Research Report on: - Education Access for Socioeconomic Development and factors affecting it in Pastoralist Community of South Omo Zone, Southern Ethiopia

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Abstract

Education is essential to life and the key to progress for individuals as well as society. Our research compared access to education among agro-pastoralist communities in three woredas of South Omo Zone Dasenech in the south-west, Malle in the centre and Bena Tsemay in the north. The finding's identity agro-pastoralist communities of South Omo Zone as amongst the most underserved and underprivileged groups in Ethiopia in terms of educational opportunities. While student attendance is impacted by the seasonal migration of agro-pastoralist families, research findings also identify high costs of living and low pay of teachers as contributing to staff absenteeism and above average turnover. Many girls do not attend school due to gender norm and early marriage. Furthermore, the curriculum is seen as not properly considering indigenous knowledge and agropastoral needs. As long as these agro-pastoralists needs are ignored in the educational system, achieving the aim of equality of opportunity will be extremely difficult.

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1. Introduction

1.1. Background of the Study

Education is a comprehensive term for academic studies and developing talents and skills. It's an essential factor in Human capital development (Alali Y.,2011). And it is the strongest instruments for promoting employment, delivering consistent returns in terms of income and reducing poverty, ensure equality of opportunities, improving health, gender equality, peace, and stability. It also drives long-term economic growth, spurs innovation, strengthens institutions, and fosters social cohesion (Moreno, P. J. et.al 2014).

No country can achieve sustainable development without substantial investment in human capital. Education makes human mind possible all development achievements, from health advances and agricultural innovations to efficient public administration and private sector growth and education enriches people's understanding of themselves and world, it improves the quality of their lives and leads to broad social benefits to individuals and society (Ozturk I., 2008). For countries to reap these benefits fully, they need to unleash the potential of the human mind, and there is no better tool for doing so than education. It is the knowledge and skills that children and youth acquire today -not simply their school attendance -that will drive their employability, productivity, health, and well-being in the decades to come, and that will help ensure that their communities and nations thrive (Moreno, P. J. et.al 2014).

As indicated by Alemayehu,2016 achievement of universal primary education (UPE) is one of the eight Millennium Development Goals (MDGs) which were adopted by the General Assembly of the United Nations in 2000. Moreover, education was proclaimed as a fundamental human right by the UN and this right is also protected by the Federal Democratic Republic of Ethiopia's constitution. Nonetheless, one of the most difficult and pressing problems confronting practitioners and policy makers in the African.

Based on UNICEF in 2015 access to education in Ethiopia has been a major area of focus, especially in recent decades. While the country has made significant progress in expanding educational opportunities, challenges remain in terms of quality, infrastructure, and regional disparities. Specially, providing education to pastoralist communities becomes one of the most

challenging and urgent issues currently facing educational policy makers and practitioners in the education system.

One of the most underserved and underprivileged groups in terms of access to social services like education is the pastoralist community of South Omo (Alemayehu, 2014). As long as these groups are ignored in the educational system, achieving the aim of equality of opportunity will be extremely difficult. Therefore, investigating the role of education for socio economic development and the variables influencing participation and the current state of service is therefore essential.

1.2. Statement of the Problem

In Ethiopia, where the majority of the population lives in rural areas and in dispersed communities are pose, and specific problems for the education sector: spreading education and ensuring equitable access to education presents specific challenges in such a geographic context. In addition, the existence of many pastoral and semi-pastoralist groups raises issues of organization of the school system, and the relevance of the curriculum. Above all, the demographic pressures of the country also increase the demand for quality education and offer a great window of opportunity for development if investments are made to ensure a fair distribution of education at all levels (Gassabo K.,2024).

Ethiopian pastoralists represent ten million of the total population of the country and occupy 61 percent of the total land mass. However, they live in a severe poverty situation in spite of their significant contribution to the national economy (UNICEF,2019). Adolescence, like childhood, is also a period of high potential for learning, but many teenagers leave school at this point for several reasons: loss of interest in education, lured by the prospect of a job and illegal immigration, the need to help their families, addiction, early marriage in girls, or turned away by the cost of schooling. In addition to this, being settled along the international borders, the Ethiopian pastoralists usually affected by recurring conflicts with fellow pastoralists across the borders as this incidence commonly prevails between pastoralists in South Omo and their Kenyan counterparts. Therefore, it is very difficult for schools to continue their usual operation under such a security threat. Parents become anxious about safety of their children. The question of wellbeing remains a top priority than thinking of the instructional tasks among the teaching personnel.

Moreover, South Omo zone is known not only for its pastoralist economic activities. It also represents the area that is severely disadvantaged with regard to access to education. Primary education in the area is generally characterized by critically low enrolment and alarmingly high dropping out rates among the pastoralist communities. Therefore, investigation t factors affecting education access in Pastoralist Community of South Omo Zone is very important to know the perception of the community about Sociocultural and economic Benefits of education and to identify the specific key socio-cultural and economic factors influencing access to education

1.3. Objective

The general and the specific objective of the study are explained as the following.

1.3.1. General Objective

The main objective of this study is to assess the role of education for socioeconomic development in Pastoralist Community of South Omo Zone

1.3.2. Specific objectives

- To identify the key socio-cultural and economic factors influencing access to education for agro-pastoral community of south Omo
- To assess the Socio-cultural and Economic Benefits of education in the study area
- To assess the adequacy and relevance of educational facilities in addressing socio-economic challenges

1.4. Research Questions

1 What are the main socio-cultural and economic factors affecting education access and quality
2 What are the Socio-cultural and Economic Benefits of education in pastoralist and agro pastoralist of south Omo
3 How the educational facility is organized to meet the social and economic challenge

1.5. The Scope of the Study

Thematically, this study was limited to investigate the role of education for socioeconomic development and factors affecting it in Pastoralist and agro pastoralist Community, South Omo Zone, Southern Ethiopian regional state. Geographically, the study was focused on Dasench, BenaTsmyi and Maale woreda, South Omo Zone of Southern Ethiopian region.

2. Literature Review

2.1. Introduction

Education holds the key to transforming the livelihoods of poor groups, particularly in pastoralist communities where basic services are limited. In policy-making and local community development, it is crucial to determine how education influences access, equity, and development outcomes. The following sections provide empirical evidence from global and Ethiopian contexts to show how education influences access, equity, and development outcomes. These reviews support the overall aim of this study: to assess the role of education towards improving the socioeconomic status of pastoralist communities in South Omo Zone.

2.2. Empirical Evidence from Other Countries

A number of studies conducted in different countries have indicated the pivotal role education has played in improving economic opportunities, gender equity, and community resilience among pastoral and agro-pastoral communities. The summaries below capture some of the most significant international literature findings, including experiences from Sub-Saharan Africa, Asia and other regions, where education has been employed as a social inclusion and poverty reduction strategy in remote, nomadic, and marginalized settings.

Bagla (2000) examined rural India's educational setting from the perspective of the various barriers to quality education such as infrastructure deficits, teaching deficits, and school dropout rates especially of girls. The research was multi-disciplinary in quantifying the government interventions such as Sarva Shiksha Abhiyan and interventions in Information and Communications and Technologies (ICT). Bagla's research suggested that EdTech and community-based models could really help bridge the gaps in education that exist in rural areas. And he believed that policy reforms driven by data and grassroots innovation could help achieve the kind of inclusive, equal results the Sustainable Development Goals are aiming for.

In an East African case study, Nathan C. (2006) examines community-based educational interventions in pastoralist groups through the Alternative Basic Education for Karamoja (ABEK) program aimed at addressing unique semi-nomadic socio-economic realities. The study illustrates how formal education in early years was eschewed in Karamoja on account of colonial histories, such as forced labor represented by literacy. ABEK was a culturally aware response in this respect,

incorporating flexible timing, local materials, and adaptive practices permitting children and particularly girls to combine household responsibilities with learning. The program illustrates how education, when it is corresponded to pastoralist livelihoods and facilitated through integrated, multi-dimensional measures, is capable of breaking systemic obstacles and promoting community development. The model is a useful template for planning similar interventions in South Omo Zone where traditional livelihood strategies and cultural attitudes continue to influence access and responsiveness of education.

Kratli & Dyer (2009) in mobile pastoralists and education paper highlight strategic options to rethink traditional education models for pastoralist communities. They argue that most challenges are rooted in conceptual confusion between such terms as education, schooling, learning, and rights. School-based systems' focus today is quite blind to social learning landscapes important in the child-rearing among pastoralists and results in a negative ratio of formal school engagement and essential life skills learned in everyday mobile houses through social learning. The authors comment that formal education based in schools goes against mobility required in pastoral productivity in drylands. This incompatibility has resulted in educational exclusion of nomads. They urge a paradigm shift to integrate informal learning into mainstream education to recognize and value knowledge systems and life patterns among pastoralist communities.

Stelmach (2011) brings together global literature on rural education to present a cross-regionally applicable theme-based analysis of systemic issues. Working with Bronfenbrenner's theory of ecological systems, she outlines issues at macro (policy), mezzo (institutional), and micro (school and individual) levels hindering school quality and access in rural areas: such as inadequately resourced schools; shortages of teachers; poor-quality infrastructures; and weak inter-sector coordination. She stresses that rural education cannot be meaningfully addressed without resolving inter-actions between social, economic, and political factors; and multi-sector collaboration is a necessity. This synthesis supports the need for systems-wide interventions in Ethiopia's pastoralist regions where similar institutional vulnerabilities and geographical remoteness hinder education efforts to be a driver of socioeconomic development.

Adella R. (2012), in ethnographic research into Monduli district in Tanzania, explores the special problem of girls' education in the Maasai pastoralist group. The study reveals a double marginality of being a female and a pastoralist to be at the root of continued exclusion of girls in formal schools.

Based on immersive fieldwork comprising interviews and participation in a community setting, Raymond establishes girls' education access and participation to be inhibited by community attitudes, low aspirations, and long-term cultural norms. Parents tend to value domestic work over school attendance, and early marriage also disfavors educational continuity. The study advises a more active interaction between the Tanzanian government and traditional leaders and women's groups to facilitate more effective policy interventions. Empowering women in a community through adult education and economic assistance is also seen to be a driver of interventions. The study has a comparative insight applicable to South Omo were also gender, culture, and nomadism combine to cause educational disparity.

OECD (2012), in its equity and quality in education, supporting disadvantaged students and schools report, prioritizes inclusive policy frameworks and adaptive systems in redressing educational disparities. Based on global experience in North America and Asia, the OECD stresses how top-performing systems help support disadvantaged learners through early intervention, redistribution of resources, and culturally responsive instruction. The key to recommendations in the report is ensuring global best practice in education is matched against local context to ensure interventions are not merely benchmarked but meaningfully adapted. Even though urban-centric, findings are extremely transferrable to marginalized rural and pastoral communities such as South Omo, where equal access, strategic investments, and policy interventions based on culture are just as important. Highlighting structural equity by the report is in line with ensuring deliberate education reform in empowering pastoralist groups being a long-term development approach.

Dyer, C (2016) emerging practices in educating nomadic societies, Dyer criticizes global education policy toward Education for All (EFA) for prioritizing access and mobility concerns at the expense of culture and subsistence contexts of the nomadic society. Based on case studies conducted in Kenya, India, Afghanistan, and Indonesia, the article documents how today's education strategy threatens to produce marginality, not inclusion, as a way of life. The paper calls for a rethinking of education systems beyond logistics to learn about learning relevance, cultural validation, and livelihood integration. The author calls for a twin strategy of offering adaptable education supplementing indigenous knowledge to nomads and supporting learning needs of those moving towards fixed dwellings. The article states that unless policies account for both educational equity and political marginality, nomadic learners will continue to be kept out of formal education.

Sidonia and David (2019) criticized a lack of inclusion of pastoral education in school and university curricula in the Horn of Africa region, notably in Uganda, though the region is predominantly dependent on pastoral livelihood. The region is home to well over 30 million pastoralists; thus, according to the researchers, its exclusion in formal education is detrimental to cultural identity and economic sustainability. The authors recommended integrating pastoral studies in a cross-cutting course to enable students to comprehend the socio-economic, environmental, and peacebuilding functions of pastoral systems. This would not only advance appreciation of local knowledge systems among learners but also improve social harmony and contribute to national development.

Kathleen D. (2020), in rural school challenges and interventions today: a book review, points to rural American education complexity and diversity and the inability to generalize on the rural school experience. From chapters viewed, in projecting critical data such as rural poverty gaps by geographic region, socio-economic marginalization of rural African-American communities, an opioid crisis, and political isolation of the rural areas, all of which impact access to education and education quality, the book contributes towards heightened awareness. The analysis raises awareness to the fact that despite rural communities boasting relatively high school graduation rates, access to postsecondary education as well as wonderful health and community services is wanting. This is similar to the case of South Omo pastoralist societies, where social conservatism and spatial remoteness deny access to education in much the same way. The need for context-specific interventions to make education an economically and socially viable instrument for change is thereby highlighted.

Elock E. (2020), in a literature review on rural Namibian teachers' challenges in teaching, names classic challenges to rural education quality such as teacher shortages, poor facilities, low salaries, and poor social services. Teachers in such places tend to face professional loneliness, heavy workloads, and low motivation due to a lack of financial and institutional support. Additionally, most teachers face a low capacity to improvise or vary teaching approaches due to a shortage of instructional materials. The study brings to the fore the institutional and professional support frameworks necessary to improve teaching effectiveness in rural areas. Its application is clear in South Omo where institutional shortages and socio-economic marginalization in the region hinder

teachers' capacity to offer effective education, thereby impacting student performance and the wider aspirations of development in the area.

Wambua (2021) analyzes the effectiveness of free primary education policies in East Africa, i.e., Uganda, Kenya, and Tanzania, in reducing access and quality gaps. The SACMEQ data analysis in 2000 and 2007 indicates uneven outcomes through nations: Uganda endorsed access to Uganda's rural poor, Kenya to rural clusters as a total, and Tanzania to the urban poor. Nevertheless, not much excellence of learning was improved, particularly for rural girls, even with increasing registration. Especially, Tanzania stands out in showing national gains in reading achievement as well as improved student composition without accompanying investments in school inputs. Wambua concludes that free education policies must be complemented by efforts to improve quality, especially targeting rural and gender disparities.

Wanga et al. (2021) evaluated rural education problems in Africa from a desk study comparing cross-country experiences. It uncovered that rural citizens hardly benefit from education because of cultural, geographical, economic, and social issues. Among the prominent problems highlighted was the lack of quality teaching staff and barriers to teachers and learners visiting rural schools. The authors emphasized the importance of the role of national governments to offer equal access to education for all citizens regardless of their location.

Protano (2022) study reveals ATVET decline and fragmentation resulting from years of underfunding and urban pressure. The analysis highlights a mismatch between vocational training programs and changing agriculture-related labor market demands. The study contends a future of contemporary vocational education is necessary to equip young Africans to be entrepreneurial farmers who can spur sustainable productivity and market competitiveness. With more than 50 million youths across African nations in unstable jobs and an unemployment rate of 50%, there is an urgent requirement for massive expansion and quality improvement of vocational training colleges. Additionally, there is a demand for positioning vocational education against business sector demands and the requirement for advancing the social status of professions to make them more attractive and efficient career options.

OECD (2023) emphasized providing equity and inclusivity within education systems and calling for a systemic approach to align curricula design, pedagogies, and capacity development. The report emphasized the necessity for involving all stakeholders in policy-making and

implementation to facilitate collective understanding and collaboration. It also emphasized the necessity of targeted financing, professionalizing teachers, and school-level interventions in ensuring equity and inclusivity, as well as robust monitoring and evaluation systems to assess progress.

Bambang et al. (2024), in their work Addressing Educational Inequality through Sustainable Policies in Indonesia, evaluated to what extent educational reforms are aligned with SDGs and legislative frameworks. Adopting a mixed-methods approach, they appraised effectiveness in extant policies, carried out stakeholder interviews, and examined systemic equity barriers. There has been some improvement in access yet continuing legal and institutional issues remain for educational equality. The establishment of comprehensive, right-based policy-making incorporating equity and sustainability was key to this study. By framing analysis in global development goals, the authors presented a model for quantifying and calibrating educational policy. The recommendations are transferable to countries wanting to close gaps in equality through systemic change.

Kakembo (2024) investigates the government's central role in fostering educational equity particularly where there is scarce resource like in the example of Nigeria. She points out that education can be an influential force for societal development, yet institutionalized inequalities continue to hold back underprivileged groups from availing quality education. The study records historical and existing government interventions, quoting that efforts have been made but inequalities such as unequal resource allocation, socio-economic exclusion, and decentralized management remain significant hindrances. Kakembo concludes that the inequalities necessitate synergistic, data-informed, and structurally transformative policies in a bid to drive equal accessibility and inclusive education for all.

2.3. Empirical Evidence from Ethiopia

In the Ethiopian context, several studies have sought to explore the impact of education on both community and individual development, especially in pastoral and rural societies. The following articles provide an insight into challenges and success in harmonizing education with the socio-economic and socio-cultural realities of Ethiopia's pastoral regions. These studies are instrumental in situating the present study within national context and valuing region-specific interventions that have influenced access, relevance, and impact of education.

Berhane (2000), in The Role of Education in the Economic Development: Ethiopia Case, conducted an analysis of education's impact on economic development through descriptive and causal analysis. The study found low levels of enrollment and large gaps in different areas and between genders to be among the main hindrances to progress in education. The study also concluded that the efficiency and quality of education were adversely affected in the last two decades. Although some progress was reported in enrollment and equity in genders, economic return through education was low. The social return on primary education was found to be greater than returns on secondary or tertiary education, a demonstration of returns to education diminishing with its rise in quality. The study concluded that the education system's structural weaknesses must be corrected in order for it to meaningfully contribute to economic development.

