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Innovative Delivery Models: Evaluating the Effectiveness of Delivery Modes for Alternative Approaches to Basic Education in Samburu County, Kenya

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ABSTRACT

This study assessed the delivery mode of the AABE programme. AABE was introduced by the Kenya Government, religious entities and non-governmental organisations (NGOs) with the aim of promoting access to basic education and enhancing Universal Primary Education for all (UPE). However, school enrolment and literacy levels in Samburu have been low, at (44%) and (12%) respectively, raising the need to examine the success of AABE in meeting the envisaged purpose. The study tested one hypothesis, namely, AABE mode of delivery in Samburu County. The study applied a survey research design and collected data from both primary and secondary sources. Three structured questionnaires were used for 400 learners' household heads and 56 teachers in charge of the 56 AABE Centres and 10 AABE providers. Secondary data were obtained from the Ministry of Education offices, AABE Centres, libraries and the internet. A stratified random sampling technique was used to sample the 400 respondents. Data was presented using frequency tabulations, chi-square, multiple regressions and correlation analyses. The findings were as follows: AABE mode of delivery was with (91.1%) of the respondents who stated that it was inappropriate because it was static like a school-based approach. The study recommended, therefore, that AABE Centres be increased and made more mobile. The study recommended that more studies be done on the viability of AABE in other nomadic pastoral areas and encompass other variables.

Key words: AABE programme, delivery mode, education, learners, Samburu County.



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INTRODUCTION

The Alternative Approaches to Basic Education programmes were promoted in Kenya by the government in partnership with other international and national organisations as one of the initiatives believed to be capable of fostering access to basic education and boosting literacy, subsequently taking the country towards the realisation of Universal Primary Education (UPE). The purpose of this study was to investigate the viability (success) and challenges to the Alternative Approaches to Basic Education programme in Samburu County.

The study, therefore, will fill this gap by endeavouring to give an empirically established understanding of the factors influencing the viability of AABE in nomadic pastoralist areas. It will make a useful theoretical contribution to the hypothesised relationships between the factors affecting the viability of AABE in the nomadic pastoralist Samburu area in particular and in Kenya in general. The results will be useful to AABE providers such as NGOs, the government, and religious entities, as well as to target communities and academicians.

They envisage helping these stakeholders redefine their strategies in order to make their efforts effective, efficient, and impactful. In the long term, it is hoped that the study will enhance access to basic education in the nomadic pastoralists' communities and, thus, the realisation of UPE.

LITERATURE REVIEW

Types of Education and Genesis of AABE

The term 'education' in general refers to the overall (total) process which imbues individuals with appropriate, necessary or relevant skills, attitudes, values and information for successful living in a society. According to Eurocentric rendition, the word education came into usage in the 16th century, and its earliest meanings were given as: 'the process of bringing up (young persons); the manner in which a person has been brought up' and 'the systematic instruction, schooling or training given to the young (and, by extension, to adults) in preparation for the world of life: (Onions, 1973). The verb, to educate, is given the following meanings: 'To rear; to bring up, from childhood, so as to form habits, manners, mental and physical aptitudes; to provide schooling

for, to train generally; to train so as to develop some special aptitude, taste, or disposition: (Onions, 1973). Of late, education has been reduced to mean schooling, which is just one of the socialisation methods.

Education can be categorised into three categories: formal, non-formal, and informal. Formal education is institutionalised and structured and includes regular schooling from pre-primary to university. Non-formal education (NFE) is the out-of-school, continuing education and on-the-job training. Informal education is the spontaneous education one acquires in family and socially. A fourth category, known as experiential learning, was added to capture and reflect "learning by doing, self-directed learning, etc." (UNESCO, 1991). Coombs and Ahmed (1973) define non-formal education (NFE) as any organised, systematic educational activity outside the established formal system, whether operating separately or as an important feature of some activity, that is intended to serve identifiable learning clientele and learning objectives.

