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To Find Out the Influence of Curriculum Materials on the Pupils' Transition from Mobile Schools to the Established Primary Schools in Turkana Central Division, Turkana Central Sub – County, Turkana County, Kenya

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Abstract:

The study investigated factors influencing the pace of transition of pupils from mobile primary schools to be retained in non-mobile or conventional primary schools in Turkana central sub-county. The specific objectives of this study were; to find out the influence of curricular materials on the pupils' transition from mobile to established, to identify geographical factors affecting transition of pupils from mobile to established schools, and then to determine cultural factors affecting transition of pupils from mobile to established primary schools in Turkana Central sub county. The study used mixed research design composed of case study and ethnographic study to collect data from a target population of 500 respondents that was composed of teachers, education officers, parents, pupils and county education minister. This target population was reduced to a sample by systematic sampling technique, to construct a sample with a size of 50% of the target population. The study used questionnaires, observations and interview schedules for data collection from the sampled respondents. Collected data was analyzed both qualitatively and quantitatively using the computer software known as statistical package for social sciences (SPSS) version 20. The study established that curricular materials had influence on the pupil's transition from mobile primary schools to established schools; however, physical geography had no effect on transition. Furthermore, majority of the respondents did not believe that the physical geography of Turkana County did support the idea of transition from mobile primary schools to the established schools and, in case of any transition, then the retention is not expected to be good. Lastly, there was absence of consensus among the respondents on the value of culture in education adjustments. The findings of this study are valuable in understanding and improving the education system in Turkana County and ASAL regions of Kenya as well.

Keywords: mobile, transition, established primary school

1. Introduction

Nomadic school has become an important topic in academic circle as well as in our society. Many scholars in the field of education have done extensive research. Nomadic herders number several tens of millions of people, mainly in Africa, the Middle East, and south, south-west and central Asia. They include some of the poorest and most vulnerable of all southern populations. Reaching them with formal schooling has become a major challenge, and millions of nomadic children remain outside the education system (Kratli, 2000).

Nomadic people of Turkana central make their living by tending livestock as their numbers are currently estimated 35, 919(Census, 1999). The enrolment rate of nomads in formal education is very low, and the illiteracy rate is high. The study argues that some of the main reasons that face transition rates are constant travel and migration associated with their livelihoods which entails search for pasture and water (Pastoralism).for policy makers, mobility is viewed as a reflection of the tragedy of the commons, "backward" and chaotic unnecessary and socially and environmentally disruptive (UNDP, 2009) but (Galvin, 2009) argues that pastoral herders utilize the variety of pastures based on seasons, watering points and other resources within their ecological range with high climatic variability. It is an adaptation to environmental risk and a key feature of resilience in pastoral livelihoods

According to Flora and Flora (2008), education levels of any community determine the type of infrastructure, business opportunities as well types of jobs which in turn influence the type of education levels of the community. Nomadic and pastoralist areas are characterized by poorly funded schools, few or no universities or other tertiary colleges, extremely low education attainment and very high economic distress (Flora and Flora, 2008).The lack of adequate quality education detracts to the holistic development of individual and the society at large and infringement of basic human rights as stipulated in the United Nations Declaration of human Rights (UN-DHR, 1948).

Pastoralism which is the life stay of Pastoralist is struggling to find itself space at recognition as a way of life in the so called mainstream system (Markakis, 2004). It encompasses livestock keeping which is becoming an occupation that requires hardship at

long distances walking which exposes the owners to risk to cattle rustlers. According to Ruto et al (2004), education curriculum and language of instruction have had little significance to the pastoralist and nomadic populations.

It is seen as a process of alienation (Sifuna, 2005) and does not address the aspiration of the nomadic culture and way of life as was as not being responsible to the immediate needs of the community. When Kenya attained independence in 1963 the government was committed to increase education access at creating specialized human resource base with modernization as development. Ominde report of 1964 was mandated with charting a new education policy for the country. The Ominde report identified Turkana as one of the areas that warrants higher grant allocation boarding schools as an immediate strategy to uplift schools participation. Mobile schools proposed by Ominde Commission (1964) were established but with no good policy frame work. This led to establishment of mobile schools that operated without direction i.e. no teachers, infrastructure. Kenya like most of the countries in the sub Saharan Africa experiences a number of natural hazards, the most common being weather related, including floods, droughts, landslides, lightning/thunderstorms, wild fires, and strong winds (Achoka and Maiyo, 2011).

2. Literature Review

An opportunity for the development of a curriculum that recognizes the value of indigenous knowledge which will be supported by education materials that are culture sensitive as well as providing the development of cognitive knowledge for the learners which would make children appreciate the occupation of parents and try to relate positively to what they learn.