Woldehanna (2003.), drawing on data from the Ethiopia Rural Household Survey, analyzes the complex interaction between education, innovation adoption, and rural household well-being in Ethiopia. His results confirm that education has a direct and indirect effect in reducing poverty first through increasing human capability to adopt new technologies and second through access to more remunerative non-farm economic activities. Particularly, additional years of education were found to be connected to an additional 8.5% of household income per adult equivalent, revealing a clear connection between human capital development and economic advancement.

Zewdu et al. (2008), in their study titled Education for Pastoralists: Flexible Approaches, Workable Models, reviewed flexible learning strategies adapted to Ethiopia's pastoral communities in Afar, Somali, Oromia, and South Omo Zone. Based on the 2002 UN Nomad Study, this study evaluated five years of progress and considered other educational methodologies suitable for mobile people. The study was conducted through 161 in-depth interviews and thorough reviews of documents. The study discovered workable, cost-saving models for filling gaps in realizing Education for All and Millennium Development Goals. The study also highlighted diversity among the pastoralists along with a demand for flexible solutions. The term "pastoralist" was used to denote multiple mobile livelihoods. The study sought to contribute to future policy and strategy development in pastoral education in Ethiopia.

Feyissa (2011) is interested in the obstacles the Borana pastoral society encounters to achieving Universal Primary Education (UPE) in Ethiopia, and it identifies a chain of socio-economic, socio-cultural, and institutional barriers. Among the major challenges are child labor needs, poverty,

drought, early marriage, gender discrimination, cultural resistance to schooling, and curriculum lack of relevance. Further, school-related issues such as shortages of teachers, inadequate infrastructure, lack of female role models, and inflexible school calendars compound the low rates of enrollment and retention. Using survey and documentary analysis, Feyissa concludes that dramatic improvement requires building schools closer to communities, expanding mobile and boarding school strategies, increasing hiring of female teachers, and increasing community outreach and awareness of education. The study asserts that elimination of these barriers in a comprehensive manner is central to long-term access to education among pastoralist regions.

Woldab (2012) analyzes school-related natural barriers that hinder access by Afar nomadic pastoralist children to primary schooling in Ethiopia. The research shows significant barriers such as remoteness of schools, inflexibility of schedules, shortage of teachers and materials, inappropriateness of programs, and language differences. Using the mixed-method study design, survey, interviews, and FGDs, this research supports low dropout rates and high dropout rates in Afar relative to national.

Tolessa (2013), in a thesis titled addressing primary education expansion in the pastoralist woredas of borana zone of oromia regional state, examines the main obstacles in accessing education by pastoralist communities. Based on a descriptive survey in nineteen schools, he outlines cultural, economic, and systemic problems hindering primary education in the Borana zone. These obstacles are early marriage, low educational attainment of parents, low interest in formal school attendance, labor work by children, mobility pattern, poverty, and low financial resources. Evidence drawn from different sources including administrators, teachers, students, PTA members, and education officials illustrates the intricate interaction between socio-economic constraints influencing school participation and retention. Deressu also refers to infrastructural deficits and the rigidity of formal education to cater to the mobile nature of pastoralist families. The study suggests to overcome these problems adopting a multi-purpose pastoralist education policy. The main strategies are to offer hardship allowance, incentive scholarships for teachers, distance and nighttime education facilities, flexible school calendars, and targeted capacity development programs. The purpose is to offset the educational deficit and ensure equal access by pastoralist children to good quality education without depriving them of their cultural and livelihood activities.

Guyo (2014) examined the prospects and constraints of UPE in Borena's pastoral community by 2015 in three selected woredas. A descriptive survey of 140 teachers and 34 education managers and PTA members yielded results indicating a slight improved access to education but failure to meet targets due to several constraints. The key socio-economic obstacles were child labor, poverty, drought, and poor parents' literacy. Socio-cultural obstacles such as early marriage, gender discrimination, traditional beliefs, and a lack of positive role models also existed. The shortage of female and qualified teachers, poor management, and infrastructural inadequacy were school-related problems. The study suggested mobile schools, upgrading ABE centers, increasing female teachers, community participation, and improved budget supports as effective strategies to improve enrollment and retention.

Petors (2014) used a case study in Ethiopia's Bench Maji zone to explore low Suri pastoralist children's participation in primary school. Through in-depth interviews and focus group discussions with teachers, PTA members, community leaders, educational specialists, and officials, school-related, socio-economic and socio-cultural constraints were found to be main obstacles. The results highlighted that all these factors combined discouraged Suri children's educational participation and formed a starting point for recommendations for policy and strategic interventions to be adjusted to fit their distinctive environment.

Alemayehu (2014) analyzed the situation of pastoral children in accessing and retaining primary education in South Omo, Ethiopia, Dasenech and Nyangatom districts. Qualitative research with 159 participants, including schoolchildren, education officials, teachers, and community members, the study found both supply-side issues (e.g., lack of funds and trained teachers) and demand-side issues (e.g., dispersed settlements and cultural orientations) as constraints. The research highlighted the need for improved school infrastructure, sensitization of communities, blended modes of education delivery, and peace negotiations to facilitate access to education among these groups.

Teshome Sirak &Gamachu Gishe (2016) measured the dropout rate of pastoralists at the primary school level in Bale Zone, Oromia Region, Southeastern Ethiopia. Applying a cross-sectional design using school principal, supervisor, PTA member, and education official data, the study set a 13% total dropout rate. In fact, dropouts were most prevalent in grade seven for boys and grade

five for girls. Schools that offered food assistance had fewer dropouts, which proved the important role of such programs in student retention.

Solomon &Setegni (2018) conducted Contribution of School Culture to Students' Academic Achievement in secondary and preparatory schools of Assosa Zone Benshangul Gumuz Region. The study used a mixed-method design for gathering data through a survey of 82 teachers and 258 students and a supervision and interview with principals in order to measure the effect of school culture. Quantitative results reported a statistically minor but significant impact of school culture on student outcomes, and qualitative results mentioned effective working together by the stakeholders, teachers' facilitation, and properly structured implementation procedures. These impacted teachers to adhere to professional standards. The overall influence was only found to be moderate, however, leading to a recommendation to have stronger strategies to support school culture and its impact on student achievement.

Agu et al. (2018), in their paper Pastoralism, Gender and Girls Education in Afar and Somali Regions, examined structural and cultural barriers to girls' education in Ethiopia's Afar and Somali regions. These regions recorded the worst educational indexes in the country due to resistance based on traditional socio-cultural paradigms. The paper contended that education reform has to be in line with cultural norms of the community, particularly in relation to male leadership and domestic responsibilities. Community acceptance, particularly by elders, is necessary for girls' education initiatives to take root. The work also outlined measures to foster collective action to enhance access to education and equity in response to gender. The work sought to spark a cultural dialogue in educational reforms to help meet long-term gaps in areas of pastoralism.

Mekoro A. (2020) conducted time-series analysis of The Impact of Human Capital on Economic Growth in Ethiopia (1974/5-2018/9). Variables such as education and health were tested, with Johansen cointegration, VECM, and tests for causality questioning whether these variables had any long- and short-term impact on GDP growth. The results indicated a positive impact of human capital measured in terms of school enrollment, spending on education, and life expectancy on economic development in both short- and long-term periods. Surprisingly, variables such as secondary school enrollment, spending on health, and official development assistance negatively affected economic development in long-term periods. The model converged towards equilibrium at a constant rate of 74.3%, in support of increased institutional and infrastructural development

for human capital quality improvement and economic value. The study recommended that policymakers target quality and equity in human capital investment.

Based on the information I found, the proper reference for the study you mentioned in APA (7th edition) format would be:

Habtamu (2022) explored school-based gender ferocity factors and its socio-cultural importance in secondary schools in Wolkite town, Southwest Ethiopia. Using a sequential mixed explanatory approach that involved 215 student participants, the research confirmed that abandonment by society and gender-discriminatory values are the primary determinants of gender-based violence. It concluded that patriarchal beliefs have a negative effect on the education of female students, with policymakers needing to intervene against such socio-cultural problems.

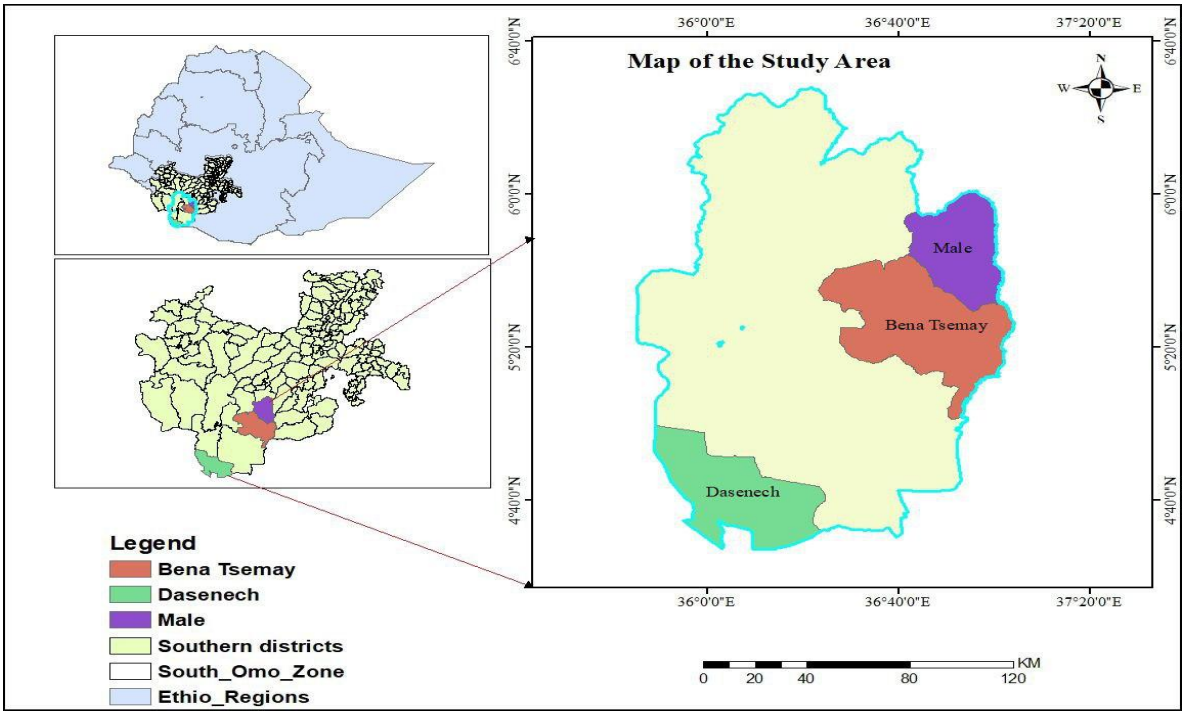
Chayot (2024) investigated factors of pastoral youth school-based education involvement in Itang Special District, Gambella Region. Based on a multi-stage sampling method and data collected from focus group thoughts and household conversations, descriptive statistics and a binary logistic regression model were used by the study. The findings of the study indicated that attitudes towards education, mobility, occupation and parents' level of education, livestock holdings, distance to school, and insecurity significantly affected participation in education. The study indicated school feeding initiatives, boarding institutions, and training to build capacities to increase levels of participation.

3. Research Methodology

3.1. Description of the study area

South Omo is a zone in South Ethiopia Regional State, located in southwestern Ethiopia. Geographically, it is located in the South Western extreme part of the country. Astronomically, it located between 4° 43’ N to 6° 46' N latitude and 35° 75’ E to 37° 07' E longitude. It is bordered by Kenya to the south, West Omo Zone to the west, Keffa Zone to the northwest, Ari Zone and Gofa Zone to the north, Gardula, Ale Zone, and Konso to the northeast, and Oromia Region to the east. Dimeka is the political and administrative center of South Omo zone and the name of the zone basically comes from the flowing Omo Revier to which has been flowing south in to Lake Turkana found in norther tip of Keney. Omo river is the main source of water source for south Omo zone. And the zone comprises one of the most diverse ethnic groups in Ethiopia including the Hamer, Banna, Maale, Mursi, Karo, Murule, Koyugu, Dassenech each of them has their own unique culture and tradetions (South Omo ZoFED, 2018).

Figure 1-1: Location Map the study area



Source: GIS software

3.2. Agroecology and Climate

The South Omo Zone is classified as having lowland agroecology semi-arid to arid features. The area accommodates livestock pastoralism, agro-pastoralism, and small-scale farming with major crops like sorghum, maize, teff, and beans being grown. The Omo River's presence in the region supports irrigation-based agriculture in some areas, which also enables the cultivation of cotton and sugarcane. South Omo region emits hot and dry climate with seasonal rainfall spells. The South Omo region has bimodal rainfall meaning it experiences two rainy seasons: Short rains (March–May) and long rains (September–November). During the rainy seasons, temperature fluctuates between 20°C to 35°Cin the lowlands with high temperatures recorded during the lowland regions. There is increasing drought and unpredictable rainfall patterns which impacts agricultural investment and availability of water resources as a result of climate change (Bereket 2015).

3.3. Research Design

The study was used cross-sectional survey types of research design. This is because it conducts at one point of time and place and enables to collect lots of data from respondents within a short period of time (Kothari 2006). The approach of this study was both quantitative and qualitative research including both qualitative and quantitative methods of data analysis to analyzed and interprets the collected data. Therefore, an appropriate data collection tools and methods were employed to collect data from representative household heads and key informants.

3.4. Research Approach

Mixed research approach (both qualitative and quantitative) was employed to collect, analyze and interpret the data. Quantitative approach was used to collect, analyze and interpret data collected from samples using survey method. On other hand, qualitative approach was used to capture and analyze data from key informants using interview and focus group discussion. Photos, which support both the quantitative & qualitative data, were captured using self- observation. To collect qualitative data questions and checklists were prepared and used.

3.5. Sampling Technique, Targeted Population and Sample size Determination

In order to address the stated research objectives, the researcher employed both probability and none probability sampling techniques to acquire sample respondents as well as sample weredas and to get valid, reliable and original information from its main source. From probability sampling

technique the researcher used simple random sampling technique in lottery method to select sample teachers because in this sampling technique everyone has equal chance being to be selected or not and which is free from bias. From none probably sampling technique the researcher used purposive sampling to select focused group discussants and sample woredas and schools. Regarding to focused group discussants the research used purposive sampling because in the study area, there are expertise's, responsible authorized bodies and local elders who have better knowledge about the issue under study. Therefore, to get data from those knowledgeable and experienced bodies purposive sampling is appropriate. Regarding to selection of sample weredas in South Omo Zone, woredas are found in different agro-ecological zones, namely, semi desert/*kola*/ agro ecology (Bena Tsemay and Hammer) and Desert/*bereha*/ agro ecology zone (Dassenech, Salamago and Nyangatom woredas whereas Maale woreda is located in both *dega and kolla* agro ecology zones. Therefore, Bena Tsemay from semi desert/*kola*/ agro ecology, Maale woreda *form dega and kolla* agro ecology zones and Dassenech from Desert/*bereha*/ agro ecology zone will be selected purposively based on its proximity and to consider agroecological variety.

Regarding to the selection of sample teachers the total number of teachers in purposively selected woredas are 2469 which is target population. Form this, Maale has 1529, BenaTsmyi has 600 and Dassenech has 340. So, carry out study by taking these all teachers are difficult to manage and time consuming. To determine a representative sample size from the target population, the following (Yamane, 1967) formula was used as follows. $n = \frac{N}{1+N(e)^2}$

Where n- desired sample size

N- Target population of the study

e- Margin of error

$$n = \frac{2469}{1+2469\,(0.05)^2} = 343$$

This is total sample size

By using proportional sample allocation technique of Yamane formula from each sample *woredas* sample teachers are determined as follows for questioner survey.

Table 3.1: sample proportion of selected woredas

Sample woredas	Targeted teachers in each woredas	Proportional sample allocation	Sample Teachers from each woredas
BenaTsmayi	600	600/2469*343	83
Dasench	340	340/2469*343	47
Malle	1529	1529/2469*343	213
Total	2469		343

Source, BenaTsmyi, Dasenech and Malle wereda education office 2025

As indicated in the above table the selection of proportional sample teachers from those tow *weredas* are not equal because the total number teachers in those three *weredas* are not equal.

3.6. Source of Data

Multiple data collection strategy is more advantageous than single data collection strategy in research work. As Teshome (2008) suggested, there are strengths and weakness to any single data collection strategy and using more than one data collection approach give opportunity to the researcher to combine the strengths and correct some of the deficiencies of any one source of data. Accordingly, the researchers were use both primary and secondary sources of data to collect the data that contributed in achieving the objectives of the study.

3.6.1. Primary Sources of Data

The primary data was generated and collect through participatory approaches involving pastoralist communities, actors working with them including government, NGOs, donors that believed to increase the study with original and reliable information. Regarding the secondary data, it will collect from different written documents like books and Journals.

3.6.2. Secondary Sources of Data

secondary data will be obtained from published related literature review, journal articles and other researches regarding the education access and challenges. The data which were obtained from this source of data was used to explain and compare the research finding of the others with that of the researchers.

3.6. 3. Document Review

The investigators will collect secondary data from government office reports, published books, and journal's articles from different sources.