The NFE concept was created by a small group of propagators and nurtured early by powerful international development institutions, such as UNICEF, the World Bank and USAID (King, 1991 quoted in Etta, 2000): Complementary Non-Formal Education in the SAHEL: An Alternative Education System, Dakar, International Development Research Centre). By 1968, NFE had gained international attention. The term was first introduced into education terminology in 1976 by Philip Coombs, and there was rapid and widespread enthusiasm for NFE in the 1970s. Etta op cit mentioned that "although created by educational planners, the major proponents of NFE term were Coombs, Prosser and Ahmed. In 1966, Prosser had confessed a difficulty with educational terminology, and in 1973, the trio explicitly stated that they recognised that the labels: formal, informal and non-formal education are 'imperfect labels'". UNICEF, in 1971, commissioned the International Council for Educational Development with Coombs as a principal actor to undertake a major study on the subject to 'provide practical policy and operational guidance'. Immediately, the World Bank also got involved, and by the late 1970s, NFE was much discussed and

propagated. By the early 1980s, scholars tried to make conceptual definitions more clear' (Ahmed, 1983). It was claimed to be the panacea to the ills of formal education.

As part of that attempt to meet the goals of education for all, there were a series of international meetings; these included meetings in Latin America and the Caribbean in 1956 and at the Lima and Santiago conference of 1963, which focused on free and compulsory education. A similar conference was held in Karachi in 1960 and in Tokyo in 1962 to achieve UPE in the year 1980. However, the attainment of access to quality education through formal schooling approaches has also become a difficult task, particularly for a number of developing African countries which lack the necessary skills and resources. Hence, a number of countries, donor agencies and NGOs have realised that the achievement of Universal Primary Education (UPE) strongly requires alternative basic education (ABE) program interventions.

The Need for Alternative Approaches to Basic Education Programmes

The inadequacies of formal education in relation to the needs of certain sectors of the population constitute a source of justification for non-formal education and alternative basic education. Another source of justification stems from the right to determine how education shall be given in conformity with the social, legal and cultural values of both providers and beneficiaries. In order to reach this goal, alternative basic education initiatives have been designed. The alternative basic education policy also delineates strategies of action for strengthening the management framework of alternative basic education, building capacity in alternative basic education, expanding alternative education provision, ensuring the right to education for children with special needs, establishing and sustaining effective collaboration and public-private partnership, mobilising and ensuring effective budgeting and financing, development learner responsive curriculum and programs, improving delivery systems and techniques for more effective learning, providing for effective monitoring and evaluation and action research, and instituting an appropriate alternative basic education evaluation

systems (UNESCO, 2008). Kale (2010) praised NFE as being able to reach out to a greater audience irrespective of demographic characteristics, socio-economic conditions and varied general interests. In a few words, this system reaches out to all those people who might otherwise never get a chance to have any sort of education.

According to Bishop (1986) and Thompson (2001), alternative approaches are applicable to both formal and non-formal educational delivery because they could be used as a means to integrate formal and non-formal education to effectively address diverse types of needs and lifelong learning. Befikadu (2006) indicated that AABE gained prominent attention due to the dysfunction of the formal education system, which manifests the needs and circumstances of the community. Addressing the existing educational problems is a felt need of many developing countries today. One way of addressing this issue is by applying an innovative approach to basic primary education. Mwambili (2004) noted that AABE is highly instrumental in solving equity problems, access to education, and the promotion of effective participation by citizens in national development. Realising the expansion of education for the school-age population and the substantial resources required, educational planners have turned their face to a variety of innovative solutions that help to increase the provision of educational opportunities.

