oct.	Nov.	De.	Jan	Feb	Mar	Ap.	May	Jun.	July	Agu
Ploughing/sowing						M	M	M H	H H	H H	H H	M
Weeding	M L						M	M	ML H	H H	H	H M
Harvesting	H	H M	H H	M H	M H							
Threshing	M	H	H H	H H	M H	M						
Changing grazing site					L	L	H L	H L	H L			

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Annex 27 (d): West Harage zone

Activities	Sept	Oct.	Nov.	De.	Jan	Feb	Mar	Ap.	May	Jun.	July	Agu.
Farming (ploughing)sowing	-	-	-	-	-	-	M	H	H	H	M	M
Weeding	H	M	-	-	-	-	-	-	L	M	H	H
Harvesting	L	M	H	H	H	-	-	-	-	-	-	-
Threshing	M	M	L	M	H	H	-	-	-	-	-	-
Herding	H	M	M	L	L	L	L	L	L	M	M	H
Land clearing	-	-	-	-	-	H	H	L	L	-	-	-
Collect animals todder	L	L	M	M	M	M	M	H	H	M	L	L
Trading (small business)	M	M	L	H	H	H	H	H	L	L	L	L
Akaafy(Chat)	L	L	-	-	-	-	-	H	H	M	M	M

Annex 28: Degree of prevalence of human diseases by woreda, according to parents

Disease	Goma	Sokorru	Ambo	Ejere	Adami tulu	Arsi Negele	Chiro	Tullo
• Parasite infestation/ Diahorea	M	H	ML	M	M		H	H
• Typhoid	M	H	ML	M	M	HM	M	H
• Malaria	H	M	ML	HM	H	HM	M	L
• Eye disease	M	M	M	M	M	M	M	M
• Tuberculosis	L	L	M	ML	M	M	H	H
• Quasherkor (lifaso)	H	H	ML	L	M	HM	H	H
• Itches/ facial and skull wounds	-	M	L	-	-	-	H	H
• Golga Cabsa, Cilanee	-	M	L	-	-	-		
• Asthma	-	-	-	-	-	ML		
• V.D	-	-	-	HM	-	-		
• Maningitis			L	-	M	-		
• Hepitities					M	-	-	M
• Elephantisis(gabisa)	L				M	-	-	-
• Polio					M	-	-	-
• Pnemonia					L	-	-	-
• Qillensa					HM	-	-	-
• Sagujjuf							H	H
• Gawa ajes							H	H
							H	H

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Annex 29: Rating of animal diseases by woreda.

Animal Disease	Goma	Sokoru	Ambo	Ejere	Adamitulu	Arsi Negele	Chiro	Tullo
Abagorba	H	H	HM	M	M	HM	M	M
Abasanga	H	M	M	HM	M	HM	M	M
Dhulaan dhala/araba kutaa	H	M	ML	-	-	-	-	-
Foot disease	H	H		-	-	-	-	-
Gandii	-	H	L	-	-	-	H	M
Abnormal hair growth	H	-	-	-	-	-	-	-
Shulaa	M	-	-	-	-	-	-	-
Maasaa	H	-	-	-	-	HM	-	-
Sidisa	-	-	L	-	-	-	-	-
Qabbana	-	-	M	M	-	-	-	-
Hudhaa	-	-	-	HM	-	-	M	M
Handarra (darrabbo)	-	-	-	HM	-	-	-	-
Furaa /hanfala	-	-	-	-	L	HM	-	-
Cina (qanqaama	-	-	-	-	-	HM	-	-
Loosha/xannee	-	-	-	-	-	M	-	-
Bira	-	-	-	-	-	-	L	-
Garagalchaa (donkey horses duease	-	-	-	-	-	HM	-	-
Gorosa, gabbiffu	-	-	-	-	-	-	-	-
Dingatanyaa	-	-	-	-	-	-	H	H
Baal'ee	-	-	-	-	-	-	H	-
Dugda kuti	-	-	-	-	-	-	H	-
Furfursa	-	-	-	-	-	-	H	H
Mutcha domsa	-	-	-	-	-	-	H	-
Gororsa	-	-	-	-	-	-	-	M
Shoke	-	-	-	-	-	-	-	H
Fingle (chitken)	-	-	-	-	-	-	-	M
Dhosa(goat)	-	-	-	-	-	-	-	M

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Annex 30 : Practice of drinking water

Response	Goma	Sokoru	Ambo	Ejere	Adami tulu	Arsi Negele	Chiro	Tullo	Total
Drink as it is	70	68	46	69	72	47	52	40	464
Boil it	-	2	3	2	5	1	4	10	27
Filter it	2	2	0	2	1	28	16	22	73

Annex 31: Nature of homes by woreda

	Goma	Sokoru	Ambo	Ejere	Adami-tulu	Arsi Negele	Chiro	Tullo
Corrugated roofed	LO	LO	MO	MO	LO	NO	MO	MO
Partitioned	NO	NO	MO	MO	MO	LO	LO	LO
Thatched roofed	HO	HO	HO	MO	HO	HO	HO	HO
Having cooking place	NO	NO	LO	NO	LO	NO	LO	NO
Soil floors	HO	HO	HO	HO	HO	HO	HO	HO
Cemented floors	LO	NO	NO	NO	NO	NO	NO	NO
Homes with windows	LO	LO	MO	MO	LO	LO	LO	LO

Note HO High Occurrence
MO Medium Occurrence
LO Low Occurrence
NO None

Annex 32: Regularity of getting meal daily by woreda

	Goma	Sokoru	Ambo	Ejere	Adamitulu	Arsi Negele	Chiro	Tullo
Breakfast	M	M	M	M	M	M	M	M
Lunch	S	S	S	S	S	S	S	S
Supper	M	M	M	M	M	M	M	M

M = Most of the time S = Sometimes

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Annex 33: Types of food, people eat for breakfast, lunch & supper

Type of meal	Goma	Sokoru	Ambo	Ejere	Adamitulu	Arsi Negele	Chiro	Tullo
A. Breakfast								
• Bread/ pancales	M	M	M	M	M	S	S	R
• Godore	M	M	-	-	-	-	-	-
• Injera	S	S	S	M	M	S	M	M
• Milk	R	R	-	-	-	-	R	S
• Porridge	R	-	S	-	S	S	S	S
• Toasted cereals	R	-	M	M	S	S	R	R
• Cacabsaa	-	-	S	S	S	S	-	-
• Mullu /Shumo	-	-	R	M	-	-	M	M
B. Lunch								
• Injera	M	M	M	M	M	S	S	S
• Potatoes	M	M	-	-	-	-	-	-
• Bread/ Pancakes	M	M	M	S	-	S	M	M
• Mulluu/ Shumo	-	-	R	S	-	-	M	M
• Qoccoo	-	-	S	-	-	-	-	-
• Metatisa	-	-	-	-	-	-	-	S
• Milk	-	-	-	S	-	-	-	-
• Cacabsa	-	-	-	S	M	S	-	-
• Porridge	-	-	-	-	S	S	S	S
• Miciiraa	-	-	-	-	S	S	-	-
C. Supper								
• Injerea	M	M	M	M	M	M	M	M
• Bread/Pancakes	S	S	S	M	M	S	S	S
• Porridge	R	S	S	R	S	S	S	S
• Potatoes	R	-	-	-	-	-	-	-
• Cacabsaa	-	-	-	-	-	S	-	-
• Milk	-	-	-	-	M	S	-	-
• Meat	R	R	-	-	R	-	-	R
• Mullu/ Shumo	-	-	R	S	-	-	M	M
• Kocho	-	-	S	-	-	-	-	-
• Miciiraa	-	-	-	-	S	S	-	-
• Toasted Cereals	-	-	S	S	S	S	-	-
• Metatis	-	-	-	-	-	-	-	S
• Meremere	-	-	-	-	-	S	-	-