3.7. Methods and Tools of Data Collection

In order to meet the objectives of this study, data was collected using tools such as questionnaires, interview guiding questions; FGDs guiding questions, and observation check list. Primary data were collect using household survey, FGD, self-observation and interview methods whereas; secondary data was collected through document review such as government official reports, journals and published books. The data collecting methods used in this study were recognized by Kothari C.R., (2004) and used by different researchers. These are: -

3.7.1. Questioner survey

Close-ended and open-ended questionnaires were prepared to acquire the necessary data from selected representatives as per the specific objectives of the study. Close-ended questionnaires were used to collect data from representatives regarding socio economic data, their personal background, institutional services provision, existing socio cultural and economic factors affecting education access practices, constraints and institutional challenges and open-ended questionnaires were used to collect additional data from the respondent simultaneously with close ended questionnaires to strengthen the data. The questionnaires were prepared in English language and then translated to Amharic language. Before actual data collection, two-day training was given to enumerators on the objectives, method of data collection and content of questionnaires. Finally, all questions were return back having filled properly.

3.7.2. Interview

Structured and semi- structured interview was made with 30 informants who were from different government offices and different *woreda* education office. Interviews were conducted with local guides and other local people. The informants were from the selected Woreda education office, community elders and zone education office. The interview was also used to triangulate, check the validity, of the data that will be collected from survey.

3.7.3. Focus Group Discussion

This data collection method was used to collect data from community leaders, parent-teacher association members, school directors and supervisor and parents in view to generating data from important stakeholders in education. Parents were considered as principal stakeholders in valuing

their decisive role in allowing their offspring to enroll and persist in the education system. Community leaders may have best experience regarding sociocultural and economic factors affecting education access and school directors and supervisor have ample knowledge regarding to adequacy and relevance of educational facilities. Initially, one focus group discussion, containing eight up to twelve members, was takes place in each selected wereda by using discussion guiding questions. The researchers were used camera to capture photos of discussants. The focus group discussions were carried out in order to come up with the participants' views, opinions and special concerns and/or interests about children's schooling. For the purpose of this study six focus group discussion were made and which lasted for an average of 40 minutes for each group.

3.7.4. Observation

Personal observation was made in sample schools to observe and document the realities on the ground regarding school facility

3.8. Methods of Data Analysis

The data of this study was analyzed qualitatively and quantitatively. Qualitative data that which were collected through interview and FGD were analyzed narratively. It allows giving description of better understanding with regard to phenomena and emphasizes quality, depth and understanding. The quantitative data were entered and analyzed by using appropriate software that is SPSS Descriptive statistical analysis were adopted for the comparisons of the respondents in different parameter such as; mean, minimum, maximum values and percentages were computed. In addition, frequencies, tables, graphs and pie charts were used to display results of findings for categorical variables.

3.9. Validity and Reliability of the Study

The researcher before preceding to the actual data collection quality of questioner is testified for its internal consistency, relevance and clarity. The questionary was sent to education sector official of wereda level and teachers who have similar profile with the real respondents of this study. 14 pilot teachers form primary school and 4 education sector officials in BenaTsmy were participated. Therefore, based on the comments from pilot participants editorial issues and some language aspects were edited for more clarity to the actual respondents of the study.

The characters of focused group discussion were carefully identified and the personal judgment on the question on which respondents have no idea for intended interpretation is widely taken

place. Whereas, validity can be thought of more encompassing is about assess and the choice of an instrument. By this concept, among the four validity areas for this study. Firstly, the internal validity was achieved through reading reviewing similar previous studies on the research design and the nature of previous studies to achieve the internal validity of the research. Secondly, to keep external validity (generalizability) of the study to other research, participants and time the researcher tried to collect and interpret necessarily facts of data on the issue in generalizable way to other the same participant and areas. Thirdly, to relate the variable and show the relationship between study result and supporting theoretical and empirical concepts constrictive validly is taken in to account. For the reason there is high emphasis given to indicate and demonstrate the result of the study with other previous studies.

3.10. Ethical Consideration

Ethical consideration was a basic element of professional practice in social works because it provides quality of the service to those who use the social work service. By recognizing these ethical issues was quite valued and considered in doing this research in the time of data collection from primary and secondary source. Since, this study focuses on the role of education for socio cultural and economic development. Therefore, willingness to participate or reject was respected and the data was collected only from those participants who was voluntary to join in the study. In order to perform the data collection first the researcher was explained the objective of the study to the participants. Regardless of kind of response they provided impartiality serve their data not to use in any way to get better of them or harm any of the respondents. Furthermore, the analysis was free from labeling and falsification. Regarding to data collection from secondary source such as book, journals and thesis works in this research the researchers were tried to avoid plagiarism through taking information, ideas and methods by well-acknowledging and paraphrasing.

4. Analysis and Interpretation of Result

4.1. Profile of the Respondents

This section provides an overall description of the demographic and occupational profile of the study participant teachers in selected woredas of the South Omo Zone. It captures some of the defining characteristics such as gender, age, educational attainment, marital status, and geographic location, and provides key information on the composition of the teaching staff. This profile is employed as a point-of-departure lens to value how these factors might influence educational practices and challenges in the area.

Table 4.1: Descriptive Profile of the Respondents

Variable	Category/Statistic	Frequency	Percent (%)
Woreda	Bena Tsemay	83	24.2
	Dassenech	47	13.7
	Maale	213	62.1
Gender	Male	217	63.3
	Female	126	36.7
Marital Status	Single	106	30.9
	Married	218	63.6
	Divorced	19	5.5
Educational Qualification	Diploma	220	64.1
	Degree	122	35.6
	Masters	1	0.3
Age	Minimum		25
	Maximum		47
	Mean		30.53
	Median		28
	Mode		28
	Std. Deviation		5.37
Top 5 Represented Schools	Gento	51	14.9
	Tushallabako	50	14.6
	Kalyindo	36	10.5
	Maale	35	10.2
	Erbano	30	8.7
	Others	141	41.1

Source: Field survey, 2025

The distribution of teacher respondents across the three woredas of South Omo Zone such as Maale, Bena Tsemay, and Dassenech reflects that Maale accounts for the majority of the respondents with over 62%, whereas the lower response of Dassenech may reflect difficulties associated with pastoralist lowland regions such as less infrastructure and scattered population. Gender equality is evidenced with the representation of males with over 63% being male teachers while the rest is female representation around 36.7%. Such a wide gender divide indicates that socio-cultural forces impel female intake into teaching professions in the South Omo Zone. Limiting factors for female representation are traditional cultural roles, limited access of females to education at the higher level and other concerns. The few numbers of female teachers substantially affect girl students' school experience. In societies that are gender-stratified with predominant male domination, these figures can further reinforce gendered schooling disadvantages, in addition to limiting the horizon to full development.

Regarding to marital status at the survey data shows majority of respondent teachers are married which account (63.6%) compared with 30.9 % single and 5.5% divorced. The existence of married teachers my contribute for the prevalence of stability of in their working environment which enable long term attachment with the community and have better ability to serve the community in education sector. However, the demands of marriage, especially for women, can limit their ability to relocate or spend more time on in-service activity. For married men, local placement will likely be the preference, whereas for women, home duties will be a barrier to full involvement, especially where gendered labor division has robust institutional bases.

The teachers' education profile is a concerned one where, 64.1% of teachers possess a diploma, and 35.6% possess a bachelor's degree and an alarmingly low percentage of 0.3% have attained a master's degree. This implies that an extremely high percentage of the teaching staff might not have received higher levels of pedagogy training, research methodology training, or subject matter training. In pastoralist and multilingual settings such as South Omo, teachers face advanced challenges of teaching multi grade classrooms, linguistic diversity, and contextualizing the curriculum in local settings. Low levels of academic qualifications among most teachers may be undermining the capacity to provide quality education that is tailored to these particular demands.

Age-related data shows that the teaching force is relatively young, with a mean age of 30.5 years, a mode and median of 28, and a standard deviation of 5.37. This youthful demographic reflects a teaching corps composed largely of early-career professionals, which brings both advantages and challenges. While new teachers can bring youthfulness, adaptability, and openness to innovative methods, they can also lack classroom experience and cultural sensitivity towards the societies they instruct. The tendency of new teachers to seek transfers or promotions may also be a factor behind high turnover and undermining continuity in pastoralist and rural schools.

By using school-level reporting, the figures suggest that individual schools, like Gento, Tushallabako, Kalyindo, Maale, and Erbano, are too predominant. The above-named five schools all have more than half of the total response. This is possibly due to the fact that they have higher teacher numbers, better accessibility, or better central administrative liaison. In opposite to these the remaining schools' respondents is 141 which is under represented which may be because of low number of teachers due to different school related and environmental problems.

Finally, structural problems ranging from gender imbalance and variation in qualifications to geographical imbalance are reflective of higher policy and institution-level limitations. These need to be addressed by a system response in the form of human resource planning, gender-sensitive recruitment, context-specific assistance to teachers, and local development. Without such a concerted effort, the possibility of education being a force for good among South Omo's diverse groups will remain unrealized, particularly in its most reached and most marginalized settings.

Table 4.2: Descriptive Statistics of Teachers' Professional & Socioeconomic Characteristics

Variable	N	Minimum	Maximum	Sum	Mean	Std. Deviation
Teaching Experience	343	1.00	25.00	2705.00	7.8863	5.88152
Monthly Income (ETB)	343	3,000	11,000.00	2,782,983.00	8,113.6531	1,571.13346

Source: Field survey, 2025

The data shows important details regarding the professional histories of educators and their financial situations. The descriptive statistics show that most of the respondents are concentrated at the primary and secondary school levels. It is evident that the highest numbers of the respondents

are primary school teachers. This concentration is expected in environments where education systems are largely reliant on primary education due to population structure and rural-urban variations in access to schools.

The teaching experience variable ranges from 1 to 25 years, has a mean experience of 7.89 years, and a relatively high standard deviation of 5.88 years. It indicates a very wide range of variability of occupational experience among the teachers. Although there are some who are relatively new in the job, others have decades of being on the job. The inequality in the teaching experience can have an influence on teaching practice, attitude toward innovation, or resistance in modifying pedagogical strategy. Also, this period might reveal a trend in hiring that would manage both younger, newly qualified teachers with older, veteran teachers, both potentially introducing different strengths and difficulties into the classroom.

Taking into consideration the economic profile of the respondents, Monthly income was responded to with enormous variation, ranging from 3,000 ETB to 11,000 ETB, with a mean of around 8,113.65 ETB (58.63 United States Dollar). The standard deviation of 1,571.13 ETB and it demonstrate enormous income disparity, which is caused by differences in level of education, years of experience as a teacher, other professions, or location. For the majority of rural communities, teachers will also gain income from non-teaching endeavors.

Data for the income source variable revealed that with a mean score of 1.0146, it is very clear that the vast majority of teachers in the sample relied solely on teaching as their income source. Rarely the respondents cite other sources such as farming, business, or other informal income sources. This reliance on a single source of income, also foretells vulnerability by teachers, especially during periods of economic downturn or inflationary environment. It also underscores the need for education policy reform that would make possible or facilitate diversification of income among teachers, for example, permitting part-time business operations, cooperative agriculture, or professional consultancy within the educational system.

4.2. Thematic-Based Analysis

To address fully the major aims of the study, a thematic structured methodology was employed. The 45 principal questions collected by structured questionnaires were categorized into seven

thematic related analytical pillars. The thematic pillars facilitated a greater interpretation of the findings through categorization of comparable dimensions of education outcomes and barriers.

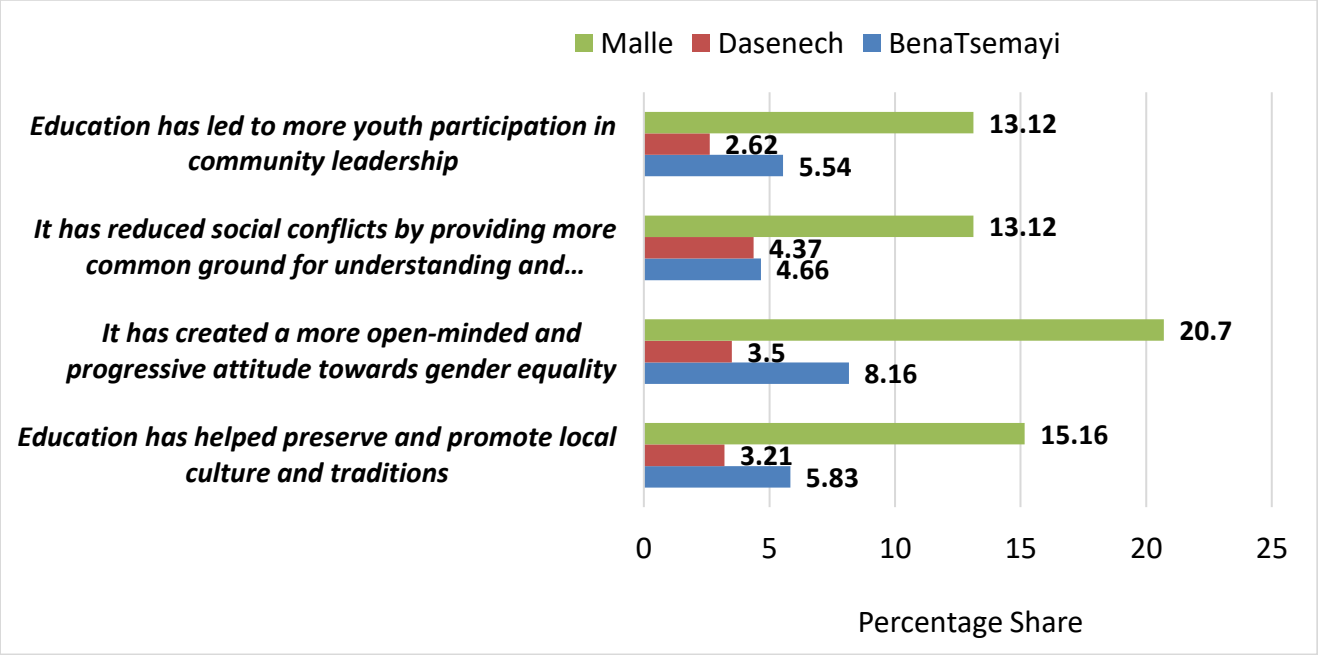
The seven pillars that were created are: Socio-Cultural Benefits, Economic Benefits, Community Involvement and Support, Obstacles to Education, Sufficient Physical and Teaching Facilities, Accessibility and Inclusivity, and Pedagogical Method and Learning Experience. These categories were not chosen randomly but carefully adjusted based on conceptual similarity, interconnection with the study area's pastoralist environment, and consistency with the specific objectives of the study. Every pillar explicitly speaks to one but not necessarily mutually exclusive dimension of the role and issues of education within the community so that the analysis is able to both reach for the depth and the breadth of the educational environment. Pillar-based organization ensures descriptive and percentage analysis by uniquely answering the primary research questions.

4.2.1. Socio-Cultural Benefits of Education

This pillar looks at the way education works to promote gender equality, social inclusion, and transforming time-old beliefs in society. It envisions attitudes at how the impact of education inspires socio-cultural transformation and reinforces social values. Analysis also reveals that education enhances social status and togetherness.

The below figure outcome indicates that there is a gap among the three woredas in terms of how education has impacted socio-cultural transformation. The Malle woreda consistently tops all categories that were quantified, with 20.7% accepting the contribution of its impact in gender equity and 15.16% accepting its role in preserving native culture. This means that for Malle education interventions are not only more integrated but also more culturally responsive, with a later broader community acceptance and participation.

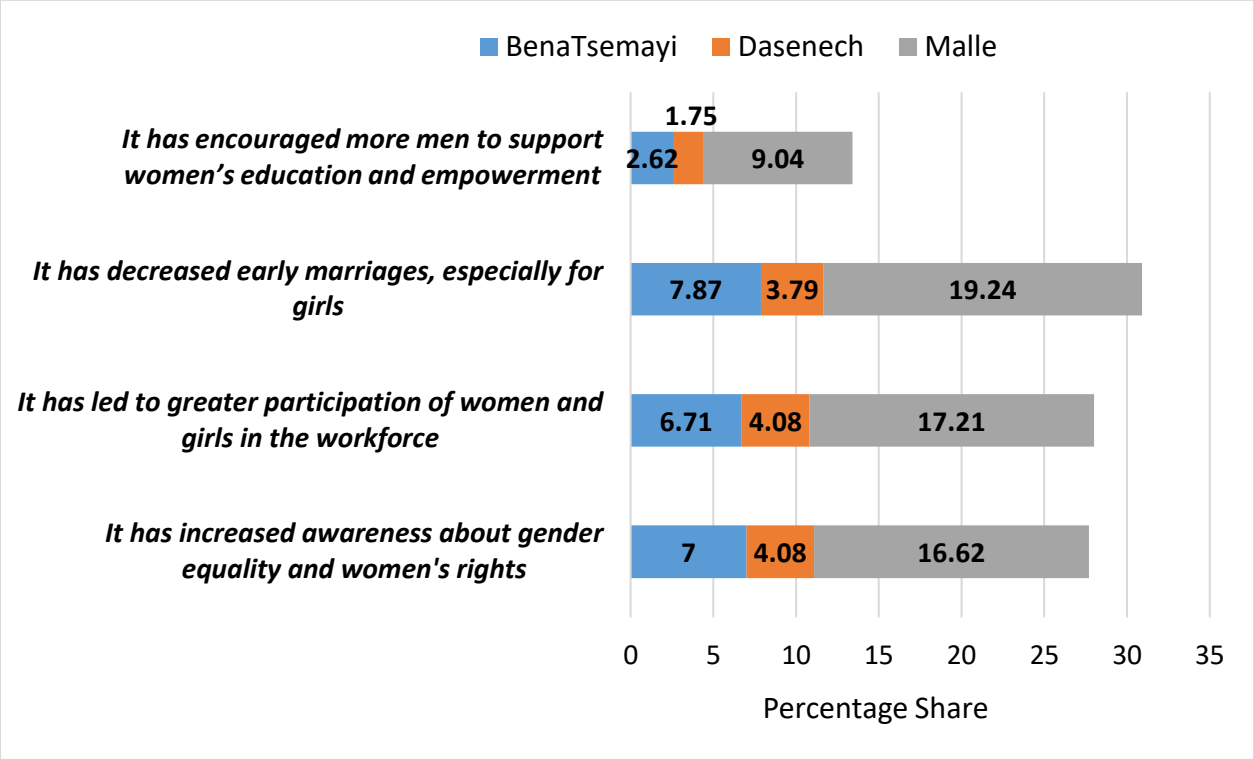
Figure 4.1: Impact of Education on Community Social Dynamics



Source: Field survey, 2022

Moreover, Dasenech shows relatively minimal socio-cultural impact of education, where only 3.21% embrace its application towards cultural preservation and 2.62% document its impact on the youth leadership. BenaTsemayi falls in between, with moderate outcomes, for instance, 8.16% embracing accomplishment on gender equality. This difference means that the extent and nature of education programs and conceivably acceptability within the community differ across woredas, and this has consequences for how education supports socio-cultural development.