According to Thompson (2001), the alternative approach in evidence today originates from Indigenous evidence prior to colonial times. In his view, alternative forms of learning have been an important part of the content of learning, determining the functional needs of the learners with respect to relevance, contextual, cultural, and social features, etc. as such, Thompson (2001) proposes that the current forms of alternative approaches are, first, the direct results of the dysfunction of the de-cultured mainstream of formal education; secondly, the desire of communities and groups to decide what and how their children must learn; thirdly, the developments at the regional and global levels, e.g. the Education for All Initiative and other regional initiatives which have implications for education and lastly, the impact of educational philosophical thoughts.

AABE Programmes in Kenya

The use of alternative basic education makes it possible to enhance students' completion rate by minimising the number of dropouts, creating safe school conditions, and improving educational achievements (Bishop, 1989; World Bank, 1995, 2001). Alternative basic education is, of course, basically based on the same principle of all public education- the principle that all children should be given the opportunity to learn. Like many developing countries of the world, Kenya has also committed itself to education for all, which was declared in 1990 and reaffirmed in the Dakar Framework for Action 2000. The study on NFE in Urban Kenya (op. cit.) revealed that the early initiatives on alternative forms of learning were started before 1980 in Mombasa. Between 1990 and 1994, the efforts to provide alternative educational opportunities were intensified, as the following table indicates: In the early 1990s, the Kenya Ministry of Education set up a non-formal education desk. Since then, the desk has been upgraded to a non-formal education unit.

The MOE&ST, with bilateral partners, has formulated draft policy guidelines on NFE, which are currently being discussed with a view to finalising them. Significant progress has been made in the area of partnership and collaboration. MOE, GTZ, United Nations Children's Fund (UNICEF), Canadian International Development Agency (CIDA), Ministry of Labour through the Department of Adult Education, NGOs, CBOs, Universities and print media have collaborated to influence policy with regard to AABE and NFE through capacity building, research and analysis of successful experiences. The Maralal Stakeholders Forum in March 2000 examined NFE and AABE in Kenya (Nzomo, 2000).

This was followed by the national symposium in April 2000, at which Kenya's country working group on NFE was launched with great assistance from the Association of the Development of Education in Africa (ADEA). In December 2000, Kenya hosted a meeting on the NFE information system, which was jointly sponsored by UNESCO and ADEA. Under the aegis of GTZ assisted post literacy project, a study of eighty eight non-formal school centres was conducted in three urban areas. The findings of the

study have been widely disseminated and are being used to advocate for policy in favour of NFE and the programmatic action to respond to the learning needs of the NFE clientele (Thompson, 2001). Following are two examples of models of AABE in Kenya:

Lchekuti (Shepherds') Model

The programme was initiated by pastoral community leaders with the main aim of providing out-of-school children with education. The programme incorporates aspects of alternative approaches in the form of multi-grade and multi-shift modes of learning. The target population for the programme are children of age between 6 and 16. Learning in the programme is done when animals come from grazing, usually between 3 pm and take place until 9 pm. Enrolment and attendance are usually high in rainy seasons and low during dry spells. Volunteers and primary school teachers. Development agencies such as the GTZ-assisted Samburu District Development Programme (SDDP) and Action Aid Kenya train these facilitators.

The curriculum includes mother-tongue literacy (*Samburu*), *Kiswahili*, animal husbandry, numeracy, cultural and religious education, business education and child care. Two groups of learners attend the programme. One group attends from Monday to Wednesday. The other group attends from Thursday to Saturday, while the first group takes care of the livestock. The programme is hampered by a lack of skills in multi-shift and multi-grade teaching by the volunteers. Overall, the programme aims to provide solutions to the needs of school children and youths and provide education to learners without disrupting the culture.

Undugu Basic Education Programme (UBEP) Model

The Undugu Basic Education Programme (UBEP) was established in 1978 in Nairobi by the Undugu Society of Kenya. The main objective was to offer opportunities for the acquisition of functional literacy and practical skills to street children and other disadvantaged children in the slums of Nairobi. The programme, which is learner-centred, is organised in three phases, and each phase lasts for a year. The subjects offered in phases 1, 2 and 3 are similar to those offered in formal primary schools.