M - Most of the time; S – Sometimes; R - Rarely

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Annex 34: Degree of involvement of parents in development activities by woreda

Activity	Goma	Sokoru	Ambo	Ejere	Adami tulu	Arsi Negele	Chrio	Tullo
Spring development /clearing	H	L	ML	HM	M	L	M	H
Afforestation	M	L	ML	HM	ML	M	M	M
Terracing	M	L	N	N	L	N	L	L
Road construction	M	L	ML	L	ML	L	M	M
Digging dams/ponds	M	L	N	N	ML	N	L	L
Swamp drainage	H	N	N	N	L	N	L	L
Seeking solution to local problems	MH	L	M	ML	M	M	L	L
Making financial, labour and material contributions for different purposes (schools, clinic, etc. construction)	M	L	HM	L	M	M	M	H
Control of flood	-	-	-	-	M	-	-	-

- N - Means the activity is not practiced H - High M- Medium L- Low

Annex 35: Skills needed by the community in view of parents

Skill	Goma	Sokoru	Ambo	Ejere	Adami tulu	Arsi Negele	Chiro	Tullo
Weaving	H	L	M/L	H/M	-	M	M	M
Foundry	H	H	M	H/M	L	M	L	M
Carpentry	M	L	H/M	H	H/M	H/M	M	L
Bee keeping	H	M/H	H/M	H/M	M	H/M	M	M
Animal breeding	H	H	H	H/M	H	H	M	H
Use of improvised farm implements	H	H	H	H	H/M	H	H	H
Pottery	L/M	H	H/M	H/M	-	L	M	M
Tailoring	H	-	H/M	H/M	M/L	H/M	-	M
Poultry	-	-	-	-	H/M	M/L	M	-
Knitting	-	-	-	-	-	M	-	-
Afforestation	-	-	-	-	-	M	-	-

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Annex 36: Number of children desired.

Wish	Goma	Sokoru	Ambo	Ejere	Adami tulu	Arsi Negele	Chiro	Tullo	%
Only one	1/72	2/72	-	-	3/77	-	8/72	-	2.4
Only two	8/72	4/72	-	-	5/77	-	6/72	12/72	6.1
Three to five	19/72	27/72	52/75	23/36	27/77	10/76	22/72	28/72	36.4
As God allows	44/72	39/72	16/75	31/36	42/77	37/76	36/72	32/72	48.4
6-10	-	-	4/75	6/36	-	27/76	-	-	6.5

Annex 37: Parents rating on knowledge and awareness of family planning

Issues	Goma	Sokorru	Ambo	Ejere	Adami tulu	Arsi Negele	Chiro	Tullo
Limiting the number of children	L	L	H/M	M/H	M/L	M/L	H	H
Use of contraceptives	L	L	M	M/L	ML	ML	M	M
Birth spacing	L	L/M	H/M	H/M	M	M	M	H
One to one marriage (monogamy)	L	L/M	H	H	M	M	H	H
Awareness of sexually transmitted disease	L	L	H/M	M	M	M	M	M
Use of health centres	-	-	-	-	-	-	-	M

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Annex 38: Family members Labour Input Contributions.

Type of Activities	Husband								Wife								Boys								Girls							
	Goma	Sokoru	Ambo	Ejere	Atulu	Arsi Negele	Chiro	Tullo	Goma	Sokoru	Ambo	Ejere	Atulu	Arsi Negele	Chiro	Tullo	Goma	Sokoru	Ambo	Ejere	Atulu	Arsi Negele	Chiro	Tullo	Goma	Sokoru	Ambo	Ejere	Atulu	Arsi Negele	Chiro	Tullo
Farming/sowing, digging clearing	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓				✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			✓	✓
Weeding	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Construction of house barns	✓	✓	✓	✓	✓	✓	✓	✓				✓								✓	✓											
Harvesting	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓								✓		
Threshing	✓	✓	✓	✓	✓	✓	✓	✓				✓	✓		✓	✓	✓	✓	✓	✓	✓	✓								✓		
Collecting fire wood, dung				✓		✓			✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓					✓			✓		
Preparing meal									✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Grinding									✓	✓	✓	✓	✓	✓	✓	✓											✓	✓	✓	✓	✓	✓
Fetching water									✓	✓	✓	✓	✓	✓	✓	✓			✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Herding, grazing	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			✓			✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Cutting and selling grass							✓	✓							✓	✓				✓							✓	✓	✓	✓	✓	✓
Milking									✓	✓	✓		✓	✓	✓	✓											✓	✓				
Processing and sale of 'arakie' and 'farso' (beer)									✓	✓	✓	✓															✓	✓	✓	✓	✓	✓
Handc rafts			✓				✓	✓	✓	✓	✓				✓	✓												✓				
House hold chores			✓						✓	✓	✓	✓	✓	✓	✓	✓			✓	✓			✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Protection of crops									✓	✓	✓								✓								✓					
Raising and care of babies siblings									✓	✓	✓	✓	✓	✓	✓	✓							✓	✓	✓	✓						
Labour			✓				✓	✓	✓	✓	✓	✓			✓					✓			✓	✓	✓	✓					✓	✓
Charcoal(prepare and sell					✓	✓							✓							✓		✓	✓	✓	✓	✓					✓	✓

This shows that wives have work load compared to their husbands. They carry out door activities on top of their household chores. The workload of female children is similar to that of their mothers. Boys have relatively less workload than girls.