Figure 4.2: Influence of Education on Gender Equality



Source: Field survey, 2025

Facts strongly support that the contribution of education to gender equality also differs significantly between woredas, with Malle topping all indicators again. For instance, 19.24% of respondents in Malle reported decreased early marriages, and 17.21% reported increased female labor force participation, showing the strong changing role of education in women's empowerment and shifting gender attitudes. BenaTsemayi, lagging after Malle, also indicates moderate influence on gender awareness of equality (7%) and early marriage reduction (7.87%), suggesting education is gradually challenging traditional gender structures. In Dasenech, though, little progress is seen, with only 4.08% acknowledging higher gender awareness and just 3.79% recording early marriage decline. Dasenech's small figures might show structural resistance in the form of intensely in-built cultural routine or fewer accessible education. Together, these variations capture the varied rate of gender-appearing educational development through the zone and additionally validate the essential for targeted, culturally reactive involvement to make all pastoralist clusters equal in outcome.

Table 4.3: Education's Role in Transforming Social Norms and Reducing Inequality

Indicators	*BenaTsemayi*	*Dasenech*	*Malle*	*Total*
Education contributes to reducing social inequalities				
Education provides equal opportunities for both boys and girls	8.16	4.66	18.37	107
It enables marginalized groups to participate more actively in decision-making processes	7.00	2.92	16.91	92
It empowers individuals from lower-income families to improve their living standards	6.12	4.37	17.50	96
Education helps break the cycle of poverty and social exclusion	2.92	1.75	9.33	48
Education's influence on perception of traditional practices				
Education has helped preserve important cultural practices while adapting them to modern life	9.62	4.37	23.61	129
It has led to a decline in traditional practices that are seen as outdated or harmful	6.12	3.79	16.33	90
Education has had little impact on cultural attitudes toward traditional practices	3.21	3.21	9.62	55
Education has strengthened the community's commitment to preserving traditional practices	4.08	1.75	10.20	55
Education has led to conflict between modern education and traditional beliefs	1.17	0.58	2.33	14
Main social benefit educated individuals bring				
They contribute to community leadership and governance	7.00	4.66	19.83	108
They encourage others to pursue education and improve their social status	7.29	3.21	16.62	93
They contribute to the development of local infrastructure and services	6.12	3.21	15.16	84
They bring new ideas, technology, and knowledge to improve community well-being	3.79	2.62	10.50	58
Socio-cultural benefits of education				
Strengthened family structures and improved parenting practices	6.41	2.33	15.74	84

Increased community awareness of health, hygiene, and environmental issues	9.04	6.41	22.74	131
Preservation and promotion of local culture and traditions through educated youth	6.71	3.50	16.33	91
Greater acceptance of modern ideas, technology, and cultural shift	2.04	1.46	7.29	37

Source: Field survey, 2025

The evidence is quite solidly laid that education in reducing social inequality is most robust in Malle, where 18.37% of the respondent's confirmed education has availed equal opportunities to boys and girls. This is over two times more than in BenaTsemayi (8.16%) and nearly four times more than Dasenech (4.66%). The disparity suggests that Malle education has been more effectively implemented or opened up to poorer groups, including women and low-income families. On the other hand, Dasenech's lower percentage could be due to less access, continued traditionalism, or fewer outreach efforts. BenaTsemayi is in the mid, definitely showing incremental progress.

Malle is at the forefront again, where 23.61% of their respondents agree that education has helped preserve traditional practices but, in doing so, made them fit in with modern living. This stands in stark comparison with BenaTsemayi (9.62%) and Dasenech (4.37%), and demonstrates an area disparity in the manner in which education deals with cultural heritage. Malle's higher percentage is maybe more culture has not significantly affected the school curriculum, more community contact in schools, or more willingness to syncretize tradition and modernity. While, Dasenech's low percentage may be a sign of education's inability to become familiar to local usage or firmly traditional framework resistant to innovation.

In the realm of civic roles played by educated citizens, Malle is once more leading the way, as 19.83% of respondents' report that they engage in leadership and governance at a local level. This stands in contrast to Dasenech (4.66%) and BenaTsemayi (7.00%). This variance indicates that in Malle there is more effective education leading to active civic leaders due to more vibrant civic culture, labor force incorporation, or leadership education programs. Low moderate figures in BenaTsemayi show the extent of the reintegration into communities among those educated, while Dasenech's low proportion can be blamed on the insufficiency of suitable job opportunities or poor

cohesion within the communities. The pattern reflects not only the diffusion of the education system but also the socio-political facilitating environment across each Wereda.

In socio-cultural returns, i.e., hygiene, health, and environmental awareness, Malle comparatively does best with 22.74%, demonstrating that education had a significant contribution in developing the well-being and greenness of the public. BenaTsemayi has a relatively good 9.04%, followed by Dasenech with 6.41%. The high performance of Malle is attained through greatly combined teaching of health and better schooling-based communal interventions. BenaTsemayi's average performance could point to inadequate but rising experience to such agendas, while Dasenech's low number advocates substantial gaps in transforming education into enhanced community alertness. The pattern proposes that where education is unified with local improvement urgencies such as health and environment, it has further noticeable influences. It also stresses the need for context-specific, locally grounded syllabuses to strengthen education's transformative role.

Table 4.4: Social Impact and Community Value of Educated Individuals

Indicators	BenaTsemayi	Dasenech	Malle	Total
What is the most important social benefit of education for students				
Increased leadership roles and better integration into urban and global societies	5.54	2.33	13.99	75
Improved social cohesion and stronger relationships between community members	11.08	5.83	27.11	151
Greater civic engagement and participation in local governance	4.37	3.21	12.25	68
Reduced rates of crime and social unrest due to better education and opportunities	2.62	1.75	7.00	39
Others	0.58	0.58	1.75	10
How do you think education affects teachers' social status				
It raises teachers' social status as respected members of the community	5.83	3.79	15.16	85
It does not significantly affect teachers' social status	10.20	4.08	25.07	135
Teachers' status is still largely determined by other factors (e.g., age, family background)	4.08	2.33	9.91	56

It has led to more teachers being seen as community leaders and change agents	3.50	2.92	10.20	57
Others	0.58	0.58	1.75	10
Education improved students' ability to contribute to the community				
Empowered students to take on leadership roles in community development projects	28.90	36.20	31.90	109
Enabled students to pass on valuable knowledge and skills to younger generations	28.90	31.90	30.00	103
Students act as mediators or advocates for community issues	27.70	12.80	23.00	78
Increased students' awareness of social/environmental issues, leading to positive change	9.60	10.60	9.90	34
No significant change in students' contributions	4.80	8.50	5.20	19
The long-term socio-cultural impact of educating children in your community				
More inclusive, equitable, and peaceful social relations	21.70	27.70	26.80	88
Preservation of traditional values while fostering openness to modern ideas	33.70	27.70	32.40	110
Improved intergenerational communication via knowledge sharing from youth to elders	27.70	25.50	24.90	88
Reduced social divisions by providing equal access to education for all children	16.90	19.10	16.00	57

Source: Field survey, 2025

Among the weredas assessed, Malle scored highest in percentage of all positive outcomes, most significantly in "strengthened social cohesion" (27.11%) and "integration with urban and global societies" (13.99%), suggesting education is functioning in an integrative role within a quickly changing society. Second is BenaTsemayi with a relatively high percentage of emphasis on social cohesion (11.08%), while Dasenech is lower in all assessments, suggesting slower integration of educational pattern. The seeming disparity between Malle and the two other weredas may be reflecting greater access to quality education or a more favorable socio-political climate in general in Malle. The below par rate of reduction of crime as a whole wereda-wise, especially in Dasenech

(1.75%), is an indicator towards increasing the perceived input of education into more specifically combating social ills.

In every wereda, a sizeable percentage of respondents, mainly in Malle (25.07%) and BenaTsemayi (10.20%), indicate that education has been unable to substantially change teachers' status in society. But a strong percentage still believe education has elevated teachers as figures whose respect is worthy, especially in Malle (15.16%) and BenaTsemayi (5.83%), suggesting growing but not yet comprehensive recognition of teachers as modern models. Interestingly, Malle demonstrates a relatively higher proportion believing that teachers are more viewed as community leaders (10.20%), indicating improvement in professional respect. Dasenech lags behind in this aspect, with only moderate endorsement for all categories, indicating slower cultural changes regarding teacher esteem.

All three weredas' respondents both alike, on all points single out good contributions made by educated students in society, particularly in leadership (Malle: 31.9%, Dasenech: 36.2%, BenaTsemayi: 28.9%) and transferring knowledge to the younger generation. Outstandingly, Dasenech leads in leadership impact, though it is lower in others, which means that where education successes there, it has high returns in empowerment. But Dasenech lags behind in advocacy work (12.8%) compared to BenaTsemayi (27.7%) and Malle (23%), and this could indicate less effective student voices in community discussion. The "no significant change" category is low across all weredas, once more indicating the effectiveness of education at the level of the community, but consideration must be given to maintaining this and deepening students' involvement with community issues.

The belief that education results in openness to new ideas but maintains tradition is highest overall (Malle: 32.4%, BenaTsemayi: 33.7%, Dasenech: 27.7%), with the strong culture of balancing. The opinion that education results in improved peaceful and inclusive relations is greatly shared, particularly in Dasenech (27.7%) and Malle (26.8%), demonstrating hope for community relations in the future. At the same time, improved intergenerational communication is also valued, with BenaTsemayi narrowly ahead (27.7%) over others. Interestingly, the broad-based reduction in social difference is consistent but weaker and suggests that while people see schooling as a vehicle for reconciling generations and ideological differences, more focused special activities might be

enlisted to address more extensive social differences, especially in socioeconomically disadvantaged weredas like Dasenech.

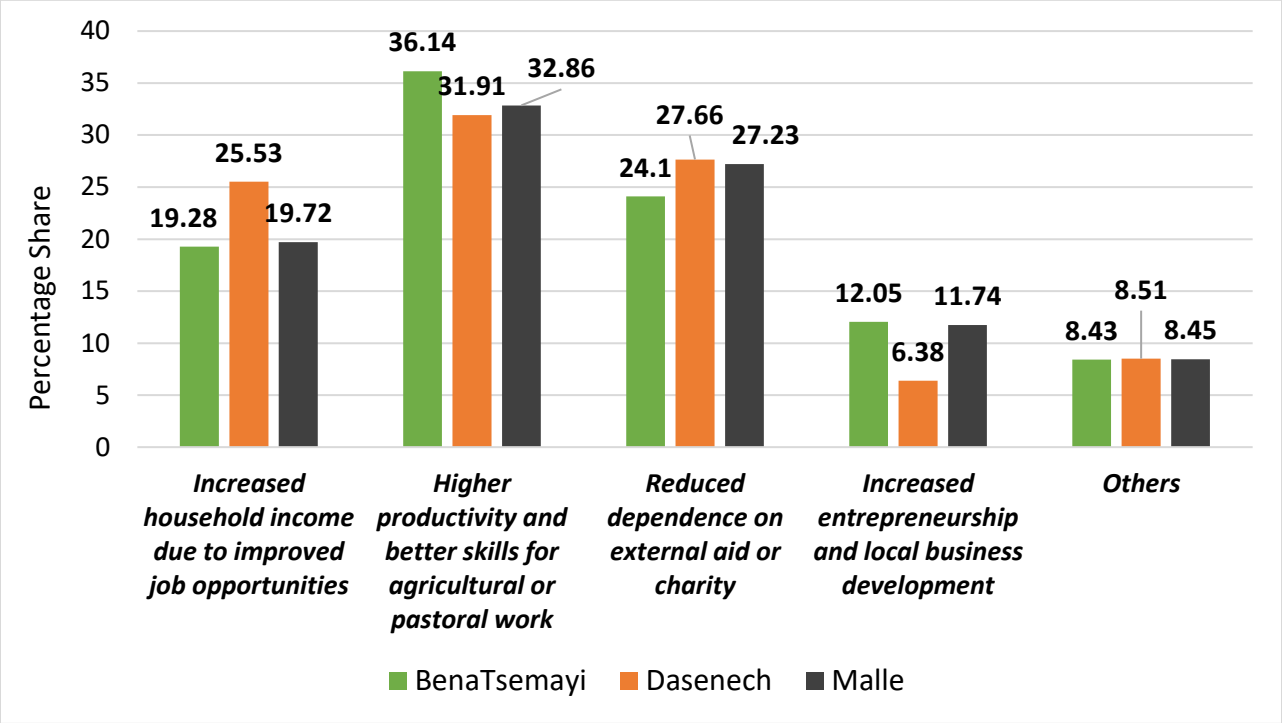
In addition to the above as FGD in all wereda discussed that education also strengthened societal cohesion in that literate individual improves collaborations between various groups in the community, promote mutual understanding, tolerance, increase social bonds and reduce conflicts in and between the community.

Moreover, owing to the exitance of educated individual there is an experience of reduction of harmful traditional practice. Because educated individual provided awareness creation for the community about early marriage and others. Education enables youth to participate in socioeconomic activity and reduce their vulnerability to negative energy and enhance sense of purpose and motivation. Education enriches individuals with knowledge that enable about their responsibility and right and also enable to know about bad and goods for them self and their community.

4.2.2. Economic Benefits of Education

This pillar is about education's economic impact as perceived and realized on the student, teacher, and broader community. It examines issues such as jobs creation, incomes generation, market participation, and long-term development benefits. It addresses how education contributes to increased economic well-being and poverty reduction.

Figure 4.3: Major economic Benefits of Education for the society

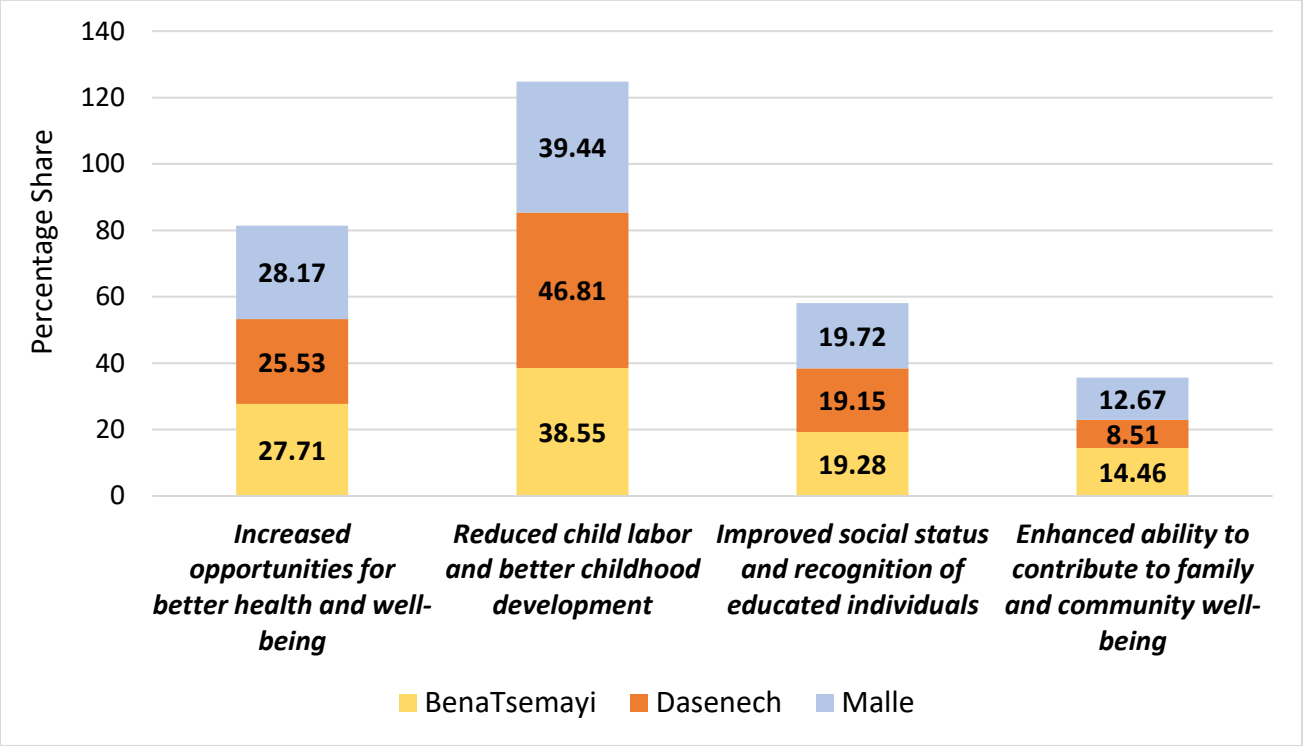


Source: Field survey, 2025

Based on the survey data in all woredas one of the major economic benefits of education is better productivity and skills for agricultural production and productivity With Malle having 32.86% and BenaTsmayi 36.14%. This reflects an extremely high level of correlation between education and the improvement of traditional livelihoods.