After phase 3, the learners receive vocational training in carpentry, sheet metal and tailoring. Learners interested in vocational training get more practical skills by being apprenticed to artisans in the informal sector of the Gikomba market and other areas. The program has assisted learners in getting skills to earn a daily living, acquire literacy and numeracy skills, and get the opportunity to join formal education for those who desire to rehabilitate from street life.

In Kenya, the need for alternative basic education provision has been underscored by the MoE policy for ABE (MoE, 2009), which spelt out the purpose of ABE provision so as to offer quality basic education, training and related services to all learners outside the formal education system. The policy defined four distinct services, namely alternative provisions of primary education for school-age children between 6 and 14 years, alternative basic education covering basic literacy and skills training for learners aged 11-18 years, alternative secondary education for school-age children and youth aged over 14 years and alternative provision of adult and continuing education and training for those over 18 years. Consequently, alternative approaches to basic education (AABE) were implemented, characterised by low-cost construction, community contribution to the construction and school management, the inclusion of disadvantaged ethnic groups, gender and special needs groups, instruction in the local vernacular, facilitators hailing from the local community, accelerated and learner-centred teaching methods and flexibility in the delivery of education (Thompson, 2001).

AABE programmes in Samburu County of north Kenya have been in operation for over twenty years. NFE/AABE was supported by the Christian Children's Fund, Action Aid, Churches and CBOs. Many Centers were opened. A notable initiative was started by the late Clr. Letipila who pioneered the Lckekuti (Shepherd) out of school programme in 1992. Over the last 20 years, over 50 centres have been opened, though about half have ceased to exist. The existing ones are relatively new and dwindling. The research on the status of Alternative Approaches to Basic Education in Kenya in terms of enrolment rates, allocation of funding, awareness and

perception, and factors that influence learners' participation in the programme have never been investigated. However, the sparse literature available reveals that Secular and religious communities have initiated action on alternative approaches to learning because of their desire to participate in determining what and how their children should learn. The survey of non-formal education conducted by the Kenya Institute of taught 'in their own institution' (Kenya Institute of Education, 1994). Another Survey on formal and non-formal education in parts of Samburu, Turkana, Marsabit and Moyale Districts in Kenya (MOE, 2000) (arid and semi-arid areas) found that the communities clearly articulated their education needs and expressed the desire to address them at the local level. The shepherds' schools in Marsabit District are a concrete expression of that desire.

The study was carried out against the backdrop of sustained action to reverse the decline of education in pastoralists' districts where less than (40%) of eligible school-age children are in primary school and more than (60%) drop out before acquiring a basic education. Of those who remain, less than (35%) complete standard eight. Gender disparities are most prevalent in these districts. There is an acute under-participation of girls, with primary enrolment rates between (29%) and (40%) and completion rates between (12%) and (35%).

Little or no research has been done to establish the effectiveness of AABE in many of the African countries where AABE has taken centre stage in revitalising educational systems in an attempt to make it universal. Literature on the contributions and constraints of AABE in Kenya is lacking, which motivates the study.

The Samburu Nomadic Pastoralists

Samburu are nomadic people who inhabit Northern Kenya, which constitutes Kenya's Arid and Semi-arid lands (ASALs.) Their occupation is cattle-keeping: they also keep goats and camels. However, some Samburu people do crop farming in some parts of their land where rainfall levels are a bit high, such as the Lorroki plateau. Samburu people originated from the late Nilotic group of migrants, and they form part of the broader Maa-speaking group of

Maasai, Laikipia and the Jemps. Their language is Samburu, which is closely related to the Maasai dialect. The name *Samburu* originated from the reference to their tradition of carrying bags of meat and honey on their backs as they moved along, making the Maasai word *Samburr* (for leather bag) become a label on them. They are a people who are proud of their culture and have retained many of its aspects to date. They live in groups of five to ten families, setting up settlements in a particular area and moving on as the need to feed their livestock demands. The men are mainly concerned with herding the livestock while the women take care of the portable huts, gather firewood, fetch water, milk the cows, and attend to other household chores.