Fuunyaan DiiMOO



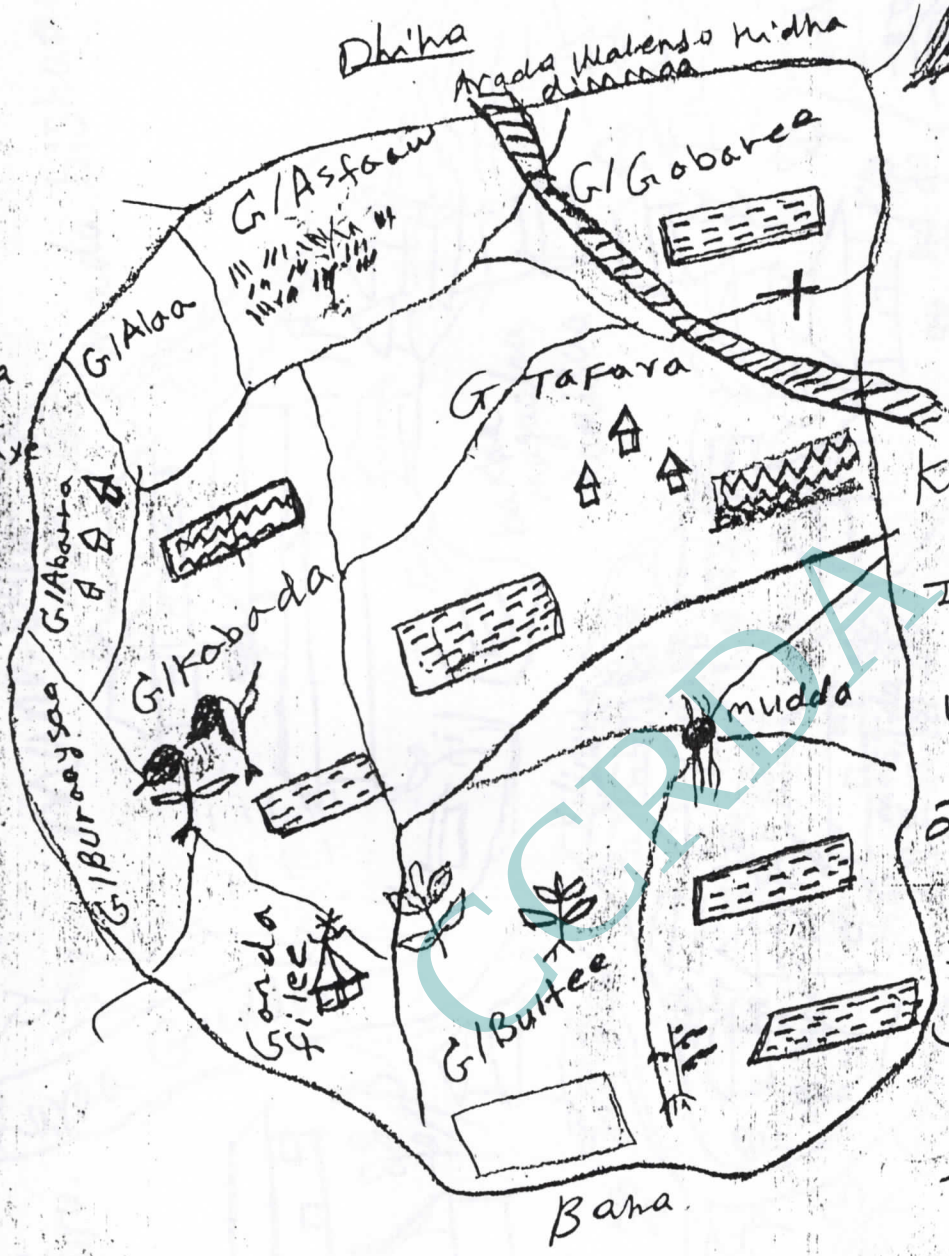
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Annex 39

Kaartaa Ganda - Laftaa ...
Garee Warra Isoollleef (Fathers group

17

Sireegaallo



Ibsa malla Hollee Kaarta Keysa

1) Xaafii
2) Bishinga
3) Jirraaa
4) Gaasoud
5) Gutiyo
6) Gaarbu
7) Karaa
8) Mariida
9) Mandala
10) Ganda
11) makina

CCRDA

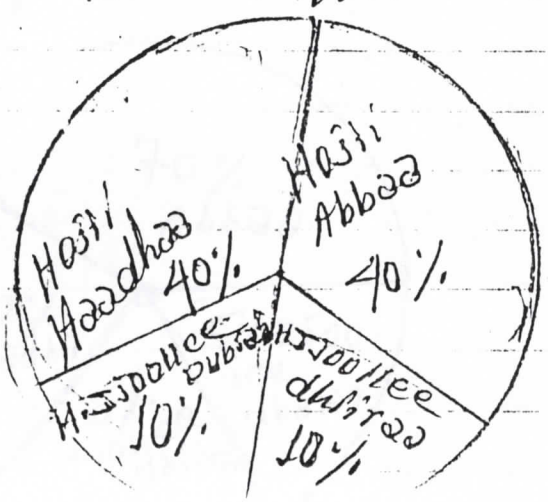

- Bakkii Kosiin ittigalamu
- manafincaanii fi idoo
isoolleen ittitaphatu hinsiru.
Kuyaa Gudaa
Mana Baru-
-nsaa
Mada bishaanii
bakka
magaalaa
Kamisaa
Kilinika
masjida
Waldaa
gotee bulaa
Caffee
Annex 41

Oda Nagaa (Fathers)

$10 — Dumuu (dhaluu)
— Boolaττi guuruu (Gumblitti Naguu)
— Hosii haadha manaa
— Blicheeuuu
— Iɔoolee guddisuu
— Mooyyee Dumuu
— Gabaa (nagaalaa deemuu)
— Qoraan Cabsuu
— Horii dheelmuu w.x.f

Gahee hosii Iɔoolee Obaraa
— Bishaan Waraabsuu
— mana Jaiguuleesuu
— Mylaata Blicheeuuu
— nagaaia deemuu (Gabaa deemuu
— Iɔoolee (Nuca baachuu
— Xaafii haraamuu.
— Qoraan Cabsuu (boddu.)
— Horii dheegsuu EKn re'ee, Hoolaata

Gahee Hosii Iɔoolee dhiraa:-
— Horii Likisuu
— marga (Ciaa) haamuu
— Xaafii keessaa Aramuu
— Jimaatti Akaafuu
— Lafa Jotuu (Dongoruu
— Bishaan Waraabsuu

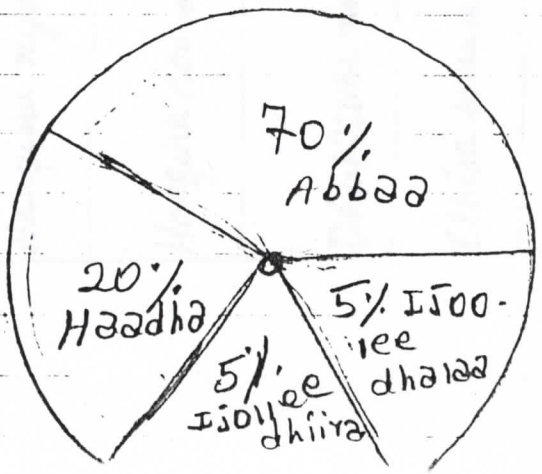


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Ala Nagaa (Motteis)

- Bishingaa warra
- Waldhaan Xaafii haamuu

- Gahee Hoji Haadhaa.
  - Mucaa Dahuu
  - Isoolee guddisuu
  - Nyaata Bilcheesuu
  - Nyaata Maatiif hiruu
  - Birshaan waraabuu
  - Nagaala (gaba) deemu.
- Gahee Hoji Isoolee dhalaa
  - Mana Jijjuuessuu
  - Xaafii Aramuu
  - Bishingaa warra Guurruu
  - Horii dheeguu
  - Laaqana Abbaaf bakka jonnaa geesuu.
  - Qoraan fiinaanuu
  - Sergaa ganda Buna waamuu
  - Nagaala deemuu
- Gahee Hoji Isoolee dhiira
  - Jimaa Abbaaf guurruu
  - Lafa akkaafuu
  - Birshaan waraabuu
  - Horii Tikisuu
  - Citaa haamuu
  - Jaraa tuuluu



CGPDA

(Deebii Haadholii Arsa Rakkatte)

	Ful.	Onk.	Sad.	Mud.	Amj.	Gur.	Bit	Ebla	Cam.	Wax	Ado.	Hag.
Hanqina nyaataa												
Hanqina roobaa												
Dhukkuba namaa												
Ilbisa farra midhani												
Dhukkuba Beeladaa												

CCRDA

9. Ba'an hojjii guyyaa itti heddumaatu (torban keysaa) :(Girls)
(A. Rakkatte)

	Wixata	Kibxata	Roobii	Kamisa	Jimaata	Sanbata	Dilbata
hojjiwwan hundaaaju							

Guyyoota hunda kessatti walgixa.