Dasenech, although slightly lower at 31.91%, also shows the same trend. Notably, Dasenech is greater (27.66%) on "less dependence on external aid or charity," then BenaTsemayi (24.10%) and Malle (27.23%), reflecting localized knowledge of education's role in local self-sufficiency. "More household income due to better job opportunities" was assigned fairly equal worth among Wereldas, with Dasenech (25.53%) slightly in the lead, perhaps reflecting tighter urban-labor ties. The proportion for "enlarged entrepreneurship and local business growth" remains low in all of them, most notably in Dasenech (6.38%), which reflects limited education-to-entrepreneurial-success conversion among pastoral communities. In general, while all three Weredas value productivity and earning capacity through education, BenaTsemayi and Malle lean more toward expanding skills, whereas Dasenech values independence from external aid.

Figure 4.4: Education and Local Economic Development



Source: Field survey, 2025

Under social benefits, all Weredas' respondents strongly selected "reduced child labor and better childhood development" as the foremost outcome of education, specifically in Dasenech (46.81%) and BenaTsemayi (38.55%), indicating a high degree of community awareness of education as a factor in child protection. Malle also agrees with the opinion with a high 39.44%. "More opportunities for better health and well-being" was another universally acknowledged benefit, slightly higher in Malle (28.17%) and BenaTsemayi (27.71%) than in Dasenech (25.53%), suggesting some variation in levels of health-awareness that may be due to education. The least selected category across all Weredas was "greater ability to contribute to family and community well-being," though BenaTsemayi (14.46%) is somewhat in the lead in this perception, possibly due to more opportunity to witness the contribution of young people in community life. Social status of educated individuals fluctuated approximately at the same rate between Weredas (around 19%), which points towards a community cultural value of education. The findings show that in addition to economic returns, education's value in childhood and health is very much valued by

communities in Dasenech and Malle's case, which can potentially direct awareness and policy interventions in the future.

Table 4.5: Education's Contribution to Health and Long-Term Economic Well-being

Indicators	BenaTsemayi	Dasenech	Malle	Total
What role does education play in improving community health				
Educated community members are more aware of health and hygiene practices	31.33%	31.91%	31.46%	108
Education has contributed to better nutrition and healthier lifestyles	39.76%	34.04%	37.56%	129
It has led to better access to healthcare services through improved understanding of health needs	20.48%	27.66%	23.94%	81
Others	8.43%	6.38%	7.04%	25
The long-term economic impact of educating in your community				
Higher income levels and greater economic independence for future generations	26.51%	31.91%	29.11%	99
Promotes sustainable farming or pastoral practices through new skills and knowledge	26.51%	34.04%	28.64%	99
Increases the community's overall economic resilience in the face of challenges	25.30%	12.77%	22.53%	75
Decreases reliance on subsistence farming and pastoralism	16.87%	12.77%	14.08%	50
Others	4.82%	8.51%	5.63%	20

Source: Field survey, 2025

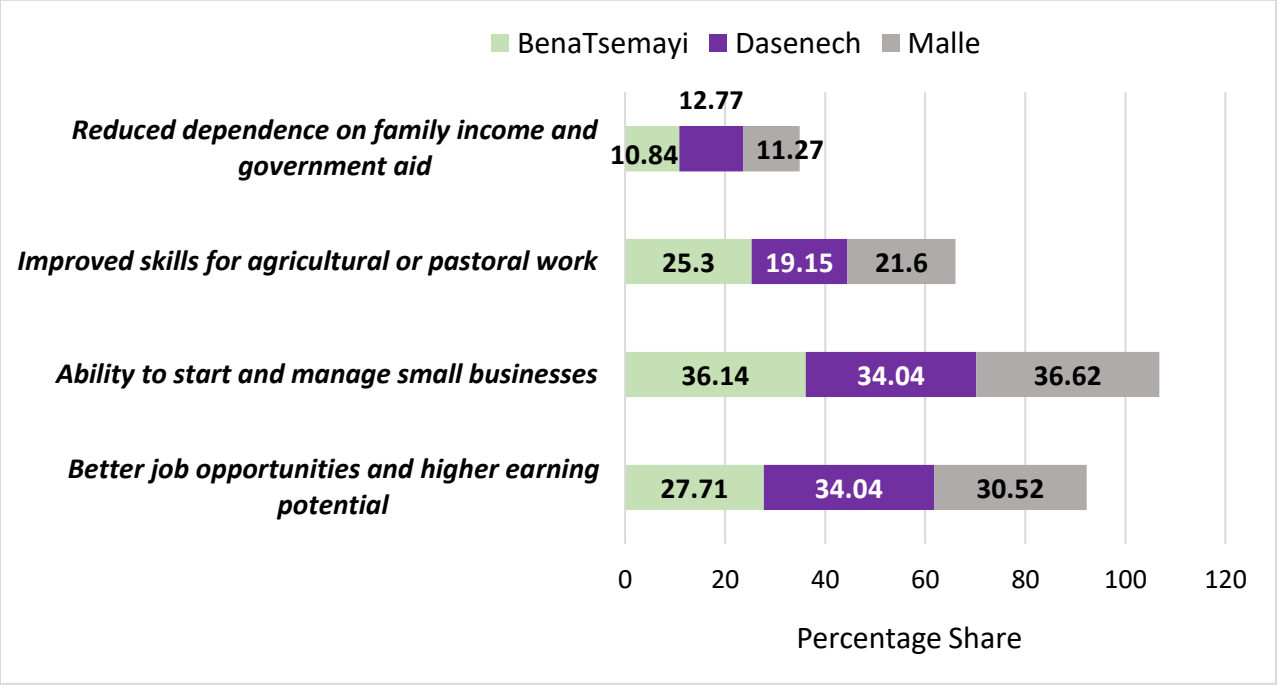
The statistics indicate that in all three Weredas, there is equal recognition of the role played by education in ensuring good health in communities. All Weredas indicate close to the same rate of support for the assertion that education promotes awareness of hygiene and health behavior at around 31%. BenaTsemayi is in the lead with the connection between education and healthy living and improved nutrition (39.76%), followed by Malle (37.56%). On the other hand, Dasenech is more unique with a higher percentage (27.66%) assigning education to enhanced availability of healthcare services, suggesting the potential of literacy in controlling health systems. All these

differences ensure that while the central understanding of education's impact on health remains the same, local emphases are slightly different, with BenaTsemayi leaning toward lifestyle change, Malle toward balance, and Dasenech toward the accessibility of services.

Economically, the three Weredas also exhibit shared optimism about the long-term impact of education, though with varying priorities. Dasenech has the highest percentage in connecting education to sustainable agriculture methods (34.04%) and economic self-reliance (31.91%), which suggests there is tremendous trust in the role of education to improve customary livelihoods through innovation. BenaTsemayi offers a more balanced outlook with diversification out of subsistence agriculture (16.87%) and resilience (25.3%) highlighted, indicating a society beginning to seek new economic models. Malle similarly demonstrate the matching pattern, with a large proportion also allowing for education as presence at the core of resilience (22.53%). These trends propose precise policy interventions: Dasenech can be supported to realm traditional livelihoods through increased education, whereas BenaTsemayi and Malle can be set up for additional inclusive economic diversification initiatives that apply education as a substance for transformation.

Also the figure below reveals that, among the three Weredas, "ability to start and run small business" was rated highest as perceived economic advantage for students, with Malle (36.62%) and BenaTsemayi (36.14%) following closely and narrowly ahead of Dasenech (34.04%). This is one of the most prevalent successes of education's function in generating self-employment and local enterprise, particularly in semi-urban areas. Dasenech respondents, on the other hand, most recognize with education for "better job prospects and increased earning" (34.04%), probably a sign of proper work-oriented objectives rather than enterprise. The insight that education trains students with "better skills for agricultural or pastoral pursuits" is higher in BenaTsemayi (25.30%) and Malle (21.60%) compared to Dasenech (19.15%), as anticipated with their tougher agrarian and agro-pastoral identification.

Figure 4.5: Most Valuable Economic Outcome for Students



Source: Field survey, 2025

"Less dependence on family income and state support" is the least cited benefit in all Weredas, BenaTsemayi (10.84%) and Malle (11.27%) just behind Dasenech (12.77%). Education is seen overall by all woredas as a path to economic self-reliance, yet emphasis differs, with Dasenech emphasizing employment by salary, and BenaTsemayi and Malle business entrepreneurship and vocational training for traditional livelihoods.

Table 4.6: Education's Role in Employment Generation and Economic Advancement

Indicators	BenaTsemayi	Dasenech	Malle	Total
Education improved the economic well-being of teachers				
Teachers are economically well off as a result of education	31.33%	27.66%	29.58%	102
Job security as well as potential for upward career mobility is great	36.14%	36.17%	38.97%	130
Able to provide more financial support to their families and help in community development initiatives	16.87%	19.15%	15.96%	57

The economic well-being of teachers has not changed much with the impact of education	14.46%	14.89%	14.08%	49
Other	1.20%	2.13%	1.41%	5
Impact of educated persons on self-employment and local employment opportunities.				
Establishing new businesses for local investment	24.10%	21.28%	23.47%	80
Tending animals and farming becomes more productive and efficient	28.92%	29.79%	31.92%	106
Investment and funding from outside sources for community development projects is easy to get.	28.92%	21.28%	26.76%	91
Available for employment thus raising the community's economic productive potential.	16.87%	25.53%	16.43%	61
Others	1.20%	2.13%	1.41%	5

Source: Field survey, 2025

The perception of the impact of education on the economic life of educators differs to a greater degree between the three Werdeas where the majority believe in increased job security and professional growth. Malle leads with a narrow percentage at 38.97%, followed by Dasenech with 36.17% then BenaTsemayi by 36.14%. Whereas BenaTsemayi is more concerned with higher wages (31.33%), Dasenech places slightly more importance on teachers' potential to contribute to family and community incomes (19.15%). Notably, the percentage of the interviewees who believe that education did not bring any significant change in teachers' economic conditions is uniform throughout all the Weredas (about 14%), reflecting long-standing perception that the economic reward of education to teachers is still limited or distributed unevenly within such pastoral and semi-pastoral environments.

When considering the talented professionals and their educated contributions towards the local economy growth and the job opportunities in the area, all the Weredas agree of their contribution but with different emphases. Malle's attention is predominantly to the increase of productivity in agriculture and pastoralism (31.92). This clearly demonstrates how education is regarded as an enhancement of rural livelihood. BenaTsemayi and Malle both cite the role of trained staff in attraction of outside capital (28.92% and 26.76%, respectively), a manifestation of responsiveness to development-driven change. Dasenech leads with the largest extent of recognition of the value

of trained labor (25.53%), a manifestation of an understanding of human capital as a key driver of community-level economic potential. In general terms, these differences are such that while the economic worth of education is shared by everyone, each Wereda sets its goals to suit its socio-economic makeup and development strategy.

4.2.3. Community Engagement and Support

This portion evaluates the character of the communal in education, for example, social attitudes, community commitment in schools, and the collaboration between families and institutions. It presents a perception into the degree of community possession and shared obligation to refining education outcomes.

Table 4.7: Community, Cultural, and Mobility Factors Influencing Education

Indicators	BenaTsemayi	Dasenech	Malle	Total
Community support for education				
The community is highly supportive, providing resources and helping with school activities	26.51%	19.15%	23.00%	80
The community is neutral	22.89%	14.89%	22.07%	73
The community does not value education & prefers children in pastoralism	24.10%	23.40%	25.35%	85
The community supports education but only for boys	8.43%	10.64%	10.34%	34
The community has little involvement in education	18.07%	31.91%	19.25%	71
Impact of seasonal migration on education	BenaTsemayi	Dasenech	Malle	Total
It disrupts continuity of learning	24.10%	40.43%	24.41%	91
It does not have a significant impact	32.53%	27.66%	33.80%	112
It reduces class size and makes it manageable	26.51%	19.15%	23.94%	82
It provides opportunity to learn traditional knowledge	13.25%	8.51%	13.15%	43
It forces schools to close or reduce hours	3.61%	4.26%	4.69%	15
Cultural and gender norms affecting teaching	BenaTsmayi	Dasenech	Malle	Total
Gender norms limit girls' participation	55.42%	38.30%	50.70%	172

Cultural preference for boys	20.48%	27.66%	23.47%	80
Respect for traditional practices creates curricular conflict	10.84%	14.89%	10.80%	39
Strong community support for gender equality	8.43%	10.64%	8.45%	30
Cultural beliefs do not affect teaching	4.82%	8.51%	6.57%	22

Source: Field survey, 2025

Attitude towards community support across the three weredas vary widely. As the survey result indicates in BenaTsemyi 26.51% of the respondents believed that the community is highly supportive which is greater than Malle (23%) and Dasenech (19.15%). Respondents of Dasenech has the highest rate (31.91%) of individuals indicating little community participation, which requires more intensive community outreach programs in the area. The percentage of people claiming that their societies do not value education and instead value pastoralism is also significantly high among BenaTsemayi (22.89%) and Malle (22.07%) but relatively low in Dasenech (14.89%). This shows a deeper struggle between schooling activities and traditional pastoral ways of life in the latter two Weredas. The view that school is for boys to a considerable degree is still evident throughout, though slightly more evident in Dasenech and Malle than in BenaTsemayi.

Seasonal mobility trends also appear to impact education differently across Weredas. An astonishing 40.43% of Dasenech respondents share the perception that seasonal mobility disrupts learning continuity, which is almost double the percentages in BenaTsemayi (24.10%) and Malle (24.41%). This suggests that Dasenech children get out of school classrooms more frequently during migration seasons, possibly due to higher mobility demands. Interestingly, opinions by Malle (33.80%) and BenaTsemayi (32.53%) are shared in saying that seasonal migration has minimal role, maybe due to adaptation processes such as catch-up programs being implemented. However, opportunity for children to pick up traditional learning in migrations is least valued in Dasenech (8.51%), which suggests minimal use of local learning strategies in education in the region. Malle is slightly more alert to these possibilities (13.15%), and these can be utilized to bridge the gap between formal and informal learning.

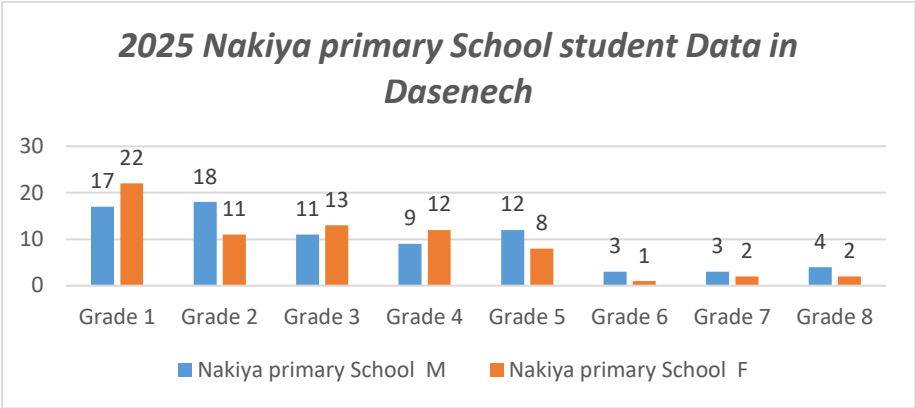
Gender norms and cultural beliefs still remain a deterrent to gender equitable education in all three Weredas. The belief that girls' access to school is limited by gender norms is most prevalent among

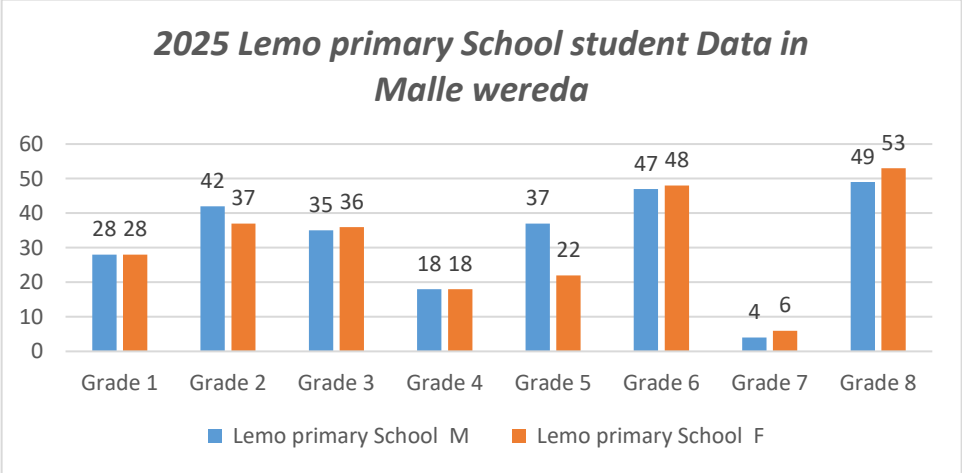
BenaTsemayi (55.42%), then Malle (50.70%), and with Dasenech having the 38.30%. This implies that girls in all the three weredas will be faced with more deeply rooted gender boundaries. At the same time, the gender disadvantage against girls compared to boys in enrollment is highest in Dasenech (27.66%), implying that while fewer girls may be directly allowed to school access, they are also faced by structural inequalities in enrollment. The need for teachers to follow traditional practices that conflict with school curricula is most needed in Dasenech (14.89%) of the three Weredas, implying cultural conflict between tradition and modern education. While there is low support for gender equality across all Wereda interviewees (8–10%), the lowest support is found in BenaTsemayi (8.43%), indicating space for gender activism and inclusive learning campaigns. The focused group discussant specially in Dasenech explained that the community of the study area sending children for formal education is not seen as priority issue. The agro pastoralist were given greater emphasis for practical traditional knowledge's-based livestock management, farming and fishing than formal education because the community seen education as less immediate use than their means of livelihood as it provides immediate result than education. Therefore, if a family has four children, they could not send four of them to school rather they sent two of them and engaged the rest two of them in other economic activity (fishing, cropping, livestock keeping). However, parents who allowed those children to go school is not because of having trust on long term benefits of education but because of feeding program at schools for children's who attend school that support their children.