Maenda (2009) argues that education provision in Kenya needs cultural hybridists to lessen the social and political tensions by including traditional knowledge. This argument supports the need to integrate the formal education and indigenous nomadic education. This would also make parents believe the benefits that the child would impact to the existing livelihood. Abdi (2010) also tries to argue that nomads would not have a realistic chance to benefit from the formal education system even if a nomadic family could arrange to send a child to school; the education he/she gets is informal which would not help him or her in nomadic environment. In Nigeria where nomadic education is successful, they introduced a curriculum with nomadic friendly subjects such as animal husbandry. Ezeomah (2006) further came up with how nomadic curriculum was included and monitored; for pastoral community to invest in the education of their children, they need to be motivated by the content they understand and familiar with their occupation. Appropriate and accessible curriculum plays a major role in retaining learners. Couby(2000, ajebo et al (2007) states that, concerns about the adequacy of national curricula in increasing heterogeneous societies have been at the centre of huge debates following the opening up of national borders within the European union, as school systems faced an increasing diversity of children within their classrooms with different cultural and social backgrounds. The question of learners has become central. Experience so far shows that making national curricula relevant to groups other than those they were historically designed for is not achieved simply by adding extra topics to the curricula. Relevance in a complex and highly diverse society cannot be achieved by addition; it requires a change of approach to the whole notion of a national curriculum kratli and Dyer (2009).

One interesting example is Finland. During the 1990s, the Finland education system was decentralized. The ministry of education retained control of barebones version of the national curricula, the national core curricula on the basis of which local municipalities were given powers to draw up their own curricula in collaboration with schools, families and community representatives Ronning and wilborg (2009). curriculum relevance to pastoralists is by considering perspective of pastoralists daily reality and pre-existing knowledge and be given opportunity to design curriculum they will appreciate

3. Research Methodology

The study used a mixed method design by applying case study and ethnographic studies approach; they are both qualitative and quantitative methods. This research design was used because it enabled the study to access all the type of data expected to be used in the study.

The research instruments were developed by the researcher after going through the literature. The five scale Likert questionnaires were designed by the researchers in relation to research objectives for all the respondents. To curb deficiencies of the tools, a piloting of the tools on three schools was carried out by the researcher before the main expedition.

The data collection was done by the use of questionnaires. Before undertaking the actual study, a letter of introduction was obtained from the School of Graduate Studies at Mount Kenya University. The researcher then visited the respective District Education Officers to brief them on the study before moving on to Head teachers in schools for introduction and briefing them too about the study to enable booking of appointment for administration of the research instruments. There was regular phone follow-up as well as physical follow-up to ensure that the expected response is achieved.

Validity was taken into consideration. The questionnaire was designed according to the researcher's needs in relation to the study topic. Further, descriptive, interpretative, and theoretical validity was taken into consideration the interview questions were designed by taking into consideration the issues related to the problem and goals of the study. It is therefore believed that the responses and results from this study were accurate and reliable.

Test and retest method was used by having the research instrument administered to the same respondents two times. The score of two sets of measures was correlated to obtain an estimated coefficient of reliability. The coefficient obtained was above 0.8 hence indicating strong positive correlation. Credibility of research instruments was also assured for through gathering of data using multiple sources of people with different roles in an effort of source triangulation technique that had teachers, education officer's parents and pupils to ascertain dependability of the study results.

4. Results and Discussion

The aim of this study was to test the research question, to find out the influence of curricular materials on the pupils' transition from mobile to the established primary schools in Turkana central sub-County.

4.1. Demographics of Respondents

Frequency	Percent	
Teachers (n=20)		
Males	13	65
Females	7	35
Education officer (n=20)		
Males	12	60
Females	8	40
Pupils (n=39)		
Males	21	54
Females	18	46
Parents (n=20)		
Males	6	30
Females	14	70
Total respondents (n=99)		
Males	61	62
Females	38	38

Table 1: Demographic of the Respondents n=99

The findings on the influence of curricular materials on transition of pupils from mobile pastoralist schools are presented in the Figure 1. The majority of the respondents (82%) accepted that curricular materials influence the transition of pupils from mobile pastoralist schools. Conversely, minority of respondent (18%) did not agree that curricular material had influence on transition.