A very important aspect of Samburu's life is the male rite of passage from boyhood into what is called *Moranism*, which involves circumcision. The ceremony is attended by the entire village. It is through this ceremony that one is recognised as a man. It takes place during the early teens. Through it, one joins a warrior group, which also becomes his age group. During the years of moranism, the young men assume the role of guarding the community and live a carefree life, a privileged life in the community. One continues being a Moran until their early twenties after marriage when he becomes a junior elder. Girls marry earlier, at the age of between 12 and fifteen years. Apart from the male circumcision ceremony, Samburu have many other traditional ceremonies for occasions such as the birth of a baby, marriage and graduation from being a Moran to being a junior elder. The marriage ceremony involves the payment of dowry by a Moran to the bride's family. The Samburu people's lifestyle of pastoral nomadism is a major challenge to the dissemination of basic education. The frequent movements impair accessibility to education. Early marriage for girls keeps them from attending school, while the privileges accorded the warriors by the community demotivate them from seeking different pathways in life.

Coupled with the disadvantage of the challenge of nomadic pastoralism, the government may have used the lifestyle of the Samburu people as an excuse not to be committed to providing a conducive environment for the pastoralists to access education.

Alternative approaches to basic education have been introduced, albeit with little policy support, making it inefficient in meeting the education needs of the pastoralists.

Literature on the Viability of AABE

According to the Oxford Advanced Learners Dictionary, viability means the capacity of living, or being distributed, over wide geographical limits; the capacity of living after birth/inception; capability of normal growth and development; capability to become practical and useful. In the present study, viability was taken to mean the success of AABE as measured by Participation in AABE, Growth of AABE, Sustainability of AABE and Quality of AABE. Participation issues included enrollment, class attendance, and consistency of classes taking place. Growth meant geographical coverage, enrollment as a percentage of out-of-school children, and average new centres per year. Sustainability is related to the continuity and survival of AABE Centres. Quality meant competencies of learners in their respective levels. The study viewed these indicators as being influenced by government policy on AABE, resource input, community perception, the approaches (delivery methods), distance of learning centres from the living places of the learners and the nomadic lifestyle of the pastoralists. This literature review explored several existing studies, especially on factors affecting the viability of AABE. Most studies, however, have dwelt on the weaknesses of formal education to justify the need for AABE, but the present study tried to decipher information from the few that studied AABE.

METHODOLOGY

This study was undertaken in Samburu County. The county covers an area of 20,826 sq Km (3.6% of the total area of Kenya). The county was divided into three districts/constituencies, namely, Samburu East, Samburu North and Samburu West. It bordered the counties of Turkana to the North West, Baringo to the South West, Marsabit to the East, and Laikipia and Isiolo to the South and East, respectively. A larger part (75%) is arid and semi-arid. The county lies on the north interface, between the lowlands and the highlands. The main part of the county is lowland with few high potential pockets, namely, Lorroki Plateau, Nyiro and Ndoto Mountains and Matthew's

Ranges. Lorroki Plateau supports some crop farming, and the people living on it have started settling semi-permanently. Because of its climatic conditions, the county predominantly supported nomadic pastoralism. The study area was selected because AABE has been in existence in the county for over twenty years. It was also found to be convenient in terms of time and financial constraints, as the researcher resided in the area. Thirdly, due to the county's harsh arid/semi-arid climatic and terrain conditions, it was easier to get familiar with youth who were used to the area that assisted in data collection. The primary data were collected using three sets of structured questionnaires. These were for learners' household heads, AABE teachers and the other for AABE Centres' sponsors. The research work used both primary and secondary data. The researcher visited all the AABE Centres, sponsors, and government offices between February and June 2011 to understand more about the study area and to collect secondary data. A second visit to all AABE Centres was made in October 2012 to map out the areas and identify logistic dynamics. The primary and additional secondary data were collected from December 2011 and completed in January 2012.