CCRDA

10. Hojiilee gurguddoo jiʼota wagjaa keysatti raawwateman :(Girls)
(A. Rakkatte)

	F	D	S	M	A	G	B	E	C	W	A	H
a) mana xaraqiin												
b) nyaataa fi dhugaatii fopheessiin												
c) garaa gurii (waan shidaimii)												
d) bishaan Waraabii												

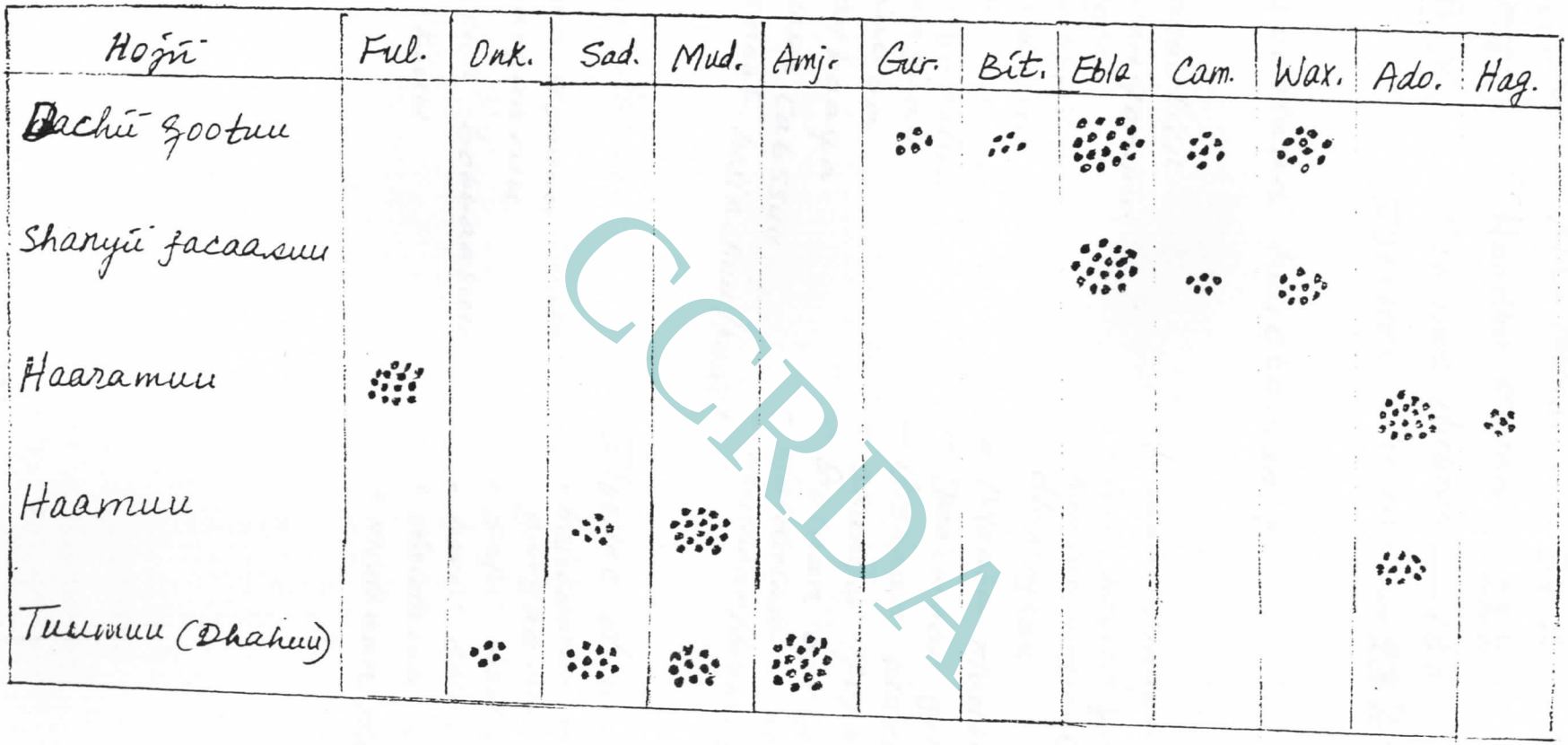
CCRDA

Jiʼoota hojiin ~~dhi~~ baayatte : 1) Ebla 2) Amaj. 3) Wax. 4) Mu

Jiʼoota hojiin ~~dhi~~ xiqqaatu : 1) Onk. 2) Ful 3) Gur. 4) H

10. Hojiiwwan gurguddoo jiʼoota. waggaa keessatti raawwataman: (Boys).

A. Rakkatte



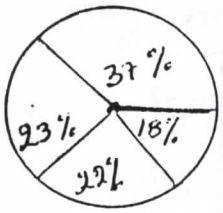
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Jiʼoota hojiin ittii baayyatu: 1) Ebla 2) Wax. 3) Ado. 4) Sad.

Jiʼoota hojiin ittii xiqqaatu: 1) Gur. 2) Onk. 3) Ful.

A. Rakkacle (Fathers)

0. Galii argamsiisuu keessatti gahee miseensota maatii.



Abba manaa — 37 %
Haadha manaa — 22 %
IJoollee dubraa — 18%
IJoollee dhiiraa — 23 %

Hojjii miseensaan hojjetaman :

Abbaa manaatiin
- hojiiwwan gonnaa
  - dongorii
  - akaaffii
  - facaasuu
  - haaramuu
  - haagaaduu
  - haagaay
  - kaaba
  - Baybaaqa
  - Boraan tabssuu
  - Namaaf hojjachuu (kkf)

Haadha manaa
- Yeroo hojjiin gonnaa raawwatamu hundaa hojjaa(sha'ii) fi Suphaaxa dhiheyssu
- Nyaata maatii manaaf gopheessu
- Daa'immaan guddiissu
- Bi'shaan ulaabuu
- Shanyii gopheessuu
- Boraan gurguruu
- daldalaa xixiqqaa hojjachuu
- midhaan/bishingaa/daakuu

IJoollee dhiira
- hojiiwwan gonnaa irratti abbaa gargaaruu
- Haaraashii bobbaasuu
- horii tiksuu

IJoollee dubraa
- hojiiwwan mana haadha gargaaruu
- Safii hodhuu
- horii ceimuu
- daldalaa xixiqqaa hojjachuu
- midhaan daakuu

CCRDA

Annex 48

29. Miseensota maatii irratti torban keessaa guyyotnu hojiin itti hedduumaatu : A. Rakkatte (Mothers)

		1	2	3	4	5	6	7	Baay.	Sad.
1.	Wixata	X	2	1	4	1	6	1	3	4
2.	Kibxata	X	X	2	4	2	2	2	5	2
3.	Roobii	X	X	X	4	3	6	7	1	6
4.	Kamisa	X	X	X	X	4	4	4	6	1
5.	Jimaata	X	X	X	X	X	6	7	0	7
6.	Sanbata	X	X	X	X	X	X	6	4	3
7.	Dilbata	X	X	X	X	X	X	X	2	5

30. ~~Jiloo~~ Waggaa keessaa ji'oota miseensota maatii irratti hojiin itti hedduummaatu :

Ji'a	F	O	S	M	Am	G	B	E	C	W	Ad.	H	Baay.	Sa
Fulbaana	X	F	S	M	Am	G	B	E	C	W	Ad.	H	1	11
Onkololeessa	X	X	S	M	Am	G	B	E	C	W	Ad.	H	0	12
Sadaasa	X	X	X	M	Am	S	B	E	C	W	Ad.	H	3	9
Muddee	X	X	X	X	Am	M	B	E	M	M	M	M	8	4
Amajjii	X	X	X	X	X	Am	B	E	Am	Am	Am	Am	9	3
Gurandhala	X	X	X	X	X	X	B	E	G	W	Ad.	H	2	10
Bitooteessa	X	X	X	X	X	X	X	E	B	B	B	B	10	2
Ebla	X	X	X	X	X	X	X	X	E	E	E	E	11	1
Caamsa	X	X	X	X	X	X	X	X	X	C	C	C	7	5
Waxabajjii	X	X	X	X	X	X	X	X	X	X	Ad.	H	5	7
Adooleessa	X	X	X	X	X	X	X	X	X	X	X	Ad.	6	6
Hagayya	X	X	X	X	X	X	X	X	X	X	X	X	4	8

31. Warri ijoollee eenyuu mana baruumsatti erguu fedha?

Deebii :
- Dhiira hirmaaHota 3
- Dhalaa ——
- Saala lameenuu hirmaaHota 3

32- Maaliif?