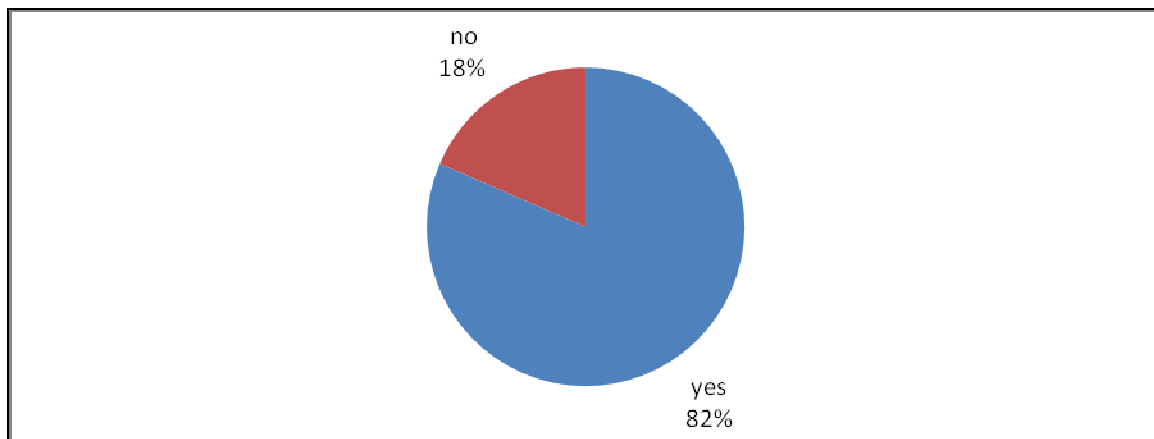


Figure 1: Do curricular material has influence on the transition

4.2. Challenges to the Transition from Mobile to Established Primary Schools

The figure 2 below shows that social challenges are the highest, they included culture, gender exclusions, traditional believes and sentimentalities (44%). The geographical challenges came next due to nature of terrain in Turkana County (24%) and the nature of physical security the County (20%).

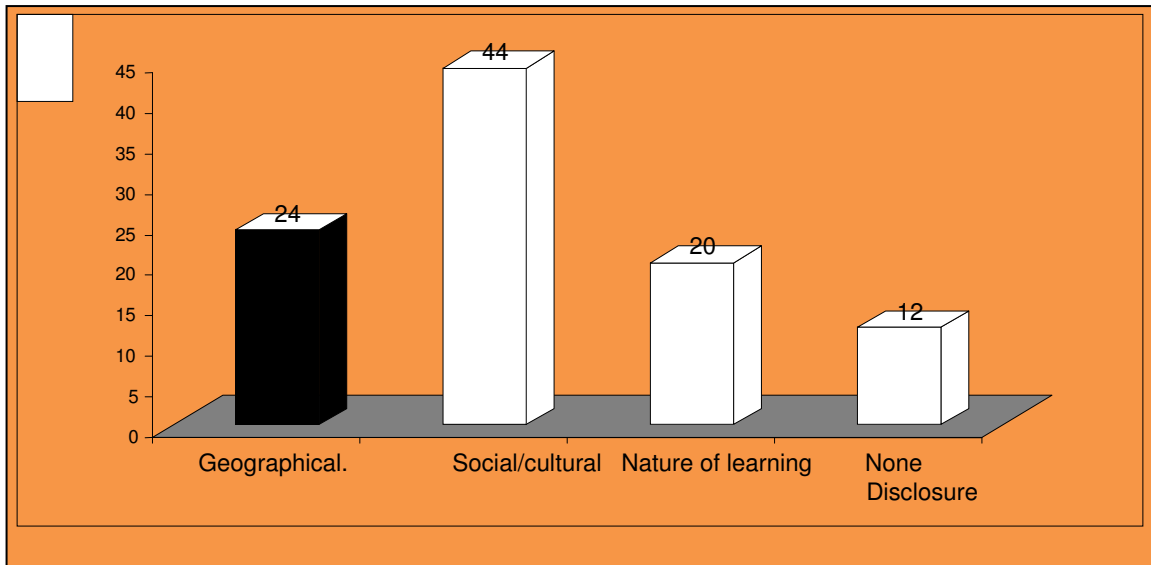


Figure 2: Challenges faced when participating in the transition

4.3. Rate of Transition from Mobile to Established Primary School

Respondents were further asked to give their opinion about the rate of transfer of pupils from mobile to be retained in the established primary schools. Figure 3 shows that the majority of respondents (62%) answered in the non-affirmative that it was good. Then, a few (24%) of the respondents said it was not very good, whereas 16% of respondents were undecided.