Primary data was collected concurrently in all the AABE Centres. The data were collected using three structured questionnaires targeting household heads, teachers and sponsors. Secondary data were obtained by perusing various literary documents from libraries, the internet, and Ministry of Education offices in Nairobi at the county level and at the AABE Centres. This was on policy issues, enrolment, curriculum, supervision, assessment, staffing, funding, providers and their involvement in running the Centres.

FINDINGS AND DISCUSSIONS

This study sought to examine the effect of the AABE approach applied in Samburu County on the viability of AABE in the County. The approach in this study meant how the AABE delivered basic education to the nomadic pastoralists in Samburu as opposed to the formal or school-based system. The study sought first to establish the menu of approaches used in Samburu County and whether the respondents considered them appropriate and effective. The following were the approaches used in Samburu County.

Table 1: AABE Delivery Modes used in Samburu County

Approaches	Total	
	f	%
Static/Sch Based	51	91.1
Mobile	5	8.9
Total	56	100

The table indicates that (91.1%) of the AABE Centres were static. They were not mobile or used any other system like radios to reach out to the nomadic pastoralists. Only (8.9%) of the Centres

were mobile. The study, too, tried to establish whether the approach suited the beneficiaries of AABE. The results are tabulated below.

Table 2: Whether AABE Delivery Modes in Samburu County was Appropriate

Appropriateness	Total	
	f	%
YES	77	19.3
NO	321	80.7
Total	398	100

The table revealed that the majority (80.7%) of the respondents held that the AABE delivery modes in Samburu County were not appropriate. A minority (19.3%) asserted that the approaches were

appropriate. When interrogated further, the respondents who mentioned that the delivery modes were appropriate gave the reason that they hardly move with livestock, and the AABE centres around

them are all right if they do not move. However, the majority said that the main purpose of AABE was to rectify the weaknesses of the school-based system by moving with the children when livestock migrate. They said that most AABE Centres adapted the formal school system, yet they do not match the expectations of the formal systems. Teaching-learning approaches of AABE programmes have an effect on their success (Moussa et al., 2007; Baxter & Bethke, 2009).

The relationship between the Mode of Delivery of the AABE programme applied in Samburu County, and the viability of AABE was examined further using the chi-square test. To be sure, this section set out to test the last hypothesis, which stated that:

H₁ 6b: There is a significant relationship between delivery mode of AABE programme and viability of AABE in Samburu County

The results are depicted hereunder:

Table 3: Association between AABE Delivery Modes and Viability of AABE

VIABILITY	DISTANCE TO AABE		
	APPROPRIATE	INAPPROPRIATE	Row total
Viable	51 (66.2)	62 (19.3)	113 (28.4)
Not Viable	26 (33.8)	259 (80.7)	285 (71.6)
Column Total	77 (100)	321 (100.0)	398 (100.0)

Missing observation 2.

Contingency coefficient at (0.69)

$X^2 = 47.842776$

Significance 0.0000

df =1

In Table 3, the association between AABE delivery modes and the viability of AABE in Samburu County was tested. Accordingly, the table revealed that (71.6%) of respondents rated AABE in Samburu County as not viable. It is also clear from the table that out of the 285 respondents who viewed AABE as not being viable, the majority (80.7%) also said that the delivery modes used in Samburu County were inappropriate.

Too, the relationship between AABE delivery modes and the viability of AABE was found to be very significant at a (100%) confidence level. This finding suggested that AABE Approaches significantly influenced the success of AABE in Samburu County. Certainly, the association between AABE delivery modes and the viability of AABE was found to be strong, as indicated by the value of the contingency coefficient (0.69). These statistical findings implied that the association between the two variables was not only significant but also strong. Consequently, the large value of the contingency coefficient of 0.69 suggested that AABE Approaches were strongly associated with the viability of AABE in Samburu County, as Baxter and Bethke (2009) indicate.