Deebii :
- Hirmaatoota 'Dhiira' jedhan : Yeroo heddumu dhalaan barattee fixaan waan hinbaareef (ni heerumti).
- Hirmaatoota "Saala lameenuu" jedhan : Lamaanuu walfixa fayyadamuu qabu-

CGRDA

Sample PWR : Fathers

Question No 15 Months of the year families have high workload.

mth	1 Mes	2 Tik	3 Hid	4 Tah	5 Tir	6 Yek	7 Meg	8 Mia	9 Gin	10 sen	11 Ham	12 Neh	Rank
Mes	—	Mes	Hid	Tah	Mes	Mes	Mes	Mia	Gin	sen	Ham	Neh.	8
Tik		—	Hid	Tah	Tik	Tik	Tik	Mia	Gin	sen	Ham	Neh.	9
Hid			—	Hid	Hid	Hid	Hid	Hid	Gin	Hid	Hid	Neh.	3
Tah				—	Tah	Tah	Tah	Mia	Gin	sen	Ham	Tah.	6
Tir					—	Tir	Tir	Mia	Gin	sen	Ham	Neh	10
Yek						—	Meg	Mia	Gin	sen	Ham	Neh	12
Meg							—	Mia	Gin	sen	Ham	Neh	11
Mia								—	Gin	sen	Ham	Neh	6
Gin									—	sen	Ham	Neh	4
Sen										—	Ham	Neh	4
Ham											—	Neh	1
Neh.												—	1
Tot	5	3	9										

Sokoro, Bagisu, Sombo PA;

CCRDA

Annex 50

Sample TWK (Boys)

Hardships children face.

Hardships	1	2	3	4	5	6	7	Rank
Physical punishment	—	1	1	1	5	1	1	1
Harasment		—	2	2	5	2	2	3
Rediculing			—	4	3	6	4	5
Insulting				—	4	4	4	1
Harsh child labor					—	5	5	3
Forced marriage						—	7	5
Starving.							—	5

Sokoru, Shurema PA,

Causes of children illness

Cause	1	2	3	4	5	6	Rank
Malaria	—	1	3	4	5	6	4
Typhoid/typhus		—	2	4	5	6	4
Tuberculosis			—	4	5	6	4
Diahorea				—	5	4	1
Hooping cough					—	6	1
Dhashenkor						—	1
							—

CCRDA

Months of the year when there is high work load on family members

Arsi Negele, Shala Bila PA: Mothers FWR

	1	2	3	4	5	6	7	8	9	10	11	12		Ra
Sept	-	2	3	4	5	1	1	8	9	10	11	1		9
Oct		-	2	2	2	2	2	2	9	10	2	2		3
Nov			-	3	3	3	3	3	9	10	3	3		4
Dec				-	4	4	4	4	9	10	11	4		6
Jan					-	5	5	5	9	10	11	12		
Feb						-	6	6	9	10	11	12		1
March							-	8	9	10	11	12		1
April								-	9	10	11	12		1
May									-	10	9	9		2
June										-	10	10		1
July											-	11		5
August														7
	3	9	8	6	4	2	-	2	10	11	7	4		

CCRDA

Annex 52

30. Months of the year families have high work load
Mothers PWR. Ambo; Agonsa Dasu PA.

	1 F	2 O	3 S	4 M	5 Am	6 G	7 B	8 E	9 C	10 W	11 Ad	12 H
1 Fulbaana		F	S	M	Am	F	F	E	C	W	Ad	H
2 Onkoloolessa			S	M	Am	O	O	E	C	W	Ad	H
3 Sadaasaa				M	S	S	S	S	C	W	Ad	H
4 Mudde					M	M	M	M	M	W	Ad	H
5 Amajjii						Am	Am	E	C	W	Ad	H
6 Guraandhala							B	E	C	W	Ad	H
7 Bitoolessa								E	C	W	Ad	H
8 Ebla									C	W	Ad	H
9 Caamsaa										W	Ad	H
10 Waxabajjii											Ad	H
11 Adoolessa												H
12 Hagayya												

Ibsa - ① Hagayya - 11
② Adoolessa - 10
③ Waxabajjii - 9
④ Mudde - 8
⑤ Caamsaa - 7
⑥ Sadaasa - 6
⑦ Ebla - 5
⑧ Amajjii - 4
⑨ Fulbaana - 3
⑩ Onkoloolessa - 2
⑪ Bitoolessa - 1
⑫ Guraandhala - 0

- Ji'ootni hojiin itti baay'ate - Fulbaana, Onkoloolessa, Sadaasa, Mudde, Ebla, Waxabajjii, Adoolessa, Hagayya.
- Ji'oota hojiin itti fagaate - Guraandhala, Bitoolessa Amajjii
- Ji'ootni baayinsaaf mijaawu.
Amajjii, Guraandhala, Ebla, Bitoolessa fi Mudde.

CCRDA

8. Hojiiwwan hirmaattotni ganama irraa hanga yeroo rafiitiin gahuutti hojjatan : (Girls)
(A. Rakkatte)

Yeroo/Sa'atii	Hojii	Hirmaattota hojjatan
12:00 - 3:00	1. biddeena bunsuu (faxaraaf)	6
	2. Waxii dalaguu "	"
	3. mana xaraguu	"
	4. hojjaa danfiisuu	"
	5. faxara nyaachiisuu fi nyaachuu	"
	6. Bagad bu'anii bishaan Waraabuu	"
	7. hojjaa irra kaayuu	"
	8. Midhaan feddaguu, horoguu fi jiysuu	"
	9. hojjaa oyiruu geysuu	"
3:00 - 6:00	10. goshaa daakuu	"
6:00 - 9:00	11. nyaata subaataa dalaguu fi ~~ago~~ oyiruti geysuu	"
	12. gama (goraan) guuruu	"
9:00 - 12:00	13. midhaan feddaguu, horoguu	"
	14. goshaa daakuu	"
12:00 - 5:00	15. danga (waxii) dalaguu (irbaataaf)	"
	16. biddeena bunsuu "	"
	17. Abbaaf bishaan owwiisuu	"
	18. hiraata nyaachiisuu fi nyaachuu	"
	19. gabaa uluu fi aannan eelmuu	"
	20. hanga hirribni dhufu haasa'uu, taphachuu	"
	21. ~~xafaxa~~	

Annex 54

CCRDA

Adami Tulu: Jido Kombolcha PA, Fatheers PWR

		1	2	3	4	5	6	7	8	9	10	11	12	Rank
1	Sept	–	2	3	4	5	6	7	8	9	10	11	12	12
2	Oct		–	3	4	5	6	7	8	9	10	11	12	11
3	Nov			–	3	5	6	7	8	9	10	11	3	8
4	Dec				–	4	4	7	8	9	10	11	4	6
5	Jan					–	6	7	8	9	10	11	12	9
6	Feb						–	7	8	9	10	11	6	6
7	March							–	8	9	10	7	7	4
8	April								–	8	8	8	8	1
9	May									–	9	9	9	2
10	June										–	10	10	3
11	July											–	11	5
12	Aug.												–	9