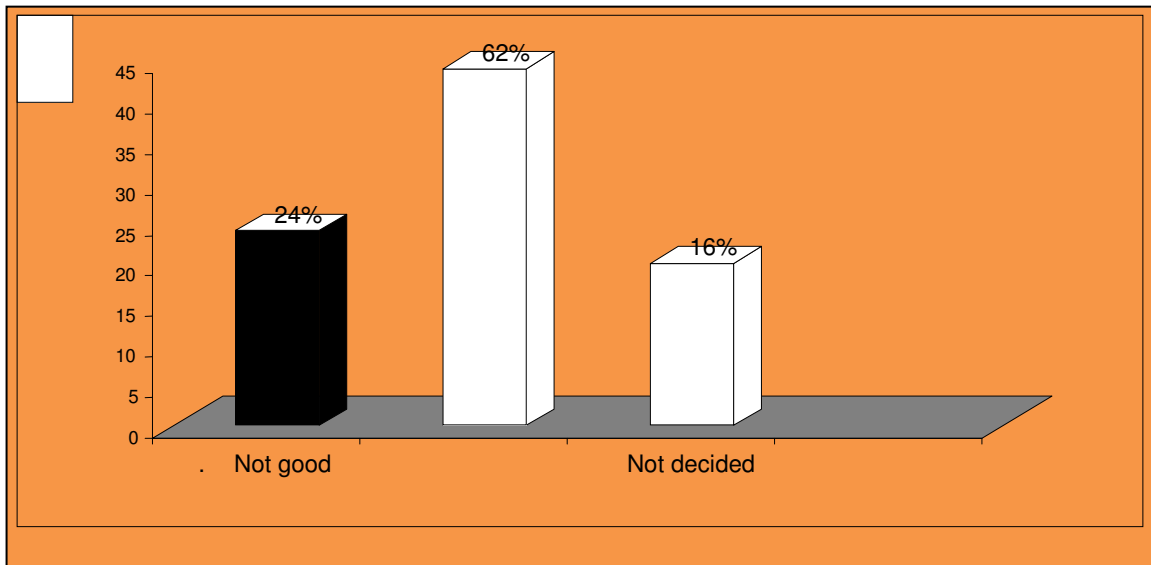


Figure 3: Comment about the rate of transition

4.4. Awareness for Need of Transition from Mobile to Established Schools

Respondents were asked whether they know there is need for transition of the children from mobile pastoralist schools to established non-mobile primary schools. Only 40% accepted they knew, whereas majority of them (80%) said they did not know as shown in Figure 4.

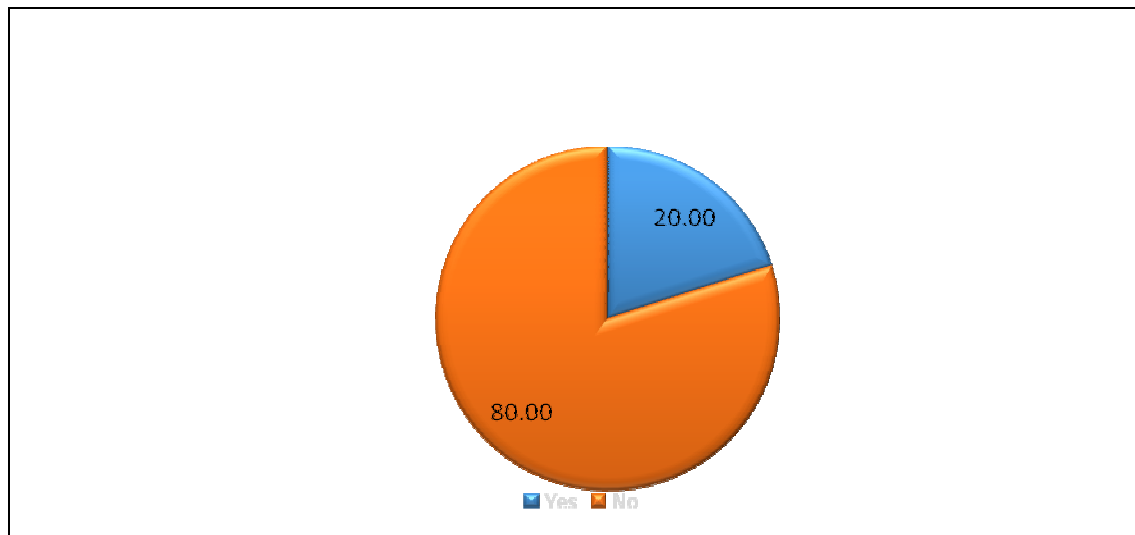


Figure 4: Awareness of the need for the transition

The study established that a majority of the respondents (82%) agreed that the curricular materials had influence on the pupil's transition from mobile to the established primary schools in Turkana central sub-county. The respondents indicated that although the ongoing and sensitization campaigns by leaders to address the issue of transition are there but there is a strong culture against the idea. A study conducted by Maenda (2009) maintains that curricular materials influences transition of pupils from mobile to established primary schools. However, Maenda (2009) agrees with Abdi (2010) that Kenya needs cultural hybridists to lessen the social and political tensions by incorporating the indigenous knowledge.