Too, regression analysis established that the Mode of Delivery of AABE in Samburu County was the third best predictor of the viability of AABE as indicated by the partial regression coefficient of -0.43, which revealed that a unit increase in inappropriate approaches of the AABE reduces the viability of AABE by -0.43 units. To be sure, (91.1%) of the AABE Centres in Samburu County were static in nature like the formal schools. That is, they did not move with the children when they migrated with livestock. Only (8.9%) of the Centres were mobile, although the respondents said that they were just named mobile but they never moved with the children. The majority of the respondents then corroborated this statistical finding of the inappropriateness of the AABE Approach in Samburu County when (80.7%) said that they were inappropriate.

Further, the F test for the regression equation suggested that the model was significant at (100%) confidence level. Thus, the hypothesis which stated that AABE delivery mode had an influence on viability of AABE in Samburu County was adapted. AABE mode of delivery rated third in its correlation with the viability of AABE in Samburu County with

a positive coefficient of +.7537. This meant that the better the AABE approach, the higher the success rate of AABE in Samburu County. AABE approaches needed to be appropriate to the lifestyles of the nomadic pastoralists (Baxter & Bethke, 2009). It was noted that 91.91 of the AABE Centres in Samburu were static, that is, adapted the school-based system of serving only the sedentary families, while ignoring the mobile pastoralist. This static approach then ignored the needs of the pastoralist and therefore, failed in its core purpose of why it existed in the first place. The policy implication therefore, was for the providers to increase the mobility of AABE provisions in order to cater for the needs of the mobile pastoralist of Northern Kenya.

CONCLUSION AND RECOMMENDATIONS

Conclusion: This study was set to examine the viability of the Alternative Approaches to Basic Education programme in Samburu County for further inference to other nomadic pastoralist areas of northern Kenya. The study was based in the Samburu County. It sought to assess the situation of AABE in Samburu County with regard to its successes and failures and to examine specific hypothesised variables to determine their influence on the viability of AABE in the County. The research established that the status of AABE in Samburu County was far below average. Various indicators were used to assess the situation. These included the participation of learners in AABE by looking at enrollment, namely the total number of children in the households, regularity of classes taking place, regularity of learners in attending classes, and dropout rate. Secondly, the growth of AABE was assessed by looking at the geographic spread and level of increase in the number of AABE centres. Thirdly, the quality of learning in AABE centres was determined by analysing the competence of learners

in relation to their number of years in AABE. Fourth is sustainability, arrived at by analysing the continuity of AABE centres, and guarantee of support. In assessing viability, each of the four independent variable constituents was analysed, and the average was computed. The study then revealed that out of the total children in the households, AABE's enrollment stood at (11.3%) for girls and (15%) for boys. In general, AABE's enrolment was (26.4%). In regard to out-of-school children, AABE enrolled (40.6%), leaving out a majority of (59.4%) of the children not enrolled in either AABE or formal schools. In terms of gender disparities, AABE still perpetuated the problem of formal education whereby fewer girls (28.8%) than boys (58.8%) attended. That meant that, among the out-of-school girls, the majority (71.2%) had not enrolled in AABE. It was also noted that for (39.3%) of the days, classes failed to take place. The study also showed that out of 13 weeks for each term, (60.7%) of the Centres did not function for a period of 6 weeks and below. Furthermore, (69.4%) of the learners missed classes more than half of the time. In summary, participation in AABE was found to be only (31.6%).

Recommendations: To strengthen the existing work, it is recommended that more studies be done on the viability of AABE, especially covering other factors not included in this study. More studies on the viability of AABE are needed to document experiences in a wide range of nomadic pastoral areas. Lastly, predictor variables to AABE success are subject to change from time to time; hence, there is a need to continuously update our understanding of the changing trends of viability and the factors influencing it, especially covering new developments.

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