CCRDA

Annex 55 :

9. Barbaachisummaa barnootaa qaphxiilee armaan gadiitiin attamitti madaaltu? (yaadi tokko nama meeqaafi eenyuun akka deeggarame haa ibsamu) (wal duraa duuba)

	Olaanaa	Guddugaleessa	Xiqqaa
• Jireenya maatii fooyyessuu (fayyaa, sirna nyaataa karoora maatii, WKF…)	3	2	1
• Misooma hawaasaa (qulqullina, bosona dhaabuu, WKF…)	4	1	1
• Jireenya hawaasaa (seera, kabaja aadaa dimikraasummaa nummataa)	3	1	2
• Galii maddisiisuu, fooyyessuu	4	2	—
• Tooftaa oomishaa fooyyeessuu	4	2	—
• Hojii argamsiisuu	6	—	—
• Walqixxummaa saalaa	—	2	4
•			
•			

10. Walda qotee bulaa keessan keessatt namootni maaliif ijoollee isaanii mana brumsaatti hin ergan? (Pair wise ranking)

Lak.	Sababa	1	2	3	4	5	6	7	8	9	10	Ran
1 1	Manni barumsaa naannicha keessatti waan hin jirreef	—	2	3	4	5	6	7	8	9	10	10
2 2	Haalli mana barumsaa mijaawaa ta'uu dhiisuu	—	—	3	4	5	6	7	8	9	10	9
3 3	Hiyyummaa maatii	—	—	—	4	3	6	3	3	9	10	3
4 4	Fedhii humnaa hojiidhaaf	—	—	—	—	4	4	4	4	4	4	1
5 5	Heeruma/fuudha	—	—	—	—	—	6	5	5	9	10	6
6 6	Barnoota irratti amantaa dhabuu	—	—	—	—	—	—	6	6	6	6	2
7 7	Sodaa butii	—	—	—	—	—	—	—	7	7	7	3
8 8	Daandiin rakkisaa waan ta'eef	—	—	—	—	—	—	—	—	8	8	8
9 9	Dhibee Busaa									—	10	4
10	Dhibee Daddarbaa										—	3
	(Gifira,	—	1	5	9	4	8	5	4	4	5	

11. Ganda qotee bulaa kan keessatti barnootaa fi leenjii bifa attamii barbaachisa. Haala barbaachisummaatiin sadrkaa isaa agarsiisaa. (Wal durra duuba)

	Olaanaa	Giddugaleessa	Xiqqaa
Dubbisuu	4	2	—
Barreessuu	4	2	—
Herreega	4	2	—
Galmee qabuu	1	3	2
Omisha qonnaa fooyyessuu	3	2	1
Sochiilee galii maddisiisan	2	3	1
Eegumsa fayyaa fi qulqullinaa	4	2	—
karoora maatii	1	3	2
Ogummaa harkaa	3	1	2
Aadaa dimokraasii	2	3	3

CCRDA

Epera: Dhamota #A: mother pwk. wo'r. children do not go to school

28. Namoonni naannoa keessanii maaliif ijoollee mana barumsaatti hin ergine? (pair wise ranking

Sababa	1	2	3	4	5	6	7	8	9	10
1- manni barumsaa dhi yeenyaatti hinjiru	-	2	3	4	5	6	7	8		
2- Haalli mana barumsaa mijaa miti.	-	-	3	4	5	6	7	8		
3- Hiyyummaa maatii	-	-	-	3	3	3	3	3		
4- Fedhii humna hojiif	-	-	-	-	4	6	4	4		
5- Fuudha Ilaalaa rilma	-	-	-	-	-	6	7	5		
6- Barnoota Hi amantaa dhabu	-	-	-	-	-	-	6	6		
7- Butii Sodaachuu	-	-	-	-	-	-	-	7		
8- Daandiin Rakkisaa Naannaa'ee										
	0	1	7	5	3	6	4	2		

Sodaa Sababoota — Booyyina Sagalee

1 ffaa = Hiyyummaa maatii ——— 12

2 ffaa = Barnoota Hi amantaa dhabu —— 8

3 ffaa = Feedhii Humna Hojii ——— 7

4 ffaa = Buti Sodaachuu ——— 5

5 ffaa = Fudhaa (Helluma) ——— 2

6 ffaa = Daandii Rakkisaa waan taeeq — 1

CCRDA

Annex 57

Reasons for not going to school

Arsi Negele : Mako Oda PA : Boys PWR

Reasons	1	2	3	4	5	6	7	8	9	Rank
1. No school around	–	1	3	4	1	1	1	8	1	3
2. unconducive school environment		–	3	4	5	6	7	8	9	9
3. Poverty			–	3	3	3	3	3	3	1
4. labour demand				–	4	6	7	8	9	6
5. marriage					–	6	7	8	9	8
6. Parents unwillingness or unawareness						–	7	8	9	6
7. health problems							–	8	7	3
8. Herding								–	8	2
9. dangerous road										5
	5	0	8	3	1	3	5	7	4	

Reasons for not going to school

Ejere : Oarbo-Yaboda PA. Girls PWR

	Reasons	1	2	3	4	5	6		Rank
1.	No school around	–	2	3	4	5	6		6
2	unconducive school envt.		–	3	4	5	6		5
3.	Poverty			–	4	5	6		4
4.	labour demand				–	4	4		1
5.	marriage				–	–	6		3
6.	Parent's unwillingness or unawareness						–		2
		1	2	3	6	4	5		

CCRDA

Sample PWR Goma Kuye Sega rot

Reasons for not going to school (Girls) pairwise rank

Reason	1	2	3	4	5	6	Rank
1. No school around.	—	1	1	1	1	1	1st
2. Unconducive school env.		—	3	4	5	6	6th
3. Poverty			—	3	3	3	2nd
4. Need for child labour				—	4	4	3rd
5. Marriage					—	5	4th
6. Parents willingness						—	5th

Annex 59

CCRDA

Sample PWR: Mothers Sokoru Shurama PA

Reasons for not sending children to school

	Reasons	1	2	3	4	5	6	7	8	RANK
1	No school around	-	1	3	1	5	1	7	1	3
2	Unconducive school Environment		-	3	4	5	6	7	8	8
3	Poverty			-	3	3	5	3	3	2
4	Child labour				-	5	4	4	4	3
5	Marriage					-	5	5	5	1
6	Low regard for Edu.						-	7	6	6
7	Kidnapping							-	7	3
8	School distance								-	7

CCRDA

Annex 60

Causes of child diseases

Ambo : Village 01 Fathers PWR

	Type of disease	1	2	3	4	5	6	7	8	9	Rank
1	malaria	–	1	1	1	1	1	1	1	1	1
2	Eye infections		–	2	4	5	6	7	8	2	6
3	diarrah			–	3	5	6	7	8	3	6
4	head ache				–	4	6	7	8	9	6
5	Amoeba					–	6	7	8	5	5
6	cough						–	6	8	6	3
7	T.B							–	7	7	2
8	Typhoid								–	7	4
9	facial wounds									–	9
		8	2	2	2	3	6	7	5	1	

Mothers Ratings of the skills required by the community

Ambo - Agamsa Daso PA (13 respondents

	Required skills	Ratings			Total
		H	M	Local	
1.	tailoring	2	11		13
2.	foundry / metal work	4	9		13
3.	carpentry	6	7		13
4	beekeeping	6	7		13
5	animal breeding	13	–		13
6	pottery	3	10		13
7	improved farm implements	4	9		13