This is echoed in the fact that most of the culturally insensitive approach of education policies and structures must have been culturally adjusted at the informal levels of curriculum delivery, classroom situations, personal behaviors and attitudes, both within the school context and within the wider social environment. According to Ezeomah (2006), when specifically asked about the technicalities of the curriculum, usually teachers acknowledged there was little relevance for nomadic pastoralists and an inclination for the values of sedentary life, but all stressed that those features are themselves of little relevance as in practice that is not the way they deliver it. Even when specifically asked about curriculum relevance, one teacher said that he used to spend little time on the more alien topics, instead introducing others such as processing of livestock products and traditional norms of behaviour. He also said that such flexibility would no longer be possible, in part because of the new curriculum, in part because teachers' professionalism and initiative has been undermined by the post-socialism drop in their level of livelihood security, both in terms of material resources and of social status.

5. Conclusion and Implications

This study aimed to find out the influence of curricular materials on the pupils' transition from mobile to the established primary schools in Turkana central sub-County. The investigation established that a majority of the respondents (82%) agreed that the curricular materials had influence on the pupil's transition from mobile to the established primary schools in Turkana central sub-county.

Based on the findings of the study there is importance of not separating support for education from support for pastoral livelihood and economy (MOEST, 2006). Usually this is meant in the sense of integrating education provision into wider interventions concerning water, food and security. However, this should not encourage one to overlook the fact that over the last four decades pastoral development hasn't performed any better than nomads' education. Without a serious reconsideration of pastoral development assumptions, explanatory paradigms and goals, the integration of education into wider interventions may simply spread the blame. Cutting-edge theories in pastoral development have since the mid-1990s dismissed most of the theoretical equipment still in use today and particularly popular within the education sector.

It is time that education policy making accepts the challenge of recent research and starts to operate with the present rather than the past horizon of pastoral development. Just as Ng'asikei (2016) argues Schools in rural nomadic areas have no children due to lack of food and yet the push for boarding schools is not in rural areas but in urban places like Lokichar, Lodwar, Kakuma, and Lokitaung. In fact schools in urban areas get huge supplies of feeding program as food distribution favors these schools. On the contrary, in rural areas food does not reach schools as roads to schools are poor and means of transport continue to be a challenge. The beneficiaries of boarding schools in urban areas appear to be children from outside the County whose parents are able to pay boarding fee and who live outside or within towns.

6. Conclusions

Nomads are a significant population worldwide; expanding in some areas, and showing little sign of disappearing in their main areas. They often represent a significant part of national food and export commodity production. The problem of the education of nomads is not going to go away, and is now one of the major challenges for education provision. Thus, first design and implementation of the

system of primary education must be encouraged by allowing all the stakeholders in Turkana County to participate in the learning process. This will help in the direction that the culturally insensitive approach of education policies and structures must have been culturally adjusted at the informal levels of curriculum delivery, classroom situations, personal behaviours and attitudes, both within the school context and within the wider social environment. Because when specifically asked about the technicalities of the curriculum, usually teachers acknowledged there was little relevance for nomadic pastoralists and an inclination for the values of sedentary life, but all stressed that those features are themselves of little relevance as in practice that is not the way they deliver it. Even when specifically asked about curriculum relevance, one teacher said that he used to spend little time on the more alien topics, instead introducing others such as processing of livestock products and traditional norms of behaviour. He also said that such flexibility would no longer be possible, in part because of the new curriculum, in part because teachers' professionalism and initiative has been undermined by the post-socialism drop in their level of livelihood security, both in terms of material resources and of social status.

This position rhymes with another study previous done, that had the argument that the analysis of the implications of non-equilibrium ecology for dry land pastoral development, carried out during the past ten years, puts great emphasis on opportunistic management strategies to track ecosystem variability. Efficient tracking requires 'high levels of skilled labour input' and the institutional conditions for flexible movement over extensive rangeland (Scoones, 2009) Under conditions of high unpredictability and variability the capability of contingent responses, flexibility, and adaptive planning associated with local knowledge now appears critical; whilst the assumption that modern science and technology can, under the same conditions, provide planned solutions to specific problems, is dismissed (*ibid.*). In addition to dealing with unpredictable environments, pastoralists who spend most of their time in small groups and in areas usually remote from government services, must be able to rely on themselves (both in terms of individual knowledge and social networks) more than urban or village people

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