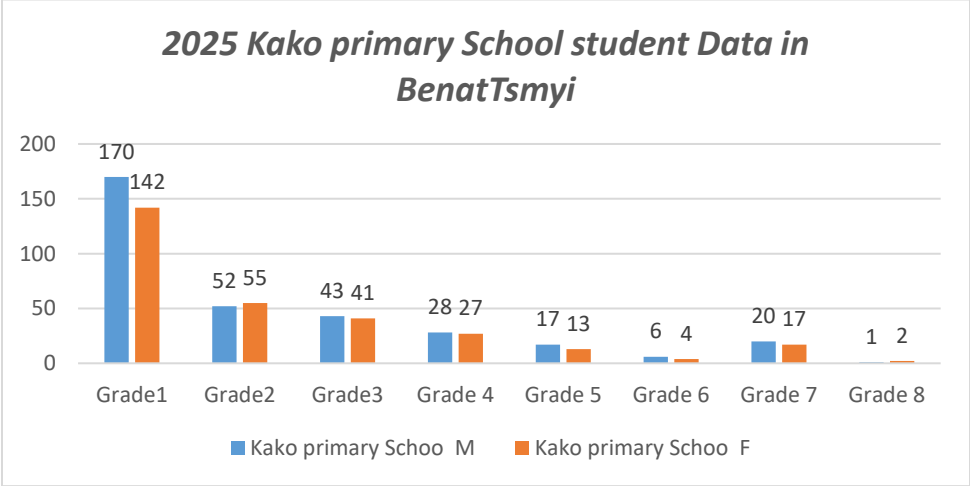
FGD in BenaTsmyi explained that not only the community that undervalued education but also students' attitude towards education is low as the student prioritize cultivating onion, renting motor cycle to get their immediate income. When the community once send their children to school, they did not follow up what they are doing as their attitude is low. For instance, regarding to this when parents have been called by school teachers to discuss about their children's low academic achievement, absent from the school they did not come to school for discussion. Pastoralist community did not have idea about education and the contribution of their children for their parents and the country after they complete the education. In urban areas especially high schools instead of attending school students are found in betting(gambling) areas as the government also recognize as source income through tax.

The following graphs shows students school enrollment at different schools with grade level.

Figure 4.6. Nakiya, Lemo Gento and Kako primary school students' data in 2025







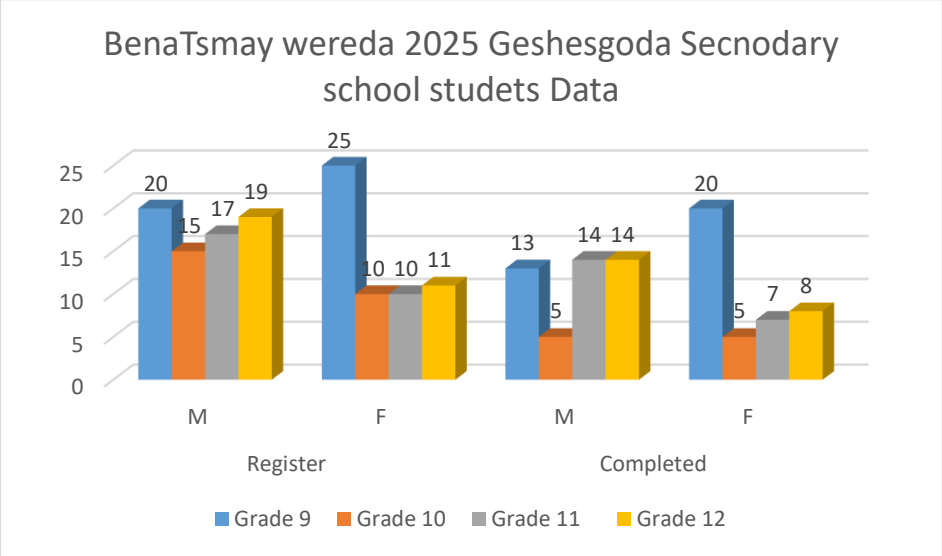
Source: Field survey, 2025

4.2.4. Cultural Factors of Education in Agro-Pastoral Community

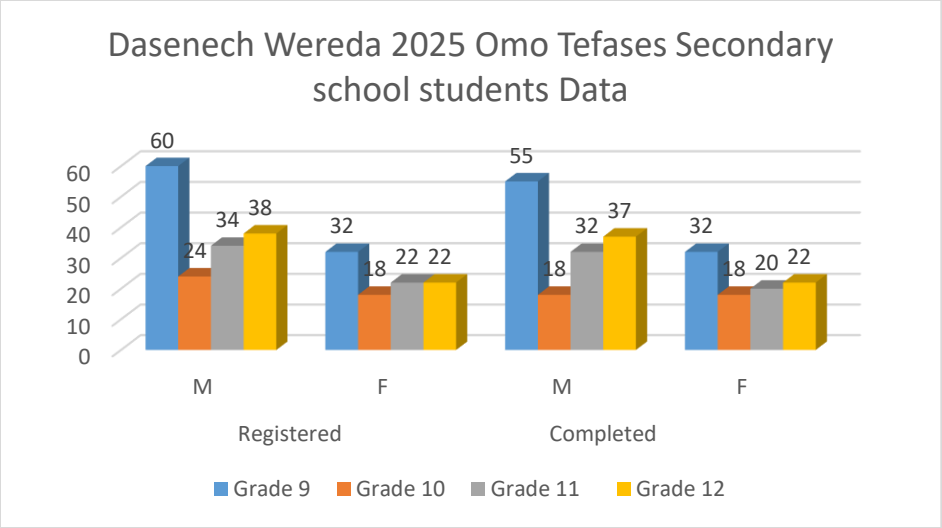
As focused group discussant explained in Dassnech Woreda mainly the people's way of life is based on moving different places in search of pasture for livestock and water for themselves and for their livestock. Thus, the situation creates difficulty for children to attend school in a particular location as per school's schedule and school's academic calendar and school attendance is low and school dropout rate is high.

On the other hand, as FGD of all woredas in agro pastoralist society of south Omo culturally the communities give better expectation for boy's education in compression with girls especially in upper grade levels. Girls are expected and forced to marry early or to engaged in household activities which highly influence their probability to attend school. Parents prefer marriage for their children especially for girls. Because firstly, when girls out from the community for secondary or tertiary education as which is rare near by the community, the community believed that girls did not return back, instead they married urban boys at there. In such a way the community believed that we cannot sustain our generation, culture, tradition and identity. Therefore, to sustain their culture, tradition and identity they prefer marriage for their girls.

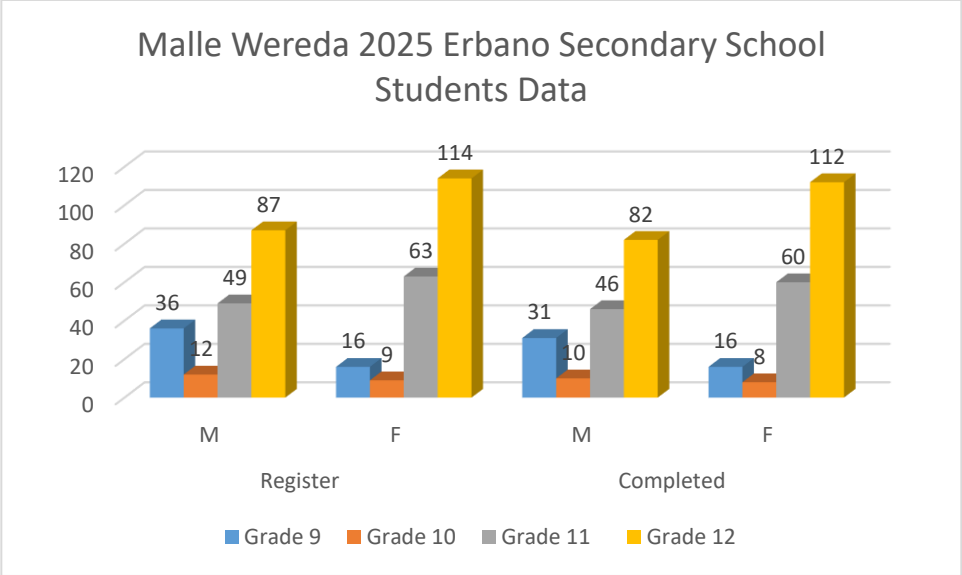
Figure 4.7 Gesheshoda, Omo Tefases and Erbano Secondary school Students Data



Source: Field survey, 2025



Source: Field survey, 2025



Source: Field survey, 2025

Secondly, engaging girls in a marriage for parents is source of income. As parents engage their girl in to marriage starting from 12 years the parent gate more than 40 cattle's form the one who married his/ her girls. However, instead of marriage when girls are allowed to go primary, secondary and tertiarily education parents are going to lose those gifts from marriage because the community believed that girls did not return back, instead they married urban boys adapt new culture tradition. On the other hand, there is division of labor in the community. The whole household activities and caregiving is considered to be the responsibility of girls in the family which is one of the factors as it does not give enough time to girls to attend school.

Moreover, in agro pastoralist community some ritual and cultural practices have been performed in the time of teaching learning, which pulls students to attend it and push them a way from the school for extended period of time. Some of the practices are discussed as follows.

Dimi is one of the cultural events which is prepared and celebrated by agropastoral of Dassench. it is a kind of ceremonial celebration to announce girls starting from the age of 12 years ready for marriage. It has been involved the whole families and elders in program preparation to celebration which has been lasted for a month. Therefore, student miss class during this event as the community give greater responsibly for girls on full celebrating and participating in this traditional event.

Kabana in Dasenech: it is male groups in the community who are in their fire age come to school in a group and enforce their female relatives at school to leave school and to engage in a marriage by saying why push with children to take food at school. While, girls have been waiting their turn to take foods at school in feeding time. Thus, by the situation girls have been ashamed off and forced to leave the school to be engaged in a marriage.

Glo: glo is a cultural ceremony which has been takes place in pastoralist community of Benatsmay specifically in Tsemay community. It was a kind of ritual ceremony in which when individuals from family member were died, it has been dig out from the place were buried after 8 years. The body parts are brought to home. For this matter parents are preparing for three months by bull slaughter and after that they buried the parts of dead body by changing its direction from the previous one in to opposite direction. Therefore, for all this activities children's specially females who are belongs to this family has been engaged in preparation and forced to leave from the school by their parents.

Female circumcision (female genital mutilation (FGM) is the other factor it causes for schooled drop out through female physical pain which needs considerable amount of time to be healthy and it can be cause for infections. This results student repeatedly to absent from school attendance as the children take time to deal medical service or recovery form it. The other thing is the in pastoral community female circumcision highly tide with early marriages because when the girl perform circumcision, she is sociocultural considered to be ready to marriage and this leave out her from school prematurely.

Language problem: The agropastoral of Dassench community is belongs to Cushitic language family found in lower omo regions of Ethiopia Kenya and South Sudan and this community speaks their language which is called Merille or Dathanaic. This language has its own special grammatical feature, phonetic type and oral traditions. However, in the schools the main medium of instruction in schools is a national language (English and Amharic language). Thus, this discharges their school attendance and participation in education. In order to tackle the above all cultural factors the FGD suggested that designing and implementing culturally and local relevant curriculum, preparing flexible school schedules or calendar, community involvement in educational planning. Ensuring the complimentary of education instead of comparing with agropastoral way of life.

4.2.5. Challenges to Education Access

This pillar points out the primary barriers affecting the delivery of education access, including economic hardship, training needs of teachers, disengagement issues of students, and school culture. It captures the dominant realities in settings where teachers are based, and how these challenges limit effective teaching and learning.

Table 4.8: Primary Challenges to Education Access

Indicators	**BenaTsemayi**	**Dasenech**	**Malle**	**Total**
Lack of adequate teaching materials	15.66	21.28	14.55	54
Overcrowded classrooms	36.14	23.40	36.62	119
Lack of parental support due to socio-economic issues	19.28	21.28	21.13	71
Low student attendance (migration/economic issues)	12.05	14.89	11.74	42
Poor infrastructure	10.84	12.77	10.80	38
Inadequate teacher training & professional development	4.82	4.26	3.76	14
Lack of government support and resources	1.20	2.13	1.41	5
Total Respondents	**83**	**47**	**213**	**343**

Source: Field survey, 2025

Assessing the most important attributes of providing adequate education in the three Weredas: BenaTsemayi, Dasenech, and Malle, shows enormous gaps in concern. It is BenaTsemayi and Malle that face the most prevalent concerns of classroom congestion with 36.14% and 36.62% respectively. This indicates that the areas are experiencing better student-teacher ratios, with direct

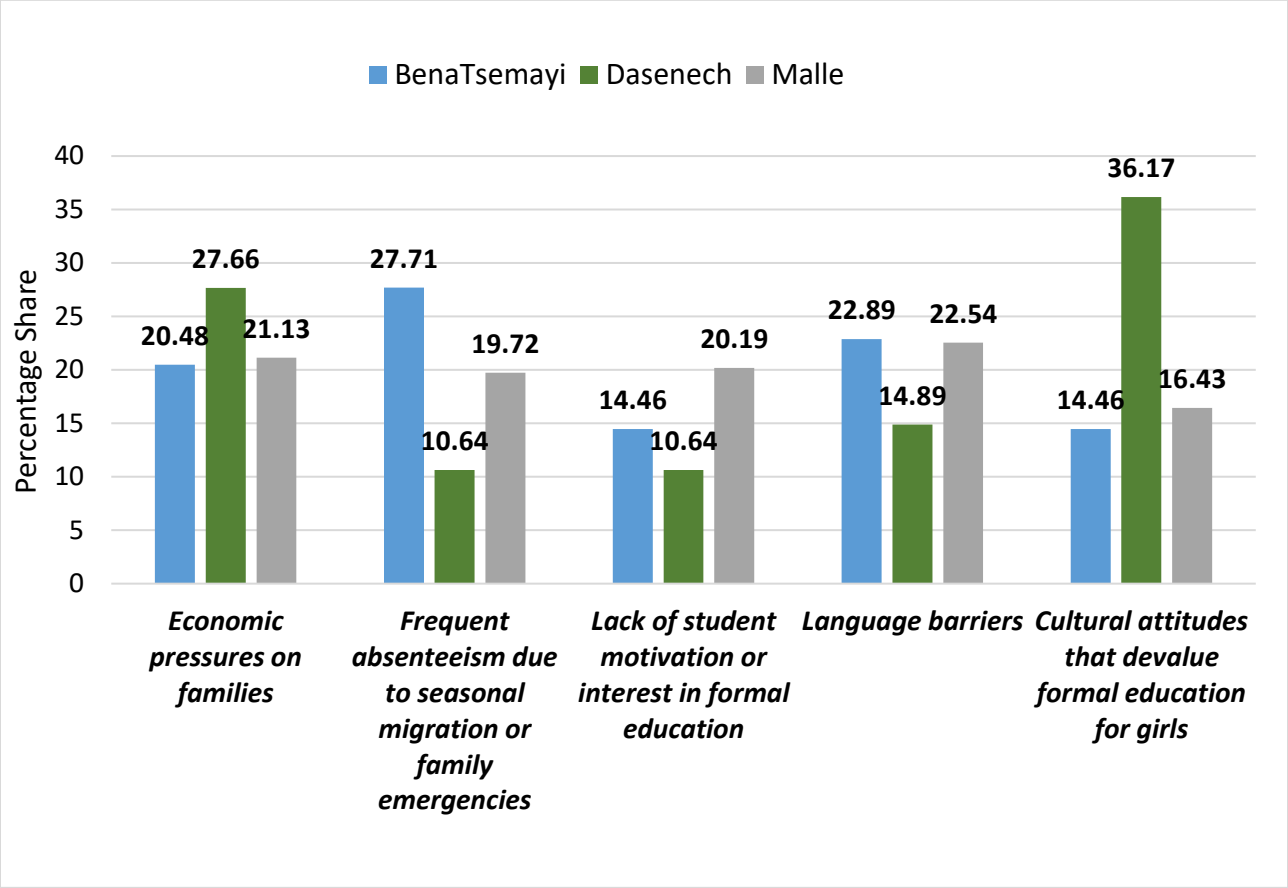
implications on quality teaching and learning. Dasenech, where 21.28% indicate both poor teaching materials and parental lack of support. Also the challenge of poor infrastructure and low student enrollment due to economic or migration-related factors, which continues across the three Weredas, though with varying intensities, showing physical and socio-economic constraints shared but unbalanced. The relatively low mention of teacher training and government support across all Weredas, all below 5% might either reflect a lack of acceptance or awareness of these as being principal factors, or a greater perceived need in other proximate determinants like class size and materials.