CCRDA

Reasons for children sickness

Arsi Negele : Ashoka Lepis PA : Girls PWR

Reasons	1	2	3	4	5	6	7	8	Rank
1. Malaria	—	2	3	4	5	6	7	8	8
2. Typhoid		—	3	4	5	6	7	2	6
3. T.B.			—	3	5	3	3	8	3
4. diarea				—	5	6	4	4	4
5. Looping Cough					—	6	5	5	1
6. Kwashorkor (Gabisa)						—	6	6	1
7. eye infections							—	7	5
8. epilepsy								—	6

CCRDA

Annex 62

Reasons for not enrolling Children (Responses of fathers - Arsarakkatte)

No.	Reasons	1	2	3	4	5	6	7	8	Reasons in Order
1)	Lack of School in the vicinity	–	1	3	4	5	6	7	1	6
2)	Poor facilities in School	–	–	3	4	5	6	7	2	7
3)	Poverty	–	–	–	3	3	6	3	3	2
4)	Demand for child labour	–	–	–	–	4	6	4	4	3
5)	Marriage Cases	–	–	–	–	–	6	7	5	5
6)	Lack of religous edu.	–	–	–	–	–	–	6	6	1
7)	Forced Marriage	–	–	–	–	–	–	–	7	4
8)	Bad/inconvenient road conditions	–	–	–	–	–	–	–	–	8

CCRDA

Annex 63

Annex 64

Instrument 1

RIFT VALLEY CHILDREN AND WOMEN DEVELOPMENT ASSOCIATION

Group Discussion Guide for Children

1. Zone _____
2. Woreda _____
3. PA _____
4. Sex of participants _____
5. No of participants _____
6. Ask the age of each participant at the end of the discussion and record it

   _____

   _____
7. Ask the religion of each participant at the end of the discussion and record it

   Ex 1. Christian (all types) _____
   2. Muslims _____
   3. Other _____
8. Ask the participants what activities they perform starting from very early in the monring (waking up) up to going to bed in the evening). Indicate the number of participants who perform each activity

   Activity
   1.
   2.
   3.
   4.
   5.

   _____

   12:00 3:00 6:00 9:00 12:00 15:00

(Time related data)

9. Which days of the week do you have maximum working load?

Activity	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
1							
2							
3							
4							
5							
6							
7							
8							

(Daily Calendar)

CCRDA

10. What are the major activities you are involved in the different months of the year?

	Activity	Me	T	H	T	TIR	YEK	M	MIA	G	S	H	N
1													
2													
3													
4													
5													
6													
7													
8													
9													
10													

* When do you have maximum working Load? 1. _____ 2. _____ 3. _____ 4._____
* When do you have minimum working load? 1. _____ 2. _____ 3. _____ 4._____

(Seasonal Calendar)

11. Why are you not going to school?

Reasons	1	2	3	4	5	6	7	8	9	10
1.										
2.										
3.										
4.										
5.										
6.										
7.										
8.										
9.										
10.										

(Pair Wise Ranking)

12. Distance to the nearest school

Distance in hours

Less than 30 minutes _____
30 minutes to hour _____
1 - 1:30 hours _____
1:30 - 2:00 hours _____
More than two hours _____

(Descriptive)

13. What do you want to become in life?

_____
_____
_____

(Descriptive)

14. What do you think are the advantages of education are?

_____
_____
_____

(Descriptive)

CCRDA

15. What is the number of your household members at present ?

Male _____
Female _____

16. How many boys and girls (aged 7-18) are currently living with you in the family?

Boys _____
Girls _____

17. How may of these are going to school

Boys _____
Girls _____

18. Hardships children face

(Hardships)	1	2	3	4	5
1					
2					
3					
4					
5					

(Pair wise Ranking)

19. Causes of children illness

	High prevalent	Medium prevalent	Least Prevalent
Malaria			
Typhoid/typhus			
Tuberculosis			
Diahorea			
Hooping cough			
Quashoker			
Eye infection			

(Simple Ranking)

20. Village map showing place of waste disposals, water sources and cultural practices. Draw the map of the village and indicate on the map the following points.

Waste disposal
Toilet
Children play grounds
Human excretion
Source of drinking water (river, spring, etc.)
Place of prayers
School
Market place

(Diagram Sketch map)

CCRDA

21. What do you do with water before you drink it?

- Drink as it is _____
- Boil it _____
- Filter it _____

(Descriptive)

22. What kinds of games do you usually play?

	Most prevalent	Medium Prevalent	Least prevalent
Hide and seek			

(Simple Ranking)

23. In what kinds of cultural, social and religious practices do you participate?

	Most often	Sometimes	Rarely
1.			
2.			
3.			
4.			
5.			

(Simple Matrix Ranking

CCRDA

Annex 65

Instrument 2

RIFT VALLEY CHILDREN AND WOMEN DEVELOPMENT ASSOCIATION

Group Discussion Guide For Parents

1. Zone _____
2. Woreda _____
3. Peasant Association _____
4. Sex of participants _____
5. Number of participants _____
6. Ask the age of each participant at the end of the discussion and record it.
   _____
   _____
7. Ask the religion of each participant at the end of the discussion and record it
   ex. 1. Christian (all types)_____
   2. Muslims _____
   3. Others _____

(Venn Diagram)

8. Ask the participants about their educational status and record the number at the end of the discussion
   - Illiterate _____
   - Can read and write _____
   - Primary education _____
   - Secondary education _____
   - Other _____

(Simple Statistics)

9. What are your sources of income?
   - Farming
   - Trading
   - Craffts making
   - Animal renting
   - Working for others (labour renting)
   - Wood selling
   - Grass selling
   - Dung selling etc.

(Pie Chart)

10. Family members in-put on income : Indicate activities performed by each number
    - Husband
    - Wife

CCRDA

- Female children
- Male children

(Pie Chart)

11. What sort of economic hardships do you face, and when?

Economic hardships	M	T	H	TH	TIR	YE	M	MIA	G	S	H	N
Food shortage Drought Hunan sickness Insect incidence . . .												

(Seasonal Calendar)

12. Economic situation of families in the village in the past five years or so.

1988	1989	1990	1991	1992

(Historical Profile)

13. Sketch the map of the village and show what is grown, where is it grown , method of farming (terracing, normal) production tools (Ox driven plow, tractor, hoe , ----)

(Land use sketch)

14. Prevalence of undesired cultural traditional practices

Undesired cultural practice	High prevalent	Medium prevalent	Low prevalent
-			

(List and Rank)

CCRDA

15. Common causes of sickness in the locality

	High prevalent	Medium prevalent	Low prevalent
A. Human :- . . . B) Animal:- . . .			

(List and Rank)

16. Animal feeding

Type	Rainy season	Dry season	Both seasons
. .			

(Descriptive)

17. Sketch the map of PA and show the following points on the map.
    1. Eroded land
    2. Rivers
    3. Farm land
    4. Grazing land
    5. Land terraced
    6. Villages
    7. Followed land
    8. Forest area
    9. Open space
    10. PA office
    11. Clinic
    12. Market place

(PA Map Sketching)

18. Practicing development activities in the locality.

Development Activities	High prevalent	Medium prevalent	Low prevalent
- Spring clearing - Afforestation - Terracing - Road construction - Digging dams - Swamp drainage - Discussing and seeking solution to local problems - Making financial labour and material contribution for different purposes (clinic building, school building etc.) . . .			