Figure 4.8. Partial view of KG students at Mermerte School in Dasenech wereda

Source: own camera, 2025

In looking at student participation barriers, the figure below shows there are striking differences between the Weredas, especially concerning cultural and economic factors. Dasenech clearly states cultural attitudes that devalue girls' education as the most common barrier, cited by 36.17% of the respondents nearly twice as often as seen in BenaTsemayi (14.46%) and much more often than Malle (16.43%).

Figure 4.9: Barriers to Student Engagement in Learning



Source: Field survey, 2025

On the other hand, BenaTsemayi quotes migration or family crisis absenteeism as its highest challenge (27.71%), a testament to pastoral life in the area. Malle records a relatively even distribution across a set of barriers, including language barriers (22.54%), economic constraints (21.13%), and student motivation (20.19%).

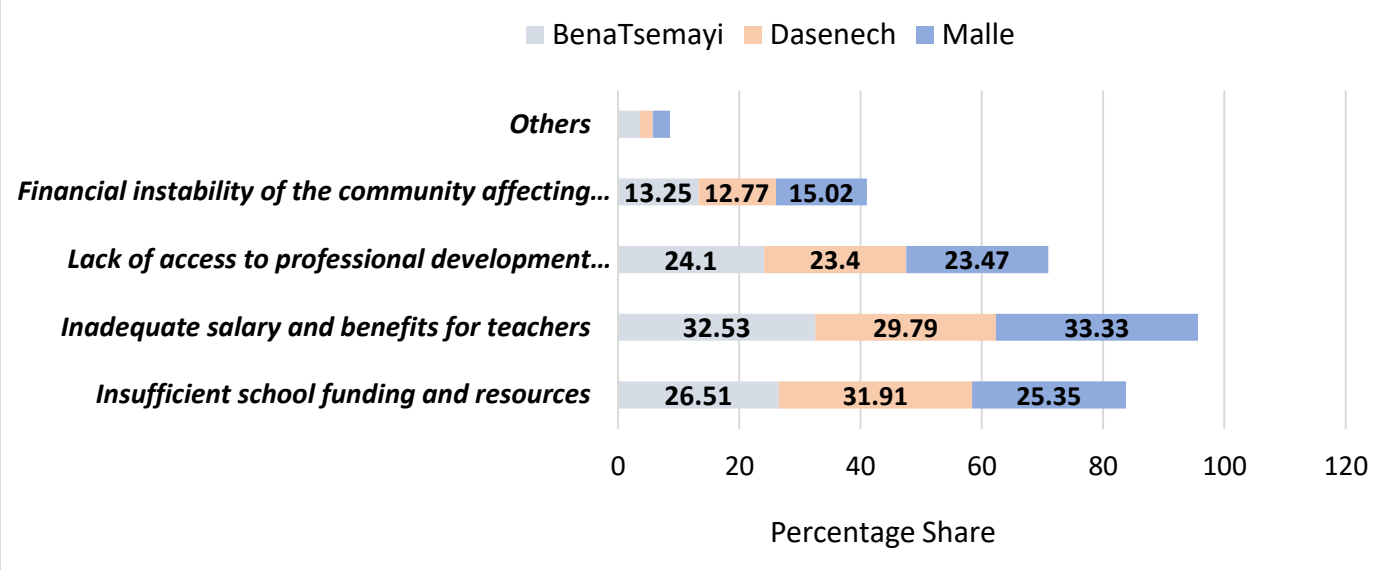
4.2.6. Social Factors of Education in agro-pastoral community

Based on FGD report specially in Dasenech and BenaTsmyi the children's family who do not attend formal education given less value for education is one of the factors that leads parents to not to send their children to school which result low student enrollment at schools and high drop out. In agropastoral community there are very limited exemplary and successful individuals who were literate which does not motivated students pursing formal education as they have very limited chance to see role models nearby and the way to improve their live through education. To sum up in order to scale up education access in pastoralist community there should have been awareness

creation campion about the long-term effects of education, develop gender inclusive policy magnify and inform to the community exemplary individuals who can explain well about the long-term value of education with in local context.

On the other hand, water is very serious issues for domestic purpose and cattle Across the three woredas. children especially females have the responsibility to fetch water for domestic purpose and they are moving 4 to 5 km on average in search of water per day and waiting their turn (queues condition) after they reach water source for an hour which strictly hinders them to attend school. Thus, in order to address the issue of water and to improves females school attendance improving water access for the community is important.

Figure 4.10: Economic Constraints Affecting Education Access and Quality



Source: Field survey, 2025

In terms of the contribution of economics to distorting educational quality further magnifies systemic inequalities. While all three Weredas equally point towards inadequate teachers' wages and allowances as the most important economic barrier, topping at 33.33% in Malle and 32.53% in BenaTsemayi & Dasenech equally values a deficit of funding for schools (31.91%). This indicates that although teachers across all sectors perceive themselves personally underpaid in terms of remuneration, institutional underfunding is also felt as a hindrance, particularly in Dasenech.

The relative scarcity of mention of "Other" economic factors in each Wereda indicates that respondents are highly definite on significant financial limitations with minimal uncertainty. Overall, the results point toward extending teacher incentives and raising school budgetary provision as key to improving education provision in all three Weredas, even though the strategies may need to be tailored to specific circumstances. The government and other stakeholders should consider teacher's salary with existing economic conditions of the country

4.2.7. Economic Factors of Education in Agro-Pastoral Community

Some of the main economic factors affecting education access in agro-pastoralist of south Omo zone are discussed as follows

Low incentives and current inflation of the country enforce teachers to search additional income source. Thus, the teachers especially in benatsmyi are doing other business like rent arable land and cultivating of onion, tomato and some of them are becoming sheep traders. Therefore, teachers have been attending class during only when they have a class and even, they miss classes. They are not thinking about tutorials to support their students.

Poverty: based on FGD result in a significant number of agro-pastoralist have lack of cash which make them impossible to incur educational costs for their children like uniform, books and other supplies.

On the other hand, FGD in Malle presented that the agropastoral community are not buying and selling its agricultural products in real time price which also affects their economic potential. In order to solve the problems no one is putting their efforts and no one is asking no body, we are keeping silents.

In addition, in most of this community education is seen as not providing tangible economic benefit. Because not only the community, elders as well as leaders are perceived that formal education is irrelevant for their traditional way of life, they consider it, they cannot apply in their day-to-day life which leading to low enrollment and retention rates of students. In order to change the attitude of leaders and elders' awareness creation should be done by government (JKU) and stakeholders by about the long-term impacts of education.

Moreover, agro-pastoralists means of livelihood is not stable because of flooding, drought and other environmental factor especially in Dasenech which disrupt their economy and enforcing parents to give priority for survival issue than sending children to school. Due to extreme weather events has been occurred which loses the livestock, habitat and occurrence of flood damage infrastructures like schools which making student out of schools. Note only this unpredicted weather condition also increases the exitance of disease like malaria which retard students' ability to attend school.

Furthermore, as the school directors explained that lack of external and government support in terms of funding and lack of subsidies that targeted agropastoral community programs is one of the economic factors which create financial burden on students and its parent to get education access.

Table 4.9: Enhancing Education Quality Through Teacher Development and Social Impact

Indicators	***BenaTsemayi***	***Dasenech***	***Malle***	***Total***
Challenges in Teacher Training and Professional Development				
Lack of access to training programs or workshops	28.92	27.66	29.58	100
Training programs too expensive for teachers to attend	33.73	36.17	34.74	119
No opportunities for specialization or career advancement	19.28	21.28	18.31	65
Training programs not relevant to pastoral community needs	18.07	14.89	17.37	59

Source: Field survey, 2025

The findings indicate that the most concrete obstacle to teacher training and professional development in the three Weredas is the cost of training programs, which was mentioned by 33.73% in BenaTsemayi, 36.17% in Dasenech, and 34.74% in Malle. The presence of such uniformity suggests that regardless of locality, teachers in rural and pastoralist regions are economically strained and may lack institutional support for capacity-development opportunities.

In Benatsmyi high school as the focused group discussant explained that the problems are with teachers because they did not wait at their work place owing to harsh climatic condition, have no facilities for teacher in their office, low salary.

Additionally, the high school has no library to students and teachers. Regarding to teachers training there are teacher who are not trained Pedagogical skill training. The attitude of the community towards education is not good because of this some schools are going to be closed nearly because they say what education do for us. There were feeding programs in schools now it has been stopped.

Limited access to relevant programs and contextual irrelevance of training modules also emerged, with Malle and BenaTsemayi reporting slightly more concern about access issues than Dasenech. Specialization opportunities, although moderately low across all Weredas, still represent a serious gap in career development and teacher motivation that, if left unaddressed, can contribute to long-term attrition and stagnation in teaching access and quality.

When asked what support would most improve education access and quality, the need for better teaching materials ranked first, particularly in Dasenech (36.17%) and also high in BenaTsemayi (28.92%) and Malle (29.58%). This underlines the reality that other than salaries, which were more or less equally ranked in Weredas, the lack of physical instructional materials is a major hindrance to learning. Moreover, professional development was more stressed in Dasenech (27.66%) compared to BenaTsemayi (15.66%), perhaps due to greater awareness or demand for career development in that area. Community involvement was a far greater concern in BenaTsemayi (22.89%) and Malle (19.72%) compared to Dasenech (8.51%), suggesting localized difference in social capital and parental engagement that would benefit from targeted intervention.

4.2.8. Adequacy of Physical and Teaching Facilities

This theme examines the state of learning environments such as classrooms, staff rooms, security measures, and technology access. It also examines the sufficiency of teaching resources and the relevance of professional development programs, pointing to the degree to which the facilities meet teachers' and student’s needs.

Table 4.10: Adequacy of School Infrastructure and Supportive Resources for Teachers

Indicators	BenaTsemayi	Dasenech	Malle	Total
Adequacy of Physical Facilities				
Classrooms are well-equipped and conducive to effective teaching	19.3	21.3	18.8	66
Sufficient staff rooms/workspaces for planning/collaboration	20.5	17.0	22.1	72
Teacher lounges are clean, comfortable, and well-equipped	19.3	19.1	17.4	62
Physical facilities are inadequate and need significant improvement	41.0	42.6	41.8	143
Sufficiency of Teaching Materials and Resources				
Wide range of updated teaching materials and resources	14.5	10.6	17.4	54
Sufficient supply of technology	27.7	23.4	26.8	91
No teaching materials are provided, teachers must improvise	41.0	42.6	36.6	132
School offers engaging teaching aids (visuals, manipulatives)	14.5	19.1	16.9	57
Resources are limited, and teachers often improvise	2.4	4.3	2.3	9

Source: Field survey, 2025

Physical facilities assessment shows all three woredas have extremely high percentages of inadequacy in classroom, lounge, and staff room facilities, with over 40% of teachers in each woreda citing notable deficiencies. Dasenech barely beats Malle (41.8%) and BenaTsemayi (41.0%) in dissatisfaction (42.6%).

As FGD explained there is no enough class to accommodate students' which is overcrowded when the whole student attend class. Thus, students are attending their class by shift in all woredas. The floor of the classes is dusty and the wells are not clean which affects teaching learning. As the FGD explained in BenaTsemyi high school the school has no fence, has no main get which announce the high school no security because of this especially females are vulnerable for sexual

harassment. As parents explained, who is responsible and how can believe to send our children to school.

Figure 4.11: Partial view of teachers lounch in schools of Dasenech and Benatsmyi weredas

Source own Camer, 2025

Figure 4.12: Partial view of class room in Malle, Benatsmyi and Dasenech Weredas

Source: own camera, 2025

4.13: Partial view of Liberary in Malle Weredas

Source: own camera, 2025

Where provision of teaching material and learning resources is in question, a massive percentage of the teachers, especially in Dasenech (42.6%) and BenaTsemayi (41.0%), reported that no resources are provided to them, significantly affecting the quality of teaching. Malle also faces the same problem (36.6%), but slightly better compared to the others. However far below regarding material delivery 10.6%. Regarding to interactive material provision Malle and BenaTsemy are relatively better even if the percentage share is very low which accounts 16.9% and 14.5%. this indicates that an urgent necessity to stock schools better with updated and interactive learning materials, particularly in Dasenech and BenaTsemayi.

Moreover, as FGD explained the school curriculum starting form grade one was changed recently. There are very limits books which is one to one text book for teachers and 1 to 10-15 for students.

Let alone reference books and guides even students and text books are not known each other's. In BenaTsemyi as parents explained that we were contributed 1000 birr to buy text books but we do not now where is our money and our children did not get books. In Malle from grade 1-3 there is no text books for children only for teachers. In benatsmyi specially grade three English text books are not similar for teachers and students. As the parent said that why without the exitance of teachers and text book the government opened schools.

The challenge that Kratli and Dyer (2009) talk about, which is the absence of the right equipment, has to do with how hard it is to get the right teaching and learning materials to distant pastoralist areas.

So, this part of the study looks at whether the necessary resources for kids to learn are available a t each sample school level in the districts being studied.

Table 4.11: Availability of Teaching Learning Inputs in Sample Schools

Item	Availability
Texetbook	1 to 20
Teachers guide	No
Reference material	No
Reading room/Library	No
Pedagogical centres	No
School garden	No
Student desks	1 to 6
ICT center	No
Teachers' resident	No

The availability and sufficiency of learning materials that enhance educational quality and, of course, boost school retention power are mentioned in the above table. Textbooks are essential resources for both in-class education and self-study conducted outside of the regular school day. Teacher guides are valuable resources that help teachers understand how to approach a certain lesson included in the students' textbooks. One useful way to improve the curriculum is through reference resources. However, in the sample elementary schools that were visited, none of these crucial learning resources were present in significant quantities. None of the sample primary schools had functional library and pedagogical centers.

4.2.9. Adequacy of Educational Facilities in Agro-Pastoralist community

Regarding to the adequacy of school facilities which are provided by government, nongovernmental organization and the agro-pastoralist community themselves the focused group discussant explained as follows

There is very limited school infrastructure. In terms of resource availability at schools' textbooks, reference books, writing materials, teaching aids and furniture's like desks and students chair all are very limited at schools in south Omo. On the other way there is insufficient trained teachers who are voluntary to work in remote pastoral area which adversely affects not only educational quality but also the continuity of education because of staff turnover even on the exiting teachers. There is also a problem of sanitation facilities especially for girls which could be a factor for school dropout. Because of laboratory facility shortage the teaching learning modality is mainly theoretical in high schools. There is nothing in relation to online education and digitalization. Frequent curriculum revision and ignorant of indigenous and local context in the curriculum is the other factor the effects relevancy of education by the community and text book accessibility.

For professional development relevance and structure, Malle reports the most balanced engagement, with higher percentages in external training activities (29.6%) and structured programs (25.8%). BenaTsemayi, on the other hand, has three areas of excellence at 26.5% each, indicating reasonably good institutional backing for professional growth. Dasenech, as associated to BenaTsemayi and Malle, but, displays extensive inequities in that 25.5% of teachers obtain slight or no professional progress with under-satisfactory grades in organized provision. This shows a geographical difference in access to well-operational capacity-building programs with BenaTsemayi and Malle having better methods while Dasenech teachers keep on lacking.

Table 4.12: Technological Access, Inclusivity, and Collaborative Environment in Schools

Indicators	BenaTsemayi	Dasenech	Malle	Total
How accessible are the school's technological resources for teachers				
Teachers have access to computers, projectors, and other technologies in every classroom	20	9	13	12.2
The school provides training on how to integrate technology effectively	29	14	11	15.7
Teachers have access to online resources and software	12	8	25	13.1

The school has limited tech, and teachers face challenges	22	16	164	59
How does the school support inclusive classroom environment				
Provides training on inclusive teaching and managing diversity	26.5	31.9	27.7	28
Encourages differentiated instruction	20.5	38.3	25.8	26.2
No planning or collaboration possible	16.9	4.3	15	14
No resources or training for inclusivity	33.7	25.5	30	30.3
Other	2.4	0	1.4	1.5
How well do facilities support teacher collaboration				
Dedicated spaces for collaboration	26.5	25.5	27.2	26.8
Encourages cross-subject/grade teamwork	26.5	19.1	27.2	25.9
No facilities for collaboration	27.7	31.9	28.2	28.6
Regular opportunities to share best practices	19.3	19.1	16.4	17.5
Insufficient collaboration opportunities	0	4.3	0.9	1.2
Overall effectiveness of educational facilities				
Highly effective	15.7	19.1	16	16.3
Somewhat effective	30.1	25.5	27.2	27.7
Not very effective	25.3	25.5	28.6	27.4
Inadequate	27.7	27.7	26.8	27.1
Not enough information	1.2	2.1	1.4	1.5

Source: Field survey, 2025

The data represents a common issue across all woredas, nearly over 200 of the respondent report significant levels of technological limitations, meaning that targeted investments and leveled-up access to digital pedagogy materials are needed.