CCRDA

19. Skills people would like to have

	High priority	Medium priority	Low priority
1. Weaving 2. Foundry (black smithry) 3. Carpentry 4. Bee keeping 5. Animal breading 6. Use improvised farm implants 7. Pottery 8. 9. 10.			

(Simple Ranking)

20. How many children do you think that each family would like to have?

	Choice of majority	Choice of some	Choice of minority
A. Only one			
B. Only two			
C. Three or five			
D. As many as God allows them to have			
E. Other			

(Descriptive)

21. Knowledge and awareness of family planning.

	High	Medium	Low
1. Limiting the number of children 2. Use of contraceptive 3. Birth spacing 4. One to one marriage 5. Awareness of sexually transmitted diseases			

(Ranking)

22. Prevalence of sexually transmitted diseases in the locality.

	High	Medium	Low
• Syphilis • Ghonoria • Aids • Chechroid • . •			

(Simple Ranking)

CCRDA

23. Nature of homes

	Majority	Some	Few
1. Partitioned (cooking room, bed room etc.) 2. Type of floor 3. Nature of roof 4. Windows			

(Simple Ranking)

24. Feeding Habit : What do you usually eat for

		Mostly	Sometimes	Rarely
1	Breakfast			
2	Lunch			
3	Supper			

(Simple Ranking)

25. Do you regularly eat your ?

	Yes	No
a. Break fast	_____	____
b. Lunch	_____	____
c. Supper	_____	____

(Indicate the number of responses)

26. How many children aged 7-18 do you have currently living with you?

- Girls _____
- Boys _____

27. How many of these are going to school ?

- Boys _____
- Girls _____

28. Why don't people in your locality send there children to school ?

No	Reason	1	2	3	4	5	6	7	8	9
1										
2										
3										
4										
5										
6										
7										
8										
9										

(Pair wise Ranking)

CCRDA

29. Which days of the week do your family members have high work load?

Day priority	Monday	Tues.	Wed.	Thu.	Fri.	Sat.	Sunday
Monday							
Tuesday							
Wednesday							
Thursday							
Friday							
Saturday							
Sunday							

(Pair wise Ranking)

30. Which month(s) of the year do your family members have high work load?

Month	Me	Te	Hi	Ta	Ti	Y	Meg	Mia	G	S	H	N
Meskerem												
Tikimt												
Hidar												
Tahisas												
Tir												
Yekatit												
Megabit												
Miazia												
Ginbot												
Sene												
Hamle												
Nehasie												

(Pair wise Ranking)

30. Whom do parents prefer to send to school

Boys _____
Girls _____

31. Why ?

_____
_____

CCRDA

Annex 66

Instrument 3

RIFT VALLEY CHILDREN AND WOMEN DEVELOPMENT ASSOCIATION

Discussion guide for

- Community leaders / Elders
- Religious institutions and
- Development workers

1. Zone _____
2. Woreda _____
3. PA _____
4. Sex:-
   - Male _____
   - Female _____
5. Ask the religion and each participant at the end of the discussion and record it
   - Christian (all groups) _____
   - Muslims _____
   - Others _____
6. Ask the participants about their education status and record the number at the end of the discussion
   - Illiterate _____
   - Can read and write _____
   - Primary education _____
   - Secondary education _____
   - Other _____

(Pie chart)

7. Ask for how long each participant has lived in this peasant association and record it

   P1_____ P3 _____ P5 _____
   P2_____ P4_____ P6_____ etc.

8. For whom do you think education is useful ? Importance given to education

Group	High	Medium	Low
Fathers Mothers Male children Female children			
Older children			
Younger children			

(Ranking)

CCRDA

9. How do you rate the importance of education in terms of

	High	Medium	Low
• Improving family life (health , nutrition , family planning) • Community development (sanitation , afforestation etc.) • Civic life (rule of low , respect for people democratic practices etc.) • Improving income generation • Improving productions methods implements etc. • Employment • Gender equity			

(Ranking)

10. Why don't people in your PA send their children to school

No	Reason	1	2	3	4	5	6	7	8	9
1										
2										
3										
4										
5										
6										
7										
8										
9										

(Pair wise Ranking)

11. What areas of knowledge and skills are needed in the PA. Importance given to

	High	Medium	Low
• Reading • Writing • Numberacy • Record keeping • Improving farm products • Income generating activities • Health and hygiene • Family planning • Crafts • Democratic practices			

(Simple Ranking)

12. Which days of the week do you recommend to give education for children . Consider the labour demand on them.

Day	Monday	Tuesday	Wed.	Thu.	Friday	Satu.	Sunday
Monday							
Tuesday							
Wednesday							
Thursday							
Friday							
Saturday							
Sunday							

(Pair Wise Ranking)

CCRDA

13. List the activities children perform in a typical day

Time				
12:00-3:00				
3:00-6:00				
6:00-9:00				
9:00-12:00				
12:00-15:00				

(Time related Calendar)

14. Which month (s) of the year do families have high work load ?

Month	Mes	Tik	Hid	Tah.	Tir	Yek.	Meg	Mia	Gin	Se	Ha	Ne
Meskerem												
Tikimt												
Hidar												
Tahisas												
Tir												
Yekatit												
Megabit												
Miazia												
Ginbot												
Sene												
Hamle												
Nehasie												

(Pair wise ranking)

15. Socio economic hardships faced by the community in the past 10-15 years (Health, education, agriculture…)

_____

_____

_____

(Historical Profile)

CCRDA

Instrument 4

RIFT VALLEY CHILDREN AND WOMEN DEVELOPMENT ASSOCIATION

Interview Guide for School Heads, Teachers, and Educational Officials

Introduction

Please introduce yourself to the interviewee in a group and inform them your intentions. Tell them that you have come here to make a needs assessment on Non-formal education for children in the age group of 7-18. Tell them that you want to know whether they would like to enroll their children in the NFE program that will be established following this study. Tell them also that you would like to know what they feel about the content of learning on various issues and the time of learning, in the following manner.

"I would like to talk with you for about 50 minutes or so. I would like to make it clear to you that the information that you will provide me will be very useful for divicing a non formal education program for children in locality. Try as much as possible to be exhaustive in your answer."

"The information you will tell me is confidential. I will not pass it to others. However, I will write a report based on it which will be printed and disseminated to different groups for initiating follow up actions. I would like to thank you in advance for your collaboration."

CCRDA

1. Zone _____
2. Woreda _____
3. Gender:
   a. Male
   b. Female
4. For how long have you stayed in this locality?
   _____
   _____
5. What is your educational status?
   a) Secondary School complete
   b) TTI graduate
   c) College diploma
   d) First degree
   e) Other _____

6. How do people in the woreda envisage the importance of education?

_____

_____

_____

7. Why don't people in the woreda send their children to school?

_____

_____

_____

8. To which educational program do you think parents would like to send their children? Why
   a. Formal _____
   b. Non formal _____

9. What are the major weaknesses and problems of the previous non-formal education curriculum
   - Quality _____
   - Relevance _____
   - Balance _____
   - Availability of instructional materials _____

10. What contents do you suggest to be incorporate in the non-formal education program for the local community?

_____

_____

_____

11. What time of the day and year do you recommend for an NFE Program to be offered ?
    a) Time of the day _____
    b) Time of the year _____

12. What do you suggest for linking the non formal with the formal education?

_____

_____

_____

13. Comment regarding the length of the non-formal education program for children compared to the formal program?

14. What should be the mode evaluation (student performance assessment) in the NFE program?

_____

_____

15. Any other comments.

_____

_____

_____

CCRDA