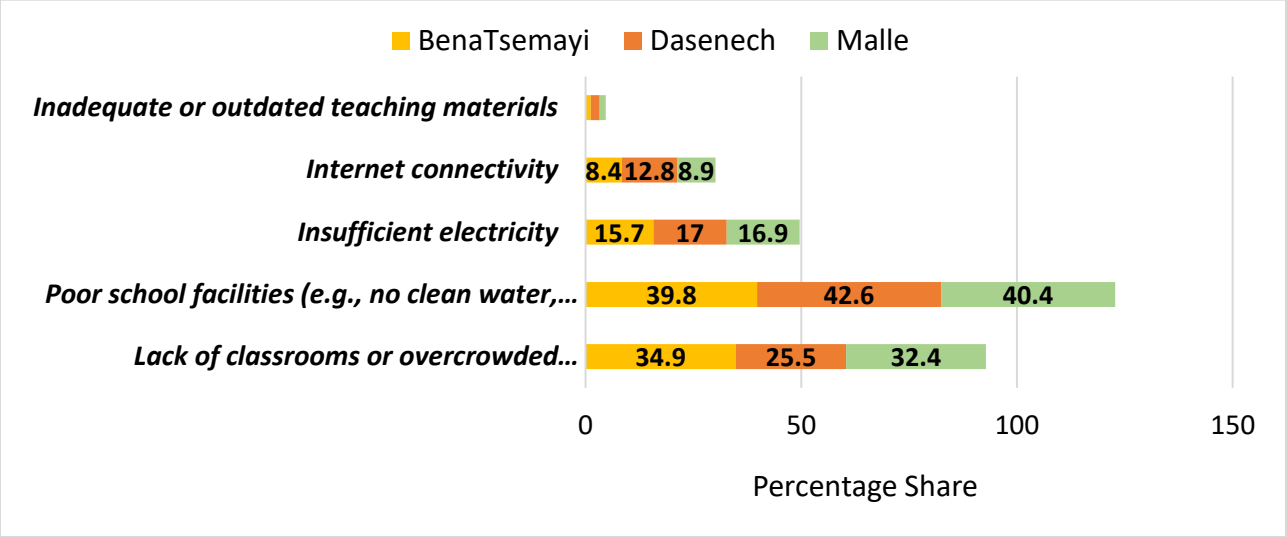
When inclusivity was assessed, Dasenech ranked in the positive with 31.9% of its teachers indicating inclusive teaching training and 38.3% indicating encouragement of differentiated

instruction. BenaTsemayi is worse off, with 33.7% of teachers there indicating lack of resources or training for inclusion. Malle is also problematic, with 30% of teachers there indicating lack of support for creating inclusive environments. This variation emphasizes that while Dasenech leads in the promotion of inclusive pedagogy, the latter necessitates capacity development in haste, particularly through training and support systems to handle diverse classrooms effectively.

4.2.10. Accessibility and Inclusivity

This pillar examines physical and social access to education, mainly for relegated individuals such as children with disabilities. It contains travel distance, accessibility of schools, and infrastructural obstacles, emphasizing whether the existing scheme is comprehensive and justifiable for all students.

Figure 4.14: Infrastructure Issues Affecting Teaching



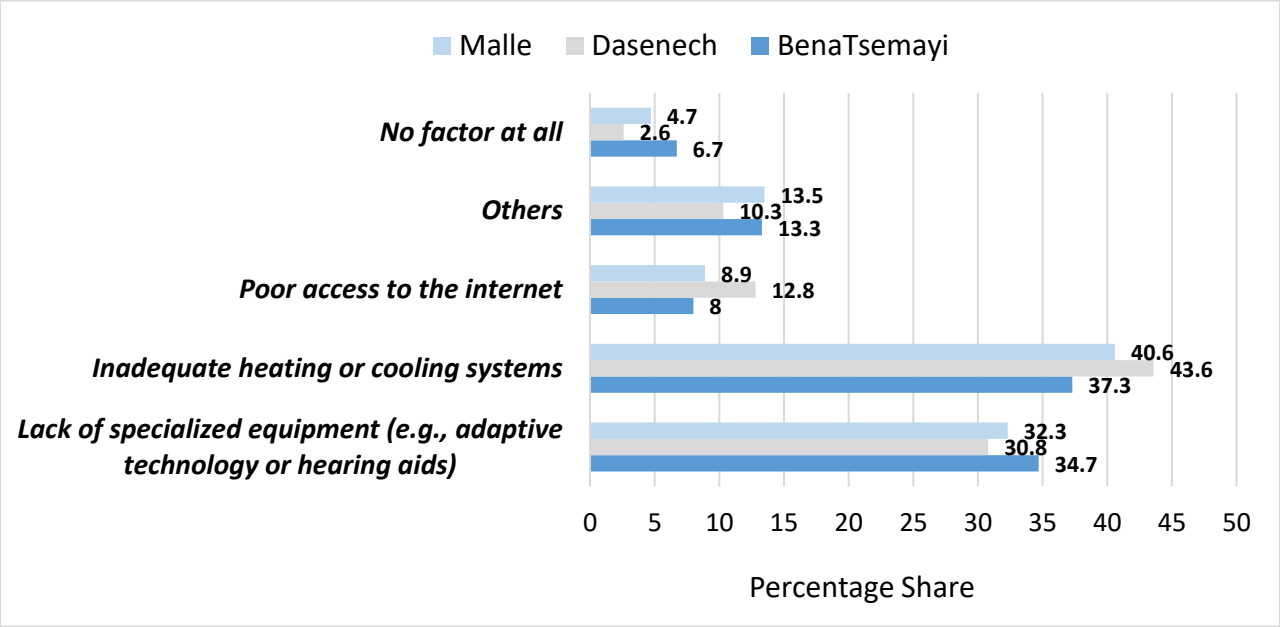
Source: Field survey, 2025

The data of infrastructural challenges that are frustrating the teachers in their effective delivery of lessons within the three weredas, BenaTsemayi, Dasenech, and Malle, present a parallel trend of the poor school facilities such as the insufficient clean water and sanitation. In BenaTsemayi, 39.8% of the respondents reported the most important constraint to be poor facilities, closely followed by 34.9% reporting lack of or run-down classrooms. Despite this, 42.6% of the Dasenech teachers pointed to poor facilities as their biggest issue, while 25.5% pointed to lack of classroom infrastructure as their biggest issue. Malle was not different, and 40.4% pointed to poor facilities

and 32.4% pointed to classrooms. In all weredas, poor electricity and internet coverage were relatively less cited but were there, particularly in Dasenech where 12.8% pointed to internet as an issue. Such outcomes highlight the foundation infrastructure deficits which must be referred back to for quality teaching space in these courses.

The figure below shows the result with respect to the barriers that affect children with disabilities in schools most, most of the respondents in all weredas answered poor heating/cooling systems and absence of adaptive equipment as the concerns. At BenaTsemayi, 37.3% stated poor heating or cooling systems and 34.7% complained about the absence of adaptive technologies. Dasenech supported this, with 43.6% mentioning heating/cooling limitations and 30.8% to the lack of specialist equipment.

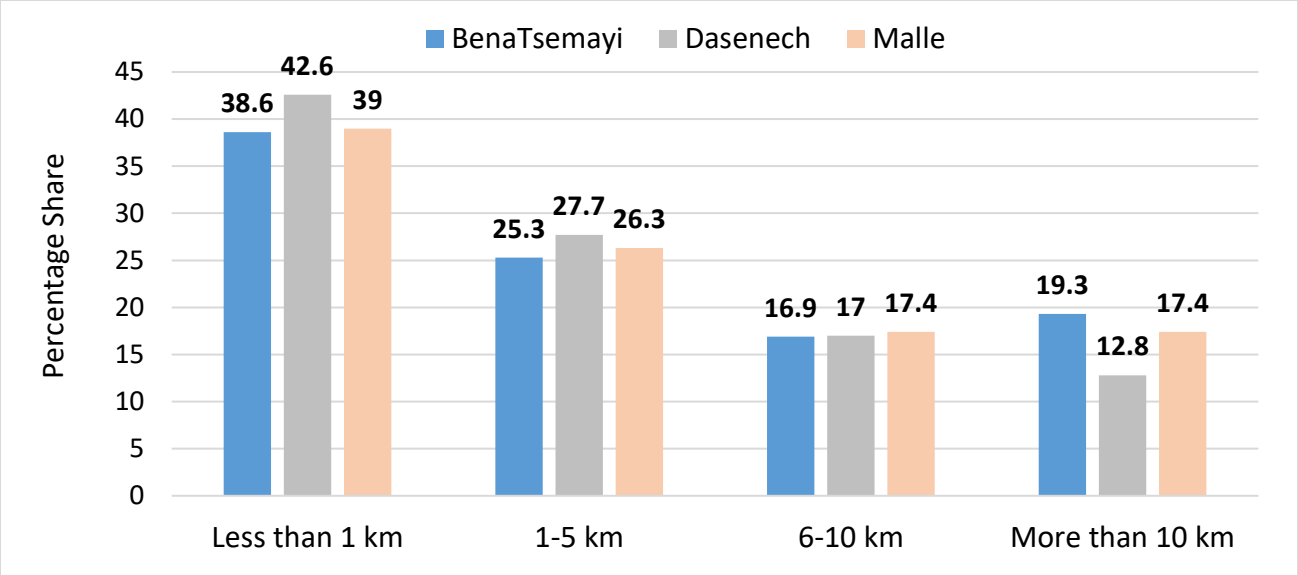
Figure 4.15: Infrastructure Barriers for Children with Disabilities



Source: Field survey, 2025

Similarly, in Malle, 40.6% mentioned heating/cooling limitations and 32.3% to the need for equipment like hearing aids or other adaptive devices. The relative lack of concern about internet access (between 8% and 12.8%) suggests that physical infrastructure and resource accommodation are more immediate inclusion concerns.

Figure 4.16: Student Travel Distance to School



Source: Field survey, 2025

As for school proximity in terms of distance, most of the students in all three weredas cover fairly short distances, but an extremely high percentage still have to bear heavy burdens of travel. In BenaTsemayi, 38.6% reported that the students reside less than 1 km from school, 25.3% have to go 1–5 km, and 36.2% have to go more than 5 km, with nearly one-fifth (19.3%) having to go more than 10 km. Dasenech also showed the same pattern, with 42.6% in 1 km but 30% beyond that distance. Malle is close to this mix, with 39% in 1 km range, and 34.8% more than 5 km away from school. These findings illustrate the persistent geographical distance some pupils face, especially in rural and pastoralist areas where many kilometers can hinder engagement and learning success, in particular for younger or vulnerable students.

4.2.11. Pedagogical Approach and Learning Experience

This section deals with pedagogic strategies, attendance rates, and adaptability of curricula to pastoralist students. It looks into the integration of electronic resources, intensity of education, and adaptability of education to the communal lifestyle, with emphasis on the effectiveness of the learning process.

Table 4.13: Teaching Practices, Technology Use, and Perceived Quality of Education

Indicators	BenaTsemayi	Dasenech	Malle	Total
How would you describe the quality of education provided?				
Very high quality	20.5%	19.1%	19.2%	67

High quality	13.3%	12.8%	16.4%	52
Average quality	30.1%	34.0%	32.9%	111
Poor quality	36.1%	34.0%	31.5%	113
What is the most common method of teaching used in schools in your area?				
Lecture-based (teacher-centered)	27.7%	31.9%	28.2%	98
Interactive (group work, discussions)	36.1%	29.8%	32.4%	113
Practical, hands-on learning (e.g., agricultural skills)	18.1%	25.5%	21.1%	72
Traditional or religious education methods	18.1%	12.8%	18.3%	60
Are your schools equipped to support children with special educational needs?				
Yes, we have specialized resources and support	18.1%	19.1%	20.2%	67
schools have limited resources for special needs	26.5%	27.7%	25.8%	90
No, there are no resources for special needs education	31.3%	34.0%	31.0%	108
Not sure / Don't know	21.7%	14.9%	20.2%	68
Other	2.4%	4.3%	2.8%	10
What role do mobile or digital technologies play in education in your area?				
They are widely used and improve learning	24.1%	21.3%	24.4%	82
They are occasionally used but not widely available	21.7%	21.3%	19.7%	70
Very little use of technology in education	21.7%	23.4%	23.0%	78
No access to mobile or digital technologies for education	32.5%	34.0%	32.9%	113

Source: Field survey, 2025

The perception of education quality across the three Weredas is quite evenly balanced with small variations. In BenaTsemayi, the rate of those perceiving education as being of poor quality is 36.1%, slightly higher than Malle (31.5%) and Dasenech (34%). Overall, the predominance by "average" and "poor" quality responses reflects massive room for overall improvement.

In discovering the leading pedagogical approaches in schools, interactive learning is the best common in BenaTsemayi (36.1%) and Malle (32.4%), whereas Dasenech is more traditional in bias with lecture-kind instruction utmost common (31.9%). Practical, hands-on learning systems are most employed in Dasenech (25.5%) compared to Malle (21.1%) and BenaTsemayi (18.1%), possibly reflecting more community-incorporated or vocationally motivated programs. Traditional or religious methods are relatively close in BenaTsemayi and Malle (18.1% and 18.3% respectively) but less common in Dasenech (12.8%). The variations suggest that while interactive and practical methods are gradually taking position, lecture-based and traditional methods continue to have a strong grip, particularly in Dasenech.

With regards to possessing resources to facilitate children with special educational needs, none of the weredas are institutionally ready. Dasenech leads in the category under schools possessing such resources (20.2%), followed by Malle (19.1%) and BenaTsemayi (18.1%). At the same time as all the weredas show over 30% of the respondents claiming they do not possess any resource for special need education, led by Dasenech with 34%. Furthermore, a significant percentage of teachers in BenaTsemayi (21.7%) and Malle (20.2%), among others, are not certain where inclusive support is – an evident red flag point for regions with low awareness and training. These results indicate the neglect in the systems and the need for intervention towards education inclusivity in excluded communities.

In terms of penetration and use of mobile and digital technology in education, all weredas have low penetration and use. Approximately 21.7% to 19.7% of respondents (totaling 70 individuals) state that technologies are only occasionally used and not broadly accessible, highlighting sporadic integration. An almost equal share—about 23% on average—reflects minimal utilization of technology in education (78 respondents). However, based on survey data over 32% of respondents across all three Weredas (113 individuals) report having no access at all to mobile or digital technologies for educational purposes. This underscores a substantial digital divide and a critical gap in equitable access to modern learning tools. These results confirm that while as much as possible digital technologies are beginning to keep pace, there are pockets of deficit in availability and infrastructure, especially in rural areas like Dasenech which might need specific investment in ICT for education.

4.2.12. Relevance of Educational Facilities

Issue of curriculum: the school curriculum does not take in to consideration of the agropastoral specific needs. It does not include livestock production and productivity, livestock management, crop cultivation, conservation of environment which are very important to the community's means of livelihood. On the other hand, the cultural practices and values, the language and tradition of the community is not in included in teaching learning system at schools. This can make education feel detached and less attractive to students and parents. Moreover, the existing school's calendar does not fit with pastoralists nomadic way of life making children difficult to at school as per the school schedule regularity. Inadequate prevalence of vocational training creates a difficulty to get skill based practical education relevant to the community's way of life. As a suggestion, in order to ensure consistence of access to education establishing community-based school that can be mobile with pastoral community important. The school curriculum should be modified by considering the indigenous knowledge and skill of pastoralists like traditional medication of man and livestock, market literacy and environmental management. Moreover, providing training, subsidies and incentives for teachers should be done in order to reduce staff turnover. Provide priority for gender sensitive facilities improve girls school enrollment and retentions.

Conclusions and Recommendations

5.1. Conclusions

This section presents conclusions drawn from interpretation of results of the study. It provides answer to the research questions and objectives of the study.

- Education access in agro pastoralist of South Omo is affected by seasonal migration due to extreme weather events mainly in Dasench making students attendance irregular, Malle and BrenaTsemyi are better in this respect. Teachers across all woredas face high costs of living and low pay leading to absenteeism and turnover. Having low government aid, low parental economic support of students in all woredas and low priority to school especially in Dasenech and BenaTsmyi push families toward survival issues over schooling.
- Lack of role models for students, gender norm and early marriage is also highly restrictive factor in Dasench and BenaTsemyi. Kabana, Dimi and Glo are the other most cultural factors affecting girls' education. Additionally, water supply shortage for household affects chiefly in BenaTsemayi and Dassench.
- Regarding to the benefits, education benefits for gender equality especially in Malle, BenaTsemyi moderately and Dasenech lags. The three woredas valued education on agriculture, Child labor and youth employment.
- Regarding the adequacy and relevancy of facilities the study area suffers lack of class room, poor sanitation, poor teachers' lounge and office, and lack of teaching materials. Absence of

liberally, absence of internet access in major schools of Dasenech and Benatsmyi and Low teacher training. The teaching methodology are mainly teacher center. Using digital technology across all woredas are still infant and the curriculum did not consider indigenous knowledge and agropastoral needs.

5.2. Recommendations

- In order to improve attituded of the agropastoral community more intensive community outreach programs in the area should be apply education sectors of each level of the country.
- The federal government should design and implement culturally and local relevant curriculum which fit the agropastoral way of life
- The concerned education sector should prepare flexible school schedules or calendar by considering pastoralist nomadic way of life
- The education sector officials should ensure the complimentary of education instead of comparing with agropastoral way of life.
- in order to scale up education access in agro pastoralist community there should have been awareness creation campion about the long-term effects of education, develop gender inclusive policy by local elders and leaders
- The government and other stakeholders should improve teacher's salary with existing economic conditions of the country and international realties
- In order to change the attitude of leaders and elders' awareness creation should be done by government (JKU).
- school gardens are ways for kids to learn about nature, establish good work skills, and learn about science and the environment outside.
- Tracing seasonal mobility routes should be done in order to identify places where pastoralists stay in during different seasons in a given year and the focus of school construction should

be on them to involve pastoralist children in education